

Tear Down the Walls

*Getting the Good News out
in our Communities*

Ally Kay



Salt & Light Ministries

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Introduction

When I was asked to write this booklet, my first thoughts were, “I can barely string a sentence together, let alone write a book!” I am just one of those stories of God’s unusual people; a little, fat bloke, with two ‘O’ levels, who wants to go to heaven, or rather, who wants heaven to come here on earth.

I came to Christ whilst serving as a para-commando in the French Foreign Legion in 1986. My conversion was a dramatic one that led to a prison sentence, and later, on release, to a homeless hostel in Ashford in Kent. But from the moment I met Jesus, my life had only one trajectory: I wanted as many people as possible to experience this life-changing new birth. It is this new birth that makes us fully human and gives us everlasting life. For me, like the woman with the lost coin in Luke 15, the good news of the Kingdom has been all consuming, and I believe that if we’ve seen the Kingdom, we’ll want others to hear its good news too.

I have had the privilege of being part of the Salt and Light family of Churches since first meeting Cyril, Barney Coombs’ brother, on my first visit to church in 1986. He faithfully visited me in prison, and on my release, I joined the church in Kent. Johnny Dyer then went on to lovingly disciple me, putting a love for the Scriptures into me and dealing patiently with my character defects. So if I am to make a dedication to anyone, it is to Johnny.

He has been a true father in the Lord to me and has seen the gold, where others saw only mud.

Today, I am based in Derby and part of the East Midlands Christian Fellowships. I am the Director of the Derby City Mission, an inter-denominational missionary society that is committed to three things:

- **Unity** – fostering and empowering co-operation in mission between both the Church and the city’s social agencies.
- **A bias to the poor and marginalised** – we exist to be good news to those who need it most, be it refugees, drug addicts, the homeless, alcoholics, the young, the elderly, or those trapped in urban deprivation.
- **Equipping the local Church in evangelism** – providing structures for churches to work together on mission.

In 2007 at our ‘28:18’ camp at Ashburnham, I received a prophecy for us as a family of Churches. I remember hearing God speaking so clearly to me about him calling us to a Banner, out of our independence and into his army. I saw an army of soldiers coming together in ranks and formation, taking territory – understandable language for an ex-soldier! As an ex-soldier, my greatest Christian hero is General William Booth, founder of the Salvation Army. This fiery evangelist captivates me; how he took the message of Christ to the urban poor, and affected the nations of the world in such a dramatic way. His ‘Whole Gospel’ that lifts the poor from the gutter rings in my heart. My prayer is that through this booklet, God would touch your heart and put in you a passion to

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become part of his army, eager to get this good news out of the Church and onto the streets I'm out to call you to the banner, out of independence and into God's mission. I'm out to get us all to adopt the words of General Booth:

While women weep, as they do now, I'll fight;
while children go hungry, as they do now, I'll
fight; while men go to prison, in and out, in and
out, as they do now, I'll fight; while there is a
drunkard left, while there is a poor lost girl upon
the streets, while there remains one dark soul
without the light of God, I'll fight, I'll fight to the
very end!

Chapter 1

The Manic Street Preacher

God is not a secret to be kept. We're going public with this, as public as a city on a hill. If I make you light-bearers, you don't think I'm going to hide you under a bucket, do you? I'm putting you on a light stand.

(Matthew 5:15, The Message)

I arrived in Derby in December 2007, before my family came over from France, in order to go job hunting. On my first day, as I walked down the main street, I saw a street preacher (it seems every city and town has them). There seems to me to be two things common to street preachers. First, generally they can't preach; and second, they are inevitably angry! This one was a corker. He was working up a sweat as he was telling Derby's citizens that they were all going to hell and that God was very, very angry with them all... Nearly as angry as him, I would guess! Part of me wanted to give him a holy head-butt and tell him to stop misrepresenting God so badly; but then I thought, that might not be what Jesus would do. Besides, what did it matter? I was the only person listening to what he was saying, as people walked by either ignoring or abusing him.

Fifteen feet away from him lay Peter (not his real name), with his dog Trixy, begging outside the Westfield Shopping Centre. I approached Peter as he lay with his can of lager. Over the next fifteen minutes, Peter told me his story. Put into care pretty well from birth, and abused in foster care, he began to play up at school, firstly with cigarettes, then drink, then cannabis, and then smack (heroin), until finally he turned to the killer, crack cocaine. There then followed trips to prison and self-mutilation. He showed me the latest traces of a suicide attempt. He was, by then, suffering from paranoia and schizophrenia, which led finally to homelessness.

He was self-medicating prescription anti-depressants that he would then take with a cocktail of methadone, lager, weed, and anything else he could score on the streets. He was soaked in his own urine and lay with his dog for warmth, sharing the dog's blanket as he begged for money to pay for the next can.

I asked Peter when he had last had something to eat. He replied, "Two days ago". "What have you been eating then?" I asked, knowing that his appetite would have been suppressed by the drug and alcohol cocktail. He would eat whatever came his way; but money was used for only one thing, drugs or beer. (By the way, never give money to street beggars; it is rarely ever spent on what they say it's for, be it food or train tickets to see their children or their dying mum, aunty, uncle, wife or whoever. If you want to give money, give it to the charities that help them, or buy them the food and take it to them. Don't ever give money; you may as well give it straight to the dealer or to the off-licence.)

I said, “I’m off to buy a kebab. Do you want one?” “Yeah, if you want mate,” he slurred. Returning, we sat down together and the three of us shared the kebab, Trixy probably having the larger share. I then turned the conversation to spiritual things, for the nearby preacher was still going for it, getting redder and redder as he hollered on about hell. I asked him what he thought about what the preacher was saying. His answer was predictable, “I don’t need to be told about hell, mate. I’m living in it!”

People *are* Important

I am sure that many of you will have had similar experiences as you have sought to live out Vic Gledhill’s mantra of “people are important.” The thing is, he’s right! In every human being there lives the divine image, created to live in fellowship with God, which has been marred to a greater or lesser extent by sin and nature’s fall. And as God’s agents of reconciliation, we have a heavenly command to go and rescue our fellow man from the devil’s clutches.

The Great Commission is not a great suggestion, but rather a great and direct commandment to us from heaven, to take the message of the Kingdom to the whole world. And that means – to people! Jesus came to save people, and we’re in the same business.

So what about the angry street preachers? Frankly I wish they would shut up! They have totally missed the point. There are, of course, revival situations where God’s Spirit is moving and people are listening; but generally speaking, people go to town to go shopping, not to get shouted at! Nobody is listening, and these

preachers haven't earned the right to be heard! (Gosh there's a lot of exclamation marks there.... Help! I'm becoming a street preacher!!!!!!!!!!!!))

So, what do I mean by being Good News on our streets? Simply that! It means doing good to people, being available to people, praying for people, and being a blessing. You see, the gospel pretty much always comes at us as kindness and grace. Of course there is a challenge against sin and wrongdoing because it hurts us, hurts others and offends God; but more than anything, evil doesn't understand love. The demonstration of love and kindness confounds the enemy and the powers that seek to operate in our world today.

So when the Church does good to its community, is available to its community, prays for its community, and seeks to bless its community, guess what? That community changes. We become what the Message version of the Bible says we should be:

Let me tell you why you are here. You're here to be salt-seasoning that brings out the God-flavors of this earth. If you lose your saltiness, how will people taste godliness? You've lost your usefulness and will end up in the garbage.

*Here's another way to put it: You're here to be light, bringing out the God-colors in the world. God is not a secret to be kept. We're going public with this, as public as a city on a hill. If I make you light-bearers, you don't think I'm going to hide you under a bucket, do you? I'm putting you on a light stand. Now that I've put you there on a hilltop, on a light stand - shine! Keep open house; be generous with your lives. By opening up to others, you'll prompt people to open up with God, this generous Father in heaven.
(Matthew 5: 13-16, The Message)*

Evangelism isn't rocket science. Just be nice to folk, smile at people, offer to pray for them, be their friend and they will ask you why! Fundamental to being used by God is a desire for others' good, whether they come to Christ or not. If we love people with an agenda, they will see straight through us, and it is often this that repels people from the message of the Gospel.

So this booklet is definitely not about Manic Street Preachers, but rather an encouragement to join the adventure of serving an adventurous Holy Spirit and to walk as Jesus walked. Every day, in so many ordinary circumstances, there are great opportunities to be used by God.

Questions

1. What has been your experience of evangelism up to now?
2. If you were with a new Christian what would you advise them to do when beginning to share their faith?
3. What do you think Revival might look like in a post-Christian culture?

Chapter 2

Doing What it Says on the Tin

“Now here’s a type of Christian I could like! Ones that don’t judge or discriminate, aren’t bigoted, aren’t on a mission to convert and don’t threaten people with eternal torment for not conforming to their beliefs. Good for them for actually getting out there and actively helping people! Bravo guys!”

From a letter in The Independent on Sunday

I have the enormous privilege of being one of Derby’s ‘Street Pastors’. Street Pastors are an amazing bunch of people who, bit by bit, are changing the face of our nation as they simply walk the streets of our towns, villages and cities in order to listen, to care, and to help people. The brief is clear: we are there to be non-judgemental instruments of God, in sometimes very difficult circumstances. Recently the newspaper *The Independent on Sunday* did a report on the work we do here in Derby and whilst the article they wrote was positive, what truly blessed me was what a member of the public wrote afterwards.

Now here's a type of Christian I could like! Ones that don't judge or discriminate, aren't bigoted, aren't on a mission to convert and don't threaten people with eternal torment for not conforming to their beliefs. Good for them for actually getting out there and actively helping people! Bravo guys!

I remember one night at 2:45 a.m., intervening between two guys about to rip into each other on the high street. As they argued, bare-chested, I simply reminded them that the CCTV was watching and that the Police were on their way. After calming the incident down, I turned just as a lady approached me saying, "I'm so glad you guys are out here! I feel safe to come into the city again!" and her husband added, "I'm not a God fearer, but you folk are real Christians. It's nice to see Christianity doing what it says on the tin."

It made me think of Jesus' words in Matthew's Gospel again. "*In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven*" (Matthew 5:16).

In Acts chapter 2, as we look at the wonder of the day of Pentecost, we often miss a little verse about the incredible work of the Holy Spirit among these people which is key to understanding what is going on here.

All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them. Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. When they heard this sound, a crowd came together in bewilderment, because each one heard them speaking in his own language. Utterly amazed, they asked: 'Are not all these men who

are speaking Galileans? Then how is it that each of us hears them in his own native language? Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome (both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!’ Amazed and perplexed, they asked one another, ‘What does this mean?’

(Acts 2: 4-12)

While Paul tells us that the gift of tongues may be human or angelic (1 Corinthians 13:1), on the day of Pentecost it was clearly human: all the foreign visitors to Jerusalem heard what was being said, in their own language, and understood it. But today in England we live in a post-Christian and a post-modern society where all the rules have changed and where people by and large do not understand what we are saying (even if it is in their language!). As Terry Virgo says, “There are no well-worn paths for us to walk on any more, and we have to learn to adapt our proclamation in order to communicate the eternal truth in a way that ordinary people can understand and grasp.”

Shut-up

Over the last few years I have thought long and hard about how I, as an evangelist, can communicate this good news of Jesus in a Biblical, yet coherent way. The first lesson I have had to learn is to shut up! The Bible says, “Be quick to listen, slow to speak” (James 1:19). We live in a world where no-one’s listening and we need to take

time to hear where people are at. You would be amazed at the number of times young people I meet on the street are shocked that I'm prepared to just listen to what they have to say, as they share their fears, their pains, their hopes and dreams. More than anything else, they are amazed that you care.

As someone once said, "People don't care how much you know until they know how much you care." Often I don't need to say anything on my first meeting, as I ask a few simple questions about their job, or school, or health, or relationships, and simply offer to pray for them. I have never – and I mean *never* – had anyone refuse to let me pray for them. Most of the time, after I've finished, I've found them in tears and they always say "Amen" and thanks.

The second lesson I've learned is that 'doing what it says on the tin' means being true to our word. A lot of the time our agendas stop us fulfilling what we have promised to do. Integrity in a world of lies speaks volumes. It has taken me years to learn that people read *me* long before they read any tract that I put into their hands. So things like coming good on our promises, being faithful, not gossiping, and being real, are vitally important.

Lastly, I have learnt that light travels faster than sound. (See, I told you it wasn't rocket science!) People always read our actions and attitudes, which are powerful for good or evil. If you tell people God loves them, but with a grumpy face and shouting at them, guess what they'll hear? But if you confront people with kindness and grace, and *then* tell them that God is gracious, they will get it. People are always amazed

when, if they wrong me, I reply, “It’s OK! I’m a Christian. I’m into forgiveness!” You see, things like forgiveness are often the real proof of whether we truly are a Christian or not. In essence, if you want to be heard, read Matthew chapters 5 to 7 and then get on and do it. Try it – you’ll be amazed. Ask any non-Christian who they think are real Christians they will usually say ‘Mother Theresa’ or ‘the Salvation Army’... Hmm, I wonder what they both have in common?

Authentic lifestyles portray an authentic message. For too long, Christians have been known for what they *don’t* do or what they are *against*, rather than what they do and what they are in favour of. So let’s do what it says on the tin, and let others praise our Father in heaven as a result.

Questions

1. What do you see as the key stumbling blocks in preventing the church’s witness in the world?
2. What ways could I as an individual reach out to someone this week?
3. How do I feel about being inconvenienced by people?

Chapter 3

Be your name!

'Let me tell you why you are here. You're here to be salt-seasoning that brings out the God-flavors of this earth. If you lose your saltiness, how will people taste godliness? You've lost your usefulness and will end up in the garbage.'
(Matthew 5:13, *The Message*)

Salt & Light

I'll always remember a leaders' conference in Swanwick, where an old friend Pete Gilbert came to speak to our Salt & Light family on the subject of Evangelism. I don't remember much about the conference other than the clip from the film 'Titanic' about the lifeboats; but I do remember Pete prophesying over us as a movement, *that we were to be what our name said.*

So are we 'Salt & Light' in our communities? Most of our churches are what you might call 'gathered Churches' that came together in the Charismatic renewal of the 70s, 80s, and 90s. We gathered around relationships and a shared vision of a restored New Testament Church (and I, for one, still hold that vision, despite the modern tendency to deconstruct everything). However, this phenomenon made for us being a group of

'gathered' people, sometimes driving miles to 'go to Church'. Of course we would say, "But we *are* the church". Yet, the reality is often that we are viewed as 'that weird group that meets in the local school hall.' Twenty minutes before the service, we put the sandwich board outside on the deserted pavement, while the community around us sleeps off a hangover, or spends the morning pouring over the paper and having a full English breakfast, or goes shopping. So, our Sunday consists of gathering to sing our latest songs (not like the dead church down the road!), using a smattering of spiritual gifts, followed by a 30 minute, three point sermon, then it's some pretty horrible coffee before we jump in the car to return home. Meanwhile, the people around where we meet are none the wiser that we were even there.

Surely this isn't what we meant by being the Church, is it? Now I love meetings; but Jesus didn't say, "I have come that you might have meetings and have them more abundantly"; but neither should we forsake meeting together as a church! My concern is: do we do 'the Kingdom stuff' when we meet? Do we go to our communities and genuinely show them God's love on a consistent basis? In my experience of following Jesus, it is when I reach out to people that I have to do my most profound theological wrestling. What do I believe about homosexuality when I have a gay guy weeping in my arms outside a gay bar at 2:00 a.m., having just been jilted by his partner and as he asks me whether God loves him? It's not quite such a sterile academic debate then, is it? What do I think about prostitution, as I pray for a girl whose only way of feeding her kids is, she feels, to sell

her body on the streets of Derby, because her partner is addicted to crack cocaine?

If we hide away in our meeting places, theology is easy. It's when we have to do Christianity in the context of the market place that it gets more complex.

And what about pastoral care? Many of my great friends are Anglicans, and I do love them. They speak really nicely and have some lovely looking buildings (much nicer than our school halls!). Sadly, churches like ours can talk about them in quite disparaging ways; but I've discovered some great things about them in the last couple of years. I have found that, on the whole, they really do care about the community where they live. There are people among them who hold very different theological perspectives than I do, and yet, when it comes to 'doing the Gospel', they make me look like a total amateur.

A Little Theology...

So let's do a little theology here. In Church History, and especially since the Reformation there have been broadly three trains of thought on the relationship between the Church and society. The Church either worked within the society, ruled over the society or separated itself and set-up a new society as a prophetic demonstration. Now I guess we could debate what is the best model; and to be frank, I'm not absolutely sure what I think about this. However, I lean towards option one – the church working *within* society – for two reasons.

Firstly, in terms of humility. Jesus came as a servant, and I believe the tone and stance of the church should always be with the towel and basin in our hands, and not

as one who rules. Secondly, if we remove ourselves from society, how can people see what Jesus is like through us? The point that I am trying to make is that if you aren't living incarnationally, then I don't believe that you are doing Christianity.

Do we Believe it?

Last week, I went to speak to an Anglican Synod. (Sounds posh, I know; but it was in fact 40 leaders from 18 churches meeting in a drafty church hall). I was speaking on Ezekiel 37 and the vision of the valley of dry bones. I knew that most of the attendees were tired and discouraged, that their churches were under huge financial pressure, that they had ageing and dying congregations, and that they were truly asking themselves, "Can these bones live?" I then began to paint my vision of the Church in ten years' time, through the eyes of "We are the hope of the world" as Bill Hybels says. I genuinely do believe that the local church is the hope of the world. The problem is that we don't *believe* it! At the end of that meeting, an elderly lady came and said to me, "I now see the future with eyes of hope, and realise that there is a coming generation for me to reach, and so my latter years might be my best years! Thank you." All it took was for them to regain their confidence and to believe that they were there to bring hope to the world, not just to keep the show on the road.

We suffer from a tragic lack of confidence, in ourselves, and in the power of the Gospel to change lives and transform communities. I'm not saying it's easy. I live and work in a very tough neighbourhood. I really do believe that God saved you and me in order for us to

make a massive, not a tiny, difference in the world. And we can do that by one act of random kindness at a time, believing that collectively we can make a huge difference.

In Practice

The moment a Christian says, “I am a part of this community and therefore, as God’s steward, I have a duty and a role to make where I live a better place to live; I have something to contribute to it positively,” then we have a voice of integrity. This leads to a voice of authority, and consequently, we become a bringer of change, and God’s Kingdom breaks forth.

This story in Acts 6 illustrates my point:

In those days when the number of disciples was increasing, the Grecian Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food. So the Twelve gathered all the disciples together and said, ‘It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word.’ This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. They presented these men to the apostles, who prayed and laid their hands on them. So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.
(Acts 6:1-7)

The Apostles were engaging in theological debate with the governmental parts of society (see Acts 5) and so they needed to give themselves to study, in order to engage in serious evangelism among them. Meanwhile, the church was a victim of its own success. Social action was such a part of what the church did that revival was breaking out again. The Apostles were so concerned over social justice that they were not going to let racial strife or inequality jeopardise justice to the poor, the widowed, or the marginalised. Therefore they gave their very best and most anointed ministries to this work. As I read this passage, I see at play here issues such as community cohesion, engaging with authorities, and even good governance, and social enterprise. I live in a very multi-racial city where the Black and White expressions of Church are profoundly divided down colour lines. The Apostles would not have stood for this! They would have selected people from the other culture to be leaders among them and made absolutely sure that there was fairness in the distribution of food. There was strong engagement with the authority structures in Jerusalem and even blatant, but peaceful opposition to Rome. Words, Works and Wonders are commonplace, and what we see, as a result, is massive community impact.

Through Kingdom proclamation, Kingdom acts of love and service, and through the in-breaking power of the Kingdom in healing and deliverance, we see Phillip in Acts 8 bringing community transformation, with the words, works and wonders of the Gospel.

Philip went down to a city in Samaria and proclaimed the Christ there. When the crowds heard Philip and saw

Be your name!

the miraculous signs he did, they all paid close attention to what he said. With shrieks, evil spirits came out of many, and many paralytics and cripples were healed. So there was great joy in that city.

(Acts 8:5-8)

So what does it mean to be Salt and Light? Well, salt means we preserve and bring flavour, and light means we are seen. Let's read again that passage from Matthew 5:

Let me tell you why you are here. You're here to be salt-seasoning that brings out the God-flavors of this earth. If you lose your saltiness, how will people taste godliness? You've lost your usefulness and will end up in the garbage. Here's another way to put it: You're here to be light, bringing out the God-colors in the world. God is not a secret to be kept. We're going public with this, as public as a city on a hill. If I make you light-bearers, you don't think I'm going to hide you under a bucket, do you? I'm putting you on a light stand. Now that I've put you there on a hilltop, on a light stand—shine! Keep open house; be generous with your lives. By opening up to others, you'll prompt people to open up with God, this generous Father in heaven.

(Matthew 5:13-16, The Message)

Two friends of mine have begun to do this in an area of Derby called Alvaston. When they returned from Kings Bible College and Training Centre they were ashamed to find that none of their neighbours had realised that they had been away for 10 months. What was worse for them was that Joe is an awesome evangelist. He and Hannah quickly realised that they had to begin to build

community where they lived, with the people around them, and so joined their neighbourhood forum. They then put on a party with (rather than for) the community. In fact, they have had all sorts of fun working with local people to make where they live better. Other Christians have since joined them and they are now one of our missional communities working to make things better for the area they live in.

What has been key for us, as we learn what it is to be a missional church, is that we give mission as high an importance as we do church meetings. That doesn't mean we don't meet for worship; rather, we realise that when we are engaged in mission, we are worshipping God by our lives being laid down, showing people through our words, deeds and prayers that God is good and praiseworthy.

So as you consider your church community, think about how you could take off the walls and begin to show your community how much light you really do have.

Questions

1. How as a gathered church or small group can we express ourselves more incarnationally
2. As you look at other Christians near where you live or in your work place how could you begin to reach out to others together?
3. How could you begin to shepherd or care for your neighbours or work colleagues more?

Chapter 4

Take Back the City

The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the broken hearted, to proclaim freedom for the captives and release from darkness for the prisoners... They will rebuild the ancient ruins and restore the places long devastated; they will renew the ruined cities that have been devastated for generations.
(Isaiah 61:1,4)

Janet and John's story

I first met Janet and John (their names have been changed) while they were picking up their methadone script from the chemist. Janet was a crack addict and a street prostitute. John was a persistent thief and a dealer when he needed to be. His addiction had resulted in several deep vein thromboses in his legs. At the time I met him, he had several infections and was generally in very poor health. The pair of them had recently been evicted by the council from their 'Crack House' in the Normanton area of Derby. They were living in a tent on a piece of waste ground in Derby along with other users.

They were close to breaking point, and John knew he would soon be sentenced to another term in prison. Janet

was pregnant, but not sure if John was the father or one of her clients.

I remember them being among a group of 15 users to whom we were distributing clothes, food, and hot drinks, and I quickly realised how desperate they were. I asked them if I could pray with them and ask God to help them. John replied, “If you think it will do any good mate, go ahead!” I was desperate and my faith was in my shoes; but suddenly I felt heaven on the street and I was in tears, calling on the Lord and generally making a bit of a spectacle of myself as I felt the Holy Spirit move through me. Often as I pray with the destitute, I experience the love and compassion of God physically, in a really powerful way. I often sense the presence of God so powerfully and on this occasion, this was the case.

I then lost touch with them and heard through a local hostel that Janet had lost the baby and that they were back in hostel care, John having come out of prison. This time, they were attending a drugs programme that was being run by an amazing Baptist Church in our city.

Redeeming the Community

This church is led by one of the most inspirational men of God I know. He fights tirelessly for the poor and destitute, attending court to speak on their behalf and often spending hours trying to turn broken lives around. In one year he saw 11 people come out of lives of drugs, alcohol, and addiction, into baptism and membership of his church. He and his family live in the middle of the poorest and most needy area of the city. His church has decided to partner with Derby City Mission and the city agencies to see redemption and restoration in this

community. We have partnered with this church in setting up a Debt, Welfare, and Benefit Advice Clinic. We also run a day centre for street people and a street outreach team to them. The City's soup kitchen, that runs 365 days a year, uses their building to distribute soup, blankets, and clothing to the street homeless. They also have an Alcoholics Anonymous group meeting there, and on Fridays, the drugs charity, Phoenix Futures, runs a group from the church. In addition to this, Woman's Work, a charity working with street prostitutes, uses the church building. The Church also does outreach, through the YWAM team in the city, to the local YMCA working with teenagers in danger of falling into the criminal justice system. Added to this, they have one of the largest numbers of Street Pastors serving the city.

The church probably only has about a hundred members, but it certainly 'boxes above its weight'. I expect if life in this church wasn't so full on, and the people who attended it weren't so 'needy', they would probably be a lot bigger. It's certainly not a cool hangout for safe, comfortable, middle-class, consumer Christians. Chances are on a Sunday morning that it's a good place to have your handbag stolen and you may have to negotiate 20 people smoking outside to get into the building. However, if you were to ask me where the church is doing the business of redeeming its community in Derby, I would say it was this one.

I say that for the following reasons:

They've decided to be a local church. They are purposeful in terms of the geography they are working in and their focus is not the 'gathered' congregation but rather the community they serve.

In order to do this, they have decided to partner with everyone else, secular or sacred, who is working in this community. They've left parochialism behind and have decided to put the community's needs above their own.

They are unashamedly Christian in their approach to social action, refusing to water down the message in order to win grants, popularity, or anything else. However, the social agencies and missionary agencies, like Derby City Mission and YWAM, know that this is a safe place for broken people to find a redemptive, healing family.

They are unashamedly charismatic, believing that God's power is going to change lives and hence, the community around them.

The story continues...

Janet and John started at the coffee morning where they met Graham, the Pastor. Together, we began to tackle their debts, followed by their health issues. We asked the police, with whom we had a very good relationship, to give them a bit of space. Janet had another miscarriage and John's health was still terrible, but they were in the hostel, had gone through 'detox', and this time were off methadone. They started coming to church and meeting God's power. An older couple in the church took them under their wing. Soon 'normal' people were inviting them into their homes, making them meals. Graham then decided to take on the housing department to get them properly housed. We had a mountain to climb as two previous council properties had become crack dens and the clean-up bill from the last one was tens of thousands of pounds. You can imagine the interview with them,

their drugs worker, and the housing officer. We were making our case to have them re-housed. All was going swimmingly, until suddenly Janet spoke up. "I've started reading the Bible and I've given my life to Jesus; so you've got to give me a house, and I want to get baptised and married!" All of us nearly fell off our chairs in shock!

I found myself thinking, "Oh no, Janet, don't say that here! Now they think you've got religion as well as a crack habit. That should really help your case!" And the Drugs worker was thinking, "They're my only success story in 10 years of working in drug and alcohol work!" Meanwhile Graham was thinking, "Gosh! You really have been listening in church, in between going out every 10 minutes for a cigarette!"

The meeting continued. Our debt worker, having gone before us, had managed to get huge lumps of debt written off. The police were now reporting that Janet and John were no longer offending and had noticed that they were being really friendly to them.

The church drop-in session was getting fuller and fuller as Janet and John invited their friends, and they began to tell us that they were reading the Bible, praying with their friends and inviting them to Church. There was a real buzz around the Hostels, and people were making fun of them. Their dealers were not happy, but they knew well enough to leave them alone.

Finally the day came that our debt worker, Ruth, came skipping into my office saying, "Praise God we've got the rent arrears written off and Janet and John have a brand new flat!" I was dancing around the room. I asked my treasurer to write a cheque for £250 for furniture and we arranged two other grants to get the place furnished.

Two months later, they were baptised and Janet was pregnant again. We began to plan with them for the wedding. I will remember till the day I die, the vision of Janet, in white, walking down the aisle on the arm of John in his suit, and the two of them cutting the cake at the reception afterwards. She looked beautiful and he was full of the Lord. I was in pieces, as I wept my way through the prayers and vows. For me it was a foretaste of heaven as I saw a radiant redeemed bride going to meet with her bridegroom. No longer was she the street prostitute hooked on crack, servicing men on the Normanton Road, but a woman, a wife and a mother, and most of all, a child of God.

Lessons learnt

In Janet and John's journey I've learnt some important lessons.

1. The importance of integrity

For too long, the church in Britain has had an image of a bunch of bumbling amateurs who live in cloud cuckoo land and frankly, have nothing of real importance to say or do in our communities. So whatever we do, it must have integrity and not just be a cover-up to get people to come to church. People who aren't Christians aren't stupid, and see right through 'acts of kindness' that are actually simply advertising. So when we do social action, or hospitality, or whatever it may be, in Christ's name, let's make sure that what we do is quality, authentic, and that we do it with a smile!

2. Consistency

No more hit and run please. For years, in the summer months, we have assuaged our guilt over evangelism with ‘the house group barbecue’. This annual guilt fest, to which we invite our one token non-Christian friend, consists usually, in my experience, of a banger/burger cooked by the church leader, followed by quiche, orange juice, and good puddings (we do at least get that one right!) They (our guests) come expecting some quality grub and half a case of beer. What they get is usually something quite different.

The conversation usually goes like this. We spend 15 minutes discussing their job/mortgage/computers etc, but within 30 minutes, we get down to the real business of why we have invited them. Conversation has inevitably turned to church and the leaders are in one corner making no contact with the guests at all. The guests by this time have found the other non-Christians to have a few beers with and chat about footie or rugby or whatever they’re into. Meanwhile the poor Church Evangelist is thinking, “Oh help, how can we turn this round? Whereupon, someone decides to present the evangelist with their friend as a sort of peace offering. The deal is, “If I let you do the business on my friend, will I have hit my sales target for the year, and then will you leave me alone, please?”

The other pressure that the evangelist is under is to wave his magic ‘gospel light sabre’ in this conversation. He or she knows he has 30 seconds within which to explain atonement theology to them and get them to sign up for *Alpha*. In fact, he must make such an impact

that in less than 5 minutes of talking to ‘the mighty man of God’, the guest, in the middle of his cremated hot dog moment, decides to make the life changing decision to give up sin and selfishness, and turn to Christ!

Now, I appreciate that I’m being slightly cynical here, but the event is inevitably full of disappointment because we set ourselves up to fail; and in my 25 years of being a Christian, we do it regularly. Consistency means consistently putting those outside the church before ourselves. We make a decision to deal with selfishness in us, and to put the needs of others first. This is so counter-cultural, and it is incredible in its impact. When we live like this, the world sees and truly questions why we do what we do.

Let me set you a tangible challenge. I am writing this on my friend’s canal barge and he has lent me a little book called *The 15 Revolution* by Paul Scanlon. Paul essentially, has articulated what, for me, has become a lifestyle. His challenge is purposefully, every day, to give 15 minutes to others to be kind or merciful, to help, care, look after, prefer, or encourage someone. Do it consistently and authentically, with integrity, and people will ask why, and the opportunity to pray for people will arise.

3. *Presence*

Being there for people is the most important thing to connect with them (more rocket science again). The thing that has made Street Pastors such a success, is being consistently present, week in, week out, always there and always available to people. Such visible

presence of the local church is absolutely vital to its witness.

Presence is taking on a new shape and form in today's world. For me, presence is often through social networking like Facebook or blogging. I have purposefully built up over 700 friends on my Facebook account and use it to witness or encourage, as a place to be real and let my life with God be public. But above all, it's a place to be available to people. I was amazed to discover, the other day, that the BBC and the police read my blog! But presence is most of all about people seeing the church, visible in its mercy. We need to shout about it more. "This is the place where you will get help." In Derby when people need help, they call us. So let them know you are there, and show them authentic, consistent presence.

Questions

1. What forms of consistent outreach are going on where you are and are you joining in?
2. Step back and look at your small group's last outreach and ask yourselves the questions: What worked well and what could we have done better?
3. How good are you at welcoming people at meetings and caring for new people to your area?

Chapter 5

A Conspiracy of Kindness

How Love Dispels Darkness

“I’ll fight, I’ll fight to the very end!

General William Booth, Salvation Army

This is the kind of fast day I’m after: to break the chains of injustice, get rid of exploitation in the workplace, free the oppressed, cancel debts. What I’m interested in seeing you do is: sharing your food with the hungry, inviting the homeless poor into your homes, putting clothes on the shivering ill-clad, being available to your own families. Do this and the lights will turn on, and your lives will turn around at once. Your righteousness will pave your way. The God of glory will secure your passage. Then when you pray, God will answer. You’ll call out for help and I’ll say, ‘Here I am.’

(Isaiah 58:6-9, The Message)

After 24 years of walking with Jesus I am still of the opinion that CS Lewis’ book *The Screwtape Letters* is the best book ever written on the subject of spiritual warfare. In fact, I wish someone would write a 21st Century version.

I am often bemused by Charismatics and how they view spiritual warfare. They get really steamed up about

Halloween, or Harry Potter books, or the local Masonic Lodge, yet will sit comfortably while the Name of Allah is exalted on TV or from mosques just down the road. I've seen nights of prayer organised in Derby about the city's famous 'Ghost Walks', yet we have 10,000 people in alcohol treatment services, and more places of worship for other religions in our city than you can shake a stick at.

I could go on to talk about poor housing, or the effects of gang culture. But my point is that, too often, we compartmentalise spiritual warfare into the superstitious, while ignoring the blatantly demonic that is right in front of us. My conviction is that the greatest stronghold in the UK is the apathy and prayerlessness that the enemy invokes within the church. Praise God that he is bringing Africans to our islands, who know how to tarry in prayer all night, because we need help!

As Powerful as Prayer

However, saying all that, I believe that there is a weapon in our armoury that is as powerful as prayer, and I find that often the enemy is powerless against it. That weapon is simply living out the Sermon on the Mount. These three powerful chapters in Matthew's Gospel hold some of the most powerful keys for demolishing demonic strongholds.

I first discovered this when I visited a church in Cincinnati, on the edge of the Bible Belt of America. When I was there, the abortion issue was a hotly debated topic. People from Operation Rescue regularly campaigned outside clinics. They would picket, and some had gone to prison because of it. Now we may all have

varied opinions about this, but I was hugely impacted by how Matthew's church protested against abortion. They went and cleaned the toilets in the clinic.

Steve Sjogrun, the senior pastor of the Vineyard Church, and author of the book "Conspiracy of Kindness", would turn up with rubber gloves and a bespoke cleaning kit, to offer to clean their toilets. The staff would be going to the toilets and the Pastor of the Vineyard church would be cleaning the toilets. The conversation would go something like this. "Why are you cleaning our toilets? Aren't you Christians?" "Yes I'm the pastor of the Vineyard Church. We just wanted to show you God's love in a practical way and to offer to pray for you guys." "What!" the abortionist would reply. "But you hate us don't you?" And then the dialogue would begin, and often Steve would hear about the venom and hatred that Christians had poured out on them. At times even they talked of the fear they felt of being physically attacked by zealous evangelicals.

Love and Care for *Everyone*

I will always remember the first time I went to Curzons, a notorious LGBT (Lesbian, Gay, Bisexual, and Transgender) nightclub in Derby. When we set up Street Pastors, I made it a condition of joining that people witness to no-one for two months and that we love and care for *everyone*. And that meant everyone: the Muslim taxi drivers, the flower sellers, the door staff, folk from Curzons, people having a night out, even Nottingham Forest Football Club Supporters (though that was a tough one and still is!). My reason for this was that I wanted to

show that we were genuinely there to serve our city with no other agenda than the city's good.

The first time we arrived outside Curzons, we were greeted by a crowd of hostile people, who have now become our true friends. The conversation went like this. "Who are you guys?" "We're Street Pastors." "Isn't that Christian?" "Yes," we said. "But you lot hate us, and so does God!"

We quickly learnt that the word 'evangelical' was 'Gay-ese' for 'the Nasty Party of Christianity', and we met many who had suffered real pain, condemnation, and rejection in their former churches, some being completely excluded from their natural families because of their sexual orientation. Some were believers in Christ, but couldn't imagine ever being allowed to join a church, and certainly not an evangelical church. This began to massively challenge me, for the reality is that, while I am a faithful husband who seeks to walk in sexual purity, and by God's grace does, my natural orientation is a lustful adulterer. Yet there is a place for me in the church; in fact, I'm a leader. Yet I'm convinced that if my orientation were not toward women, but men, I would never make an Elder's meeting.

I realised we had a mountain to climb here, in order to bring authentic Christianity to these people. I had to learn to overcome my natural revulsion of seeing people of the same-sex kissing and cuddling in front of me, and learn to see them according to their identity as human beings, and not as 'Gays'. It was harder than I thought to 'get over it'. Theology is easy when done in the cloistered atmosphere of a Bible College; but at 2:00 a.m. outside a Gay bar in Derby, with someone weeping in my arms

because his partner has left him, it is slightly more difficult. Many in the Gay community use cannabis, and one of the by products of this is something called the ‘munchies’ – bouts of real hunger induced by the drug. So we started to bring packets of Jaffa Cakes to them, as they would be hungry after dancing for long hours in a drug- and drink-filled state, and this broke the ice. However the breakthrough came a few weeks later, when there was an attack on a homosexual guy. That night we happened to have a local GP in the team and his prompt action saved the life of the victim. Even more than this, it was our direct intervention to stop the attack that spoke volumes to these people.

Two weeks later, we were asked to come and participate in the Pink Parade (the Derby Gay Parade). “Oh boy, what do I do now?” I thought. So I rang every church leader in the city to get their counsel and reactions. To a man they said, “You should go, and we will be praying for you.” In fact two who were Street Pastors said, “I’ll give up my day off to come out with you.” I remember crossing the threshold of Curzons to attend the safety briefing, thinking to myself, “I wonder if any other evangelicals have ever been in this place?” But God’s light wants to penetrate even the darkest places.

So we lined up behind the parade and all around me the strains of “I am what I am” rang out as we walked through the streets of Derby, and there were Christians all around doing their shopping. I thought, “What must they think of me?” However, that day, I believe, a wall came down and a group of people that we had put beyond the sound of the gospel, came closer. In fact, ask

any Street Pastor in Derby and they will tell you that we share the gospel more outside Curzons than anywhere else.

The Sermon on the Mount in Spiritual Warfare

So how do we apply the teachings of the Sermon on the Mount in spiritual warfare?

1. *We choose to act in a manner of blessing*
(*Matthew 5:1-12*)

Just as Jesus did in the 'Be-Attitudes', so we bless and do not curse, we speak out the positive when others are negative, and we take a purposefully good attitude to those who aren't yet Christian. I believe attitude is the thing that sets a kingdom culture in our communities.

2. *We Salt things up!* (*Matthew 5:13*)

Where Christians are, there should be joy, not misery. Turn the moan off and bring a bit of laughter. In fact, choose to lead by setting the tone of the conversation of the group around you, rather than separating yourself from those 'evil sinners'. Be salty, be fun, and be a blessing.

3. *We let light shine and celebrate it* (*Matthew 5:14-16*)

One of the most difficult areas I have found is telling people far and wide what I'm up to. It can appear to show a lack of humility, but actually, I see it now as 'letting our good works so shine before men that they praise our father in heaven'. So let's use the press to let people know about the good stuff we are doing and to carry on a conversation with the local media. Get the good news of

what God is doing out on the airwaves of local radio. The media is news hungry; so let them know what you are up to. I am asked by BBC Radio Derby to comment on all sorts of things. This has resulted in my personal testimony being broadcast over five counties of the East Midlands by the BBC.

4. We pursue personal purity (Matthew 5:17-20)

There is no better way to thwart the demonic than to be walking in the light and fleeing from sin. Vic Gledhill says that the best way to avoid sinning is to simply stop doing it! There appears to me, at times, to be an over emphasis on grace, where we can watch what we want on TV or at the cinema, drink too much, use bad language, sail close to the wind in terms of financial integrity, rob God of our tithes and offerings, and it will all be OK. Well, it's not OK! Sin is sin, and when we sin, we give Satan a foothold, and our witness loses power and integrity. So stop it and walk close to God.

5. We exercise forgiveness (Matthew 5:21-26)

I am now convinced that the reality of where we are in Christ and our walk with him is shown by our ability to forgive and mean it. This is where the rubber hits the road for all of us. Healing the wounds in our communities through reconciliation and forgiveness is not an optional extra for us. Our ability to bring this healing and walk in this forgiveness is vital if our witness is to be authentic and effective.

It really pains me that the church in Derby is totally divided down colour lines. There are some good reasons why it is like it is, and leaders explain it away by saying,

“So what do we do?” For me it is simple; we refuse to accept that Black and White Church leaders never meet together or that we each stay in our ghetto. If we want to see our communities transformed by Christ, we must not accept such division and we should actively pray and look for ways to see division come down, along ethnic lines, theological lines, and even church/para-church lines. Often, I jokingly introduce myself to friends in New Churches, as a leader from an evil para-church organisation, and yet I have been committed to a restored New Testament church for 24 years, and still am. We all have blinkers, and it takes a generous spirit to see beyond the divisions, choosing to see them as positive distinctives, and to celebrate our unity in diversity.

6. *We let our Yes be Yes and our No be No*

(Matthew 5:33-37)

Come good on what you say. I won't dwell on this, as integrity has been a big theme of this book so far. But in terms of people in the world, they are used to being lied to. They see conspiracies everywhere and have, usually, been continually let down. If you want your light to shine, you need to come good on your promises and do what you say you will do. Remember they are expecting you to be a hypocrite. Let us all try to really prove them wrong on this one.

7. *We use the power of peaceful resistance*

(Matthew 5:38-42)

I have been impacted by the fact that the four people who have bought the most evident moral change in the

20th Century were Mahatma Ghandi, Martin Luther King Jr., Mother Theresa of Calcutta and Nelson Mandela (though we do know that the ANC resorted to violence). My point is that the moral power of peaceful resistance and struggle is impossible to stop, especially when it is carried out with integrity and kindness.

Huge empires have been toppled by this. One great example of this was seen in France, during the Reformation, in Marie Durand, who resisted for 18 years in Aigues Mortes prison, being offered her freedom every day by her jailers if she would only recant her Protestant faith. She engraved, on the one place of light in Le tour de Constance, the word “Résister” and resist she did for 18 years. She refused to recant and many others in the jail came to faith. In my study, I have a tile from the roof of her house on which is inscribed the words, “Dieu te pardonne” (God forgives you). She put these words on her roof to remind her, in her old age, that on the day she left jail she had said to her jailer, “God forgives you and so do I.” She had resisted those 18 years of her youth, when she could have married and had children, and then, as a childless spinster, she continued to resist the evil of bitterness that could have filled her soul. To me she is a hero, as are all of the Huguenots who resisted for their faith. So much so, that at one point, 1/3 of the French population owned the Protestant faith.

So whether, like ‘Hope for Justice’, you are fighting slavery, or like ‘CAP’ you are fighting debt and poverty, or are fighting pregnancy issues, or whatever the issue is in your community, **resist, resist, and keep on resisting.**

8. *We love the unlovely (Matthew 5:43-48)*

My friend Geoff Pickup, the Pastor of New Life Church in Normanton says, “If you love the people that no-one wants, God will send you the people that everyone wants.” And it’s true. His church is amazing! Behind his building stands a mosque that can hold thousands, yet he sees about 700 people from every tribe, tongue and nation through his doors on a Sunday morning. I asked him his secret. He simply said, “I decided to love the people nobody wanted.” It’s true he has some characters in his flock; but it’s also true that he loves them and his people love him. Geoff is one of God’s characters; he put the P in Pentecostal! But I will always say this of him, he’s a pastor who loves the lost, who loves his community in Normanton and the fruit of this is probably one of the largest, and certainly the most diverse, church communities in the city, simply because they have decided to love the unlovely.

God is looking for a loving family for the lost. If you want your church to grow, you have got to love people. If not, you won’t see growth. It’s as simple as that! The lost are more concerned about whether there will be love for them when they get to church than whether you’ve got a pretty new building.

9. *We are generous, especially, towards the poor
(Matthew 6:1-4)*

I would say to every Christian that giving alms is as important as giving your tithes. (Interesting to see if that survives the editor’s cut!) Before I recommend anyone for a leadership position, I want to know where they are

at in their giving. How we as individuals or as churches treat the poor is a massive issue to God. I believe it is one of the keys to church growth and I definitely believe, on the basis of Isaiah 58, that it is a key to the release of God's power.

As Charismatics, we are often obsessed with seeing healing miracles, yet not so hot on healing the plight of the poor. If you are reading this and not giving alms to the poor, in addition to your tithes, begin to practice it and watch God begin to move in a powerful way through you. You might ask, "But who do I give it to?" I say emphatically, do not give cash directly to those caught in alcohol or drug misuse. Either give it to organisations or charities that help the poor, or to churches who have a fund to purposefully help the poor.

10. We pray! (Matthew 6:5-15)

I really do not know what to do or say to us on this one, but for the vast majority of us, our greatest resource to see the enemy's strongholds pulled down and our communities healed, is the power of prayer. It is the most unused tool we have. I am convinced that we would see a lot more of God's power released if we were simply to pray, fast, and call on God to move. Prayer for the community must take centre stage in what we do.

*11. We slay the dragon of materialism in ourselves
(Matthew 6:16-24)*

After apathy, this is probably our greatest enemy in the Christian life. It plagues us all. Our kingdom of comfort will usually default against the kingdom of God. So you must fight it and decide to live generous lives towards

the poor, realizing that enough is enough. You can never satiate this demon, it always wants more and it will never let up, till you put it to death.

12. We resist fear of want (Matthew 6:25-34)

This too, is a huge issue for most of us, so we store up treasure here on earth rather than in the Kingdom. It takes a recession, like we are experiencing at present, to shake us to the core and bring us back to good. We like to have security; but God is our security, and it is in him that we must trust. Saving for a rainy day may be a good idea, but my experience is, you're always going to have rainy days. So be generous and God will look after you. In a society that is consumed by materialism, the power of faith lived out for day-to-day provision, speaks volumes. It shows where your treasure is, what you value, and ultimately, what matters most.

13. We slay the judgmental spirit (Matthew 7:1-6)

In the eyes of the world, a judgmental attitude is one of the greatest ills on the planet and people watch us to see if it is there. However, when we operate with genuine love and acceptance, and see beyond people's sin to their true self, as people created in God's image, they begin to change. Churches should be the most loving and grace-filled places on earth. But often what people meet is the exact opposite. Slay the judgmental spirit, which consumes us with self righteousness. It stinks and everyone can smell its foul odour.

14. *We see that everything must carry the Father's heart*
(*Matthew 7:7-14*)

Dr Mark Stibbe has committed his life to tackle what he calls a global pandemic of a lack of fatherhood in and outside the church. People simply do not expect good things from God, or from us. So why don't we surprise them? When they expect a snake, let's give them a fish. When they expect a stone, let's give them bread. Let all that we do and are carry the Father's heart. Then, Jesus says, they will praise our Father in heaven. For too long the enemy has promised people the earth, but then has given them scorpions that sting and snakes that bite. But when grace comes at you from a loving Father, you have no other choice (or desire) but to receive it with glee.

15. *We understand that the truth will show*
(*Matthew 7:13-20*)

Jesus said, "You will know a tree by its fruit." That's true too in the culture of our churches in how they reach out to their communities. Are people from destructive lifestyles joining our church and being changed? Is there real fruit in that area?

I can't help but mention here one of my greatest heroes, Tony Turner. This gracious, loving pastor in East Midlands Christian Fellowship is one of God's giants at the lofty height of 5 foot 3 inches. Each Wednesday, at the Riverside Centre in Derby, we see about a hundred people turning up for *Celebrate Recovery (CR)*. Many of them have major controlling hurts, habits, and hang-ups, and over the course of time, their lives are transformed by Jesus. In my view, CR is one of the best things we do,

because we consistently see broken people healed and restored, and the fruit of Christ's redeeming power is shown in their lives.

A few months ago, we did a 'cardboard testimony' one Sunday, with people wearing a piece of card saying what they were like before coming to Christ and what they have become since. The queue went on and on. By the end, I barely needed to preach the gospel; they had done it for me. For people in the world today "the proof is in the pudding" and they will believe because they see his power in our lives.

Dispelling spiritual darkness is far more about living as people of light than shouting at the devil. Each Friday lunchtime, I do an outreach with Robin, Derby City Missions Operations Manager. I am an unashamed coffee snob – I don't do instant coffee. He came up to me with a gift of a cup of coffee from a local restaurant convinced that it was instant and that I wouldn't be able to tell. "Um," I said, "that's great thanks!" The debate raged for three days between us, but I knew it was real. The following Friday he went to the restaurant and asked if it was real coffee or not. It was real! How did I know? You can always tell the counterfeit when you know what the real stuff tastes like. How does the world know what Christianity is like? By seeing and tasting the real stuff.

Questions

1. Go out for a walk in your community and list down where you see deprivation, community breakdown and poverty and come back and discuss together what you think are the causes.
2. Formulate together a simple strategy on how you could improve things for people where you live (with no other agenda than to do good to them).
3. Where in you or as a group do you see the effects of darkness? (don't forget materialism is idolatrous at its roots)
4. What lessons can you personally take from the Sermon on the Mount as to how you can live more as a child of the light?

Chapter 6

Lighting up the Streets

God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him.

(Acts 10:38)

Our gospel is a gospel of words, works, and wonders. Therefore wherever we go we should expect people to be impacted by the miracle-working power of God. Remove the supernatural from Christianity and it isn't true Christianity. Truth is very often an encounter, and we come to Christ through, not only an encounter with truth, but also with an encounter of power. The gospel accounts and the book of Acts are packed solid with stories of God's power breaking out in the market place.

Healing

I will always remember my first trips to Romania in the 1990s. It was revival time there, with thousands coming to Christ as the walls of Communism came down. However, my most amazing trip was in 1994, in the middle of what has become known as the 'Toronto outpouring'. We had been having a good old giggle in church and I was getting into my car and going to get

‘MORE’ wherever I could; but to be honest, we were getting a little self-indulgent with all this power that God was pouring out. A small team, which included some youth, came to Romania with me for a series of gospel meetings that I was holding in different towns. In the daytime, we would go into town to preach the gospel and pray for the sick in the market place.

I will never forget being in Codlea with a friend of mine who led a Pioneer Church in Ashford in Kent. He said to me, “Ally, I think God wants us to go for healing.” So I said, “OK, let’s get some words of knowledge. We’ll pray for the sick and then I’ll preach off the back of it.” I knew that Keith was confident in this as he had been part of the Anaheim Vineyard in the past and is now a pastor in a Vineyard church in Cincinnati. Well, we started getting words of knowledge, not for little stuff like sprained wrists, bad back, headaches and dodgy knees, but big stuff like cancer, deafness, and heart conditions. Then the power of God fell in this market place and people were calling out that they were being healed. That was it for me; the issue was sorted. I knew this healing was for the streets. To date, I have seen far more real healings outside the church than in it.

Today, God is on the move. We are hearing stories of ‘treasure hunts’ where Christians meet up to get words of knowledge about people and then go out to try to find them, offer to share the gospel, and pray for them. This prophetic model of gospel ministry is great, and all over the place I am hearing amazing stories of God’s power moving among people.

Then there is *Healing on the Streets*. This phenomenal ministry is sweeping the UK and beyond, bringing God’s

healing power to ordinary people, consistently, week in week out, where people are. At present, I am involved in setting this up in Derby. I am dedicated to this, as I think it completes the triangle, for me, of what we do in Mercy Ministries, the *Alpha* course, and now Healing on the Streets. I want a gospel of words, works and wonders because I believe anything less is not the gospel. I also want structures and training that releases the body of Christ out of the church door and into its communities.

I have found Vic Gledhill's teaching on praying for non-Christians so helpful in this. I have followed his encouragement to ask, in the course of natural conversation with people, questions around three subjects: their health, their work, and their family. Because the British are natural moaners they will inevitably share their story in one of these three areas. Then, where I see there is a need for God's power to work in their lives, I simply say, "I'm a Christian and I regularly see God answer prayer. Could I pray for you now for that, and let's see what God does?" While some may refuse, most don't, and I always offer to pray in private in that case. Virtually every time I start my prayer, heaven connects with earth, and often people cry or are visibly moved, and more often than not, there is healing.

A couple of months ago I was in Hartington Street, in Derby. It is one of our most notorious streets, because of the high number of drug users that live there and it has a reputation for street prostitution. We were handing out clothes, food, and hot drinks to the heroin addicts one day and I got talking to one of the prostitutes. She said, "I've just been diagnosed with breast cancer." So we

prayed with her. Suddenly the power of God was present and all three of us were crying as the Lord's power flowed. A week later she had been back for a scan and she was healed. You see our God is hugely merciful and full of compassion. I was then able to say to her, "Do you think that if God could heal you of cancer he could help you get off heroin and get your life back together?"

Demoniacs

The other area of street ministry, that is a little more complex, is dealing with the demoniacs. I would estimate that not just a few, but many of those caught up in the street dweller community have, as I call them, "lodgers". I believe that abuse, sin, drugs, and alcohol abuse can all cause demonic oppression. I have been threatened with death and violence on many occasions, and many of these people have very violent backgrounds. I do not see lasting deliverance from hard drugs and alcoholism without some kind of spiritual deliverance. I am convinced of the truth of the expression 'the Demon Drink' and there is no doubt that hard drugs, drink, and mental illness are a magnet to the demonic. So what do we do about this? Most of these people are not yet Christians, so I don't try to deliver them, but under my breath, many a time, I pray against their works and I will pray binding prayers to prevent further oppression in their lives.

Last week I was praying for a guy who has been banned from every hostel in Derby. He cuts himself with razors and he is regularly bound in chains and sent to prison. Does this remind you of anyone in the Bible? It does me. I offered to pray for him as he was in acute

withdrawal and he was freezing and couldn't get help. Tragically, Mental Health will not section him. I began to pray for him, and suddenly, he began to growl and shake uncontrollably. I thought, as the crowd of street drinkers surrounded our team, "Do we go for this if for no other reason than to show the other addicts what the demonic looks like when it comes out?" I decided otherwise, but it was a clear message to me that his issues were not just drugs and drink, but also the demonic.

Ghost Busters

The third area of power ministry that I find in the community is what I call 'Ghost busting'. I live in a former vicarage in an area of Derby called Osmaston. It is possibly one of the most deprived communities in the city. Occasionally, local residents come to our door and ask me to come and cast out ghosts from their home. So I usually phone a couple of friends and we pop round and pray for their homes. In every case, that night they have a good night's sleep. I almost got to the point recently of considering starting a Ghost Busting ministry in the City! Derby is famous for its paranormal activity and, allegedly, has some of the most haunted houses in the nation. So if people are in fear and are held captive by the demonic, I believe it is our role to go to them and, in the most naturally supernatural way, seek to set them free from the oppression of the enemy.

Wouldn't it be great if your community sang, "If there is something strange in your neighbourhood who you gonna call? The Community Church!" Kinda cool, eh!

So, in summary, if we want to turn on the lights in our neighbourhood, let us be people of the Spirit *in* our

communities. Why not prophesy into our community life? If prophecy is only happening inside the church, then we aren't being a prophetic people in the way God intended. Healing is for the streets (that's where Jesus did most of his!) as it is a manifestation of God's power and love. Lastly, we need to take the fight directly to the enemy. Jesus did, and so should we.

So let's fight!

Questions

1. How about tonight or this Saturday as a small group going treasure hunting together.
2. Share with the group a situation where you saw God's power at work
3. As a group spend some time in prayer seeking prophetic words for your friends and work colleagues

Chapter 7

Better Together

Defend the cause of the weak and fatherless; maintain the rights of the poor and oppressed. Rescue the weak and needy; deliver them from the hand of the wicked.

(Psalm 82:2-3)

When I gave food to the poor, they called me a saint. When I asked why the poor were hungry, they called me a communist.

Dom Hélder Câmara, Brazilian Archbishop

I think the person who has most impacted me in the last two years is Lord Andrew Mawson, a United Reformed Church Minister, originally from Bradford in Yorkshire. He is possibly one of the most straight-speaking men I have ever met. I met him at a Church Urban Fund conference in Manchester, and instantly he had my ear. The Church Urban Fund is an amazing organisation that has helped set up so many institutions that have lifted the urban poor out of poverty, and enabled people and churches to make a huge difference to their communities. Andrew was so different from your run-of-the-mill, highly-educated, left-wing, social activist that I usually meet in these circles. He was a gritty Yorkshireman who refused, yes utterly refused, to let

things not work. His story is that he was sent to take over a derelict church in Bromley by Bow, in the East End of London, with a congregation of 12 old ladies and utter urban deprivation all around him. He decided, if nothing else, that his building ought to serve the community around it. Today the building is a multi-million pound health centre, art gallery, nursery school, gardens, training centre, and social enterprise hub. The impact he has had both in this area and even nationally has been phenomenal, and the list of social enterprises which run out of the Bromley by Bow initiative is amazing. You can find out more at www.mawsonpartnerships.com

I long for the day when we have a track in our leadership conferences for Social Entrepreneurs, to see some of our best business men and women coming around the table to look at how we can bring tangible change within some of our inner cities. Salt and Light churches have some brilliant people in them and I believe, in the future, they will bring some of their amazing business knowledge to bear, changing communities using Kingdom principles. We can then, hopefully, see the goodness of God making a tangible difference in education, housing, health, and jobs. If, by 2020, we achieve our goal of planting 75 churches and do not change the communities in which people live, I question if we will have acted in the interest of the Kingdom of God or whether all we will have done is grown our own little empires!

Your neighbourhood

All through our churches, we have people working in these areas of society and making a huge difference. My

plea is for churches to look for the pain in our communities, and to begin to marry these people in the caring professions with where this pain is. Let them talk to our accountants and business people, and start to dream of what Kingdom social enterprises might look like. At times, I ask myself, would I have more impact as a Councillor in Derby City Council than as a church leader? It is my view that every Christian should attend their Neighbourhood Forum, and those with leadership skills should try to be on their Neighbourhood Boards. Do not complain about society going to rack and ruin, like some demon-possessed tabloid reader, if you will not, at the very least, speak up within the community and engage with the structures that make it what it is.

Apathy, within the church and society, is the force that is, at the end of the day, dragging Britain down. I live in a staunchly working-class enclave in Derby. I am really frustrated by the lack of entrepreneurship present here. So I have engaged with the Neighbourhood Board and have made friends with the residents. I have supported local politicians and, at times, challenged Local Authority officers as to why they are consistently letting the people down. The gun and gang crime we have here are purely a symptom of a deeper pain that is at the heart of this community. People feel ignored, dumped on, are angry, very angry, at what they feel is exploitation and neglect, and so consequently, when the dealers offer young black men a way out of here by the family of the Street Gang, imagine the route they take.

So where is the church in all this? Sadly, many have withdrawn to middle-class enclaves, where the best schools and good housing are. Every time we have moved

to a new area, following the call of God, we have had well-meaning, but to my mind, deceived, Christians come and say to us, “I really do counsel you not to move into that area. It’s a very bad area, and you know, the school has real problems.” How on earth did we get so far away from New Testament Christianity? No wonder our teenagers are self-indulgent and switched off from faith. We’ve so molly-coddled them that they’ve never had to exercise faith and push through adversity.

Thankfully, it seems, there is a change of direction in the wind, and we are starting to see signs of hope on the horizon, through projects such as Eden in Manchester. I am so encouraged that churches are now asking how we can redeem our communities. Let’s plant in difficult areas! Let’s start things like the Walsall Street Teams, or other projects in these sorts of areas, and see what God might do to bring real change.

Real change

But where do we begin? Here are 7 points to consider:

1. Begin with kindness

As we said in previous chapters, we start with small random acts of kindness. It may be that we put the “15 revolution” principles in our life, stopping and making sure we engage with people, for their good, for at least 15 minutes in each day. It might begin with our practicing giving alms and supporting or helping the poor or the charities that help them. We might decide to become a Street Pastor, or serve in our local CAP (Christians Against Poverty) centre. It may be that we begin to attend our neighbourhood forum.

2. Work with others

However, eventually we will bump into other Christians who are hard-wired like us and have a burden for the same issues that we do. Inevitably, they won't be from your church, but the issue will be something that you all care about. So what do we do then? Well, this is where my chapter heading comes in. I believe we are better together. In other words, I really am for churches working together in unity, to see our communities blown away by our unity and our friendship and, above all, our desire to work together for the good of that community.

I am really grateful to my Anglican friends for this. I have friends of virtually every shade, colour, and shape within the Anglican Communion. I'm very pro-Salt & Light, and sign up to everything that is in our family emphasis, so don't worry, I'm not espousing theological shallowness. There are loads of things I disagree with Anglicans over theologically; but what I do like is their humility to accept that others within their communion may have light on things that they might not. Or, as I put it, "We all have something to bring to the party!"

I always loved what was called 'Family Teas' when I was part of the church in Folkestone. Everyone would bring something, not only in terms of food, but we would all help serving the food, or making the teas, and then we would all serve in the spiritual time after. We laughed and joked, did little skits, sang songs, played games, recited poems, did memory verses, shared testimonies, prayed prayers, and spent time together. Everyone played a part and everyone joined in. It was fun, it was

unique – and non-Christians loved it! It wasn't very professional and the single guys would turn up with a packet of crisps and eat their own bodyweight in food; the kids were noisy and would fight; but we were a family and it was infectious. My point is, whatever you do in terms of community action, make sure everyone gets to play a part, make sure everyone is listened to, and make sure everyone is valued. Don't turn up as the church at your neighbourhood forum and say with a big, Jeremy Clarkson voice, "Hang on everyone, we've been absent for the last ten years, but fear not, we've come to save you all!"

The first rule is: come to serve; and the second rule is: come to contribute. Then, earn the right to be heard. This can take time and patience; but if you do, you will be 'quids in'.

Next, sort out who the people are who will affect change, rather than just the people with the big mouths, and begin to work with them, be they a believer or not. Whatever you do, *work relationally*. Community cohesion is mostly about structures, systems, egos, and talk. Very little is about building relationship and getting stuff done, so you're going to have to stick at it. Make sure that whatever you say you will do, you do it. Never promise something you won't deliver.

3. *Engage with the 'third sector'*

To achieve Kingdom objectives, we have to move into the murky world of engaging with our communities and the structures that make them work. Learning to speak 'third sector talk', working with local government and agencies such as the police, dealing with market forces (self

serving and inefficiency among them though there be) is tricky ground. However, these are the structures within which we must engage if we are to be 'Salt and Light' in our world.

The 'beast' of the Third Sector (sometimes called the Community and Voluntary Sector) works is an industry with real market forces at work. Basically, at present, it is a 'bear pit' fight for funding from local and central government. It is bound by bureaucracy and market forces. Sadly, the accountants have moved into the building, and the social entrepreneurs are leaving it to find more fluid and creative ways of doing things. But you will, if you want to take your project somewhere, have to engage with this sector. However, do not let it dominate you and do not work in its ways. It is highly competitive and wants to control. This will kill the life and leadership of your project. So build relationships within it, but don't let it suck your life dry with meetings and emails.

What you will find, though, is that within it, there are gatekeepers. These are the people who will allow things to happen. So make friends with these people and try to be as genuine as you can. Politicians and council officials control the funds, without which you will not advance. Having friends in high places is important and they are attracted to certain things, such as new and inventive ideas. A lot of politicians do not have the time to think creatively, so when you come to them with creative ideas and the bare bones of something, they will go away, and lo and behold, it resurfaces as a new political initiative down the line. We don't care about the glory; all we want is the change. I'm having a whale of a time sowing ideas

to local councillors as to what can be done to make our area better. It's a win/win situation!

4. Care for people

Pastoral skills within the community are vital. One of the problems I find in communities is that nobody is listening to the ordinary man in the street. Politicians are listening to focus groups not people. So go to your Neighbourhood Board and listen, then listen some more. Learn to be an advocate, and dialogue with both sides.

At present, I'm talking to 'Friends of the Earth', as well as our local councillor, to see a geothermal power plant put on an old factory site in Osmaston, so that Friends of the Earth get a greener future, the council get to clear up this old site, while my agenda is reducing fuel poverty in very poor housing. The site is owned by Rolls Royce Aero-engines, and for 70 years this site lived by the sweat of this community. The houses were built to house the workers. Today the factory is closed and we have widespread unemployment together with serious deprivation. I have proposed to councillors a new school, a 'Rolls Royce Science and Technology Academy'. I'm proposing that it goes up in the shell of the beautiful old art-deco style building. This factory built the engines of the Spitfire fighter of Battle of Britain fame. This community is equally responsible for their role in the war as those brave pilots who fought so hard. Today, I know that to bring about community change we need a good school to attract families to move into the area. So if we combine renewable, sustainable energy, good education, and easy travel to work, in 20 years time Osmaston might be a very different place to live.

As part of this regeneration we are going to need all sorts of other things. So why doesn't the church, then, begin to step into the breach? I recently spent a couple of hours with a Baptist minister from Sheffield who was running all the Sure Start Centres in South Sheffield. Why as a church don't you set up a housing association, or a Credit Union or Job Skills project or Life Skills project in these communities, but make it in partnership with the community? The opportunities are endless. All it takes is a resolute attitude to do good and a desire to be a blessing.

5. *Be wise with the media*

Eventually, in all this, you will begin to attract the media and once you are known, they are all over you like a rash. Working with the media is like lion taming, in that they always have a pre-determined agenda and you have to make sure that what you want to communicate is what is heard. I discovered recently that the BBC trawls my blog looking for news, so watch what you put on the internet. TV is particularly difficult. We had the privilege of having a five-minute item about Derby Street Pastors being shown on BBC1's *The One Show*. For that five minute clip, we had over 20 emails, 3 hours of phone conversations, 10 personal interviews of the Street Pastors and their working partners, like the police, the Council and the even the Gay Community. We had 14 hours of live filming and for 4 of those hours I had the camera in my face! Everything was recorded; there was no hiding, and my actions, reactions and behaviour were on show to 6 million people on a Bank Holiday Monday evening. Added to this, we had a militant atheist being

asked what he thought of God at 5 o'clock in the morning when we had been up for 22 hours. It wasn't easy, not easy at all. However, I will always happily engage with the media.

Over the past two years I have built up a very good relationship with the local press and local radio. This is the public place where you can shout aloud that God is alive and he is working within and through his church. I have grown so tired of the first talk on the Alpha Course that people in our society assume that Christianity is 'boring, untrue and irrelevant'. Well, if the image of the church is based on the Vicar of Dibley, The God Channel, Dot Cotton (from Eastenders), Songs of Praise, and paedophile priests, then they've got a point! And this is the image that the media has portrayed. So if you want the Church to have a positive image in the community then you must engage with it. Many a time, I will drag myself out of bed to talk about politics, or poverty, or street crime while folk are having their cornflakes in the morning, because I want to connect with the 250,000 listeners to BBC Radio Derby. I want them to know the Church isn't dead and it has an opinion on these matters.

6. Draw in Ephesians 4 ministries

Lastly, what do Ephesians 4 ministries look like in this environment? I've had a bit of a conversion on this issue, and it came through Barney Coombs' book, *Apostles Today*. It was particularly the sub-title that struck me: "Christ's love gift to the Church." I suddenly noticed something for the first time. As an evangelist I wasn't a gift to Salt & Light Ministries, or to East Midlands

Christian Fellowships, or even to Community Church Derby. I was a gift to the church; all of it. I was here, not to serve my local congregation's interest, but the interest of Christ and his church. I wasn't here just to equip our churches in evangelism, but the body of Christ as a whole. So that meant a few things for me. I needed to love all of it, like Christ did, not just the bits like me. I needed to be an agent for unity, as this was Christ's high priestly prayer "that we would be one". I believe it is a true sign of Ephesians 4 ministries that they have a heart and a passion for unity. But as an evangelist I also had a duty to mobilise the church into the harvest – a big task!

So what do other Ephesians 4 ministries look like in this context? Well, please allow me to look at this through the eyes of an Evangelist.

What do Apostles look like? Are they regional Bishops? Or are they pushing and pioneering to establish churches in the no-go zones of our inner cities and desolate rural areas? Do they spend their days in meetings, or are they out on the ground doing the stuff? Are they the social entrepreneurs that I was talking about, putting to work the creative, apostolic gift of building something from nothing?

And what about prophets? I think our local councils need to hear some prophetic voices. I will always remember hearing Andrew Mawson, a true prophetic voice on behalf of the poor. I cannot see how someone can call themselves a prophet, and not be an advocate for the poor, the widow and the orphan.

Pastors – are we carers only of the church but not of our communities? I have loved how the pastoral gift functions in terms of community cohesion. Most pastors

are spiritual fathers, and we have a nation of orphans. Why not go and pastor your community? Wesley said, “The world is my parish.” Where is yours?

Teachers, does truth still call out in the market place, or is it only from the pulpit? Your community needs you! Get involved in education, not only with children, but also adults. I failed academically at school and went back to school at the age of 40 to learn French. I’m so glad there was a Christian teacher to take me on and encourage me.

7. Lastly, a word to evangelists

Finally, my fellow evangelists, I have a lot I would say to you. If we are to reach our 2020 goals, it will be down to us to make a huge impact on our movement. One of those roles will be to point the lost to Christ, but also to point the church to the lost. This is what I have tried to do in this booklet. I’m sure some of you will disagree with my social emphasis, and may not like the fact that I haven’t been clear enough around ‘the message’. But those who know me well will know that I preach the gospel whenever I can, in season, or out. However, I am aware of the masses of unreached people in our deprived, urban areas, people that, apart from the Anglicans and the Black Churches, we have all retreated from.

My hero William Booth wrote an amazing book called *Darkest England and the Way Out*. Gary Butcher, also of the Salvation Army, has written another book called *Darkest England and the Way Back In*. On the cover of his book there is a person walking barefoot. It refers to the Salvation Army officers who took on the peasants’ clothes of the Indian servants to reach India’s poor and

walked with bleeding feet into India to bring the gospel to them. I believe that part of our role in these next 10 years will be to live as radical examples of servanthood and suffering. There awaits a prize that no man could ever steal from us. God has called us and commissioned us as his heralds and his ambassadors, to announce this great gospel that is Good News to the poor. Friends, it's time for battle! Are you ready for the fight?

While women weep, as they do now, I'll fight;
while children go hungry, as they do now I'll fight;
while men go to prison, in and out, in and out, as
they do now, I'll fight; while there is a drunkard
left, while there is a poor lost girl upon the streets,
while there remains one dark soul without the
light of God, I'll fight, I'll fight to the very end!
(General William Booth Salvation Army)

Let's fight to the very end!

Questions

1. How are relationships between you, your group and Christians of other denominations?
2. What could be done by me or us to improve things?
3. Are you a member of your neighbourhood board or parish council and when if ever did you last attend a meeting?
4. Are you aware with what the local authority are struggling to overcome and ask what can we as a church do to overcome these things?

Postscript

My goal in this little booklet has been to encourage you to ‘have a go’, ideally, together. However, I am conscious that for many, this is not intuitive. Evangelists are exciting people to be around, but, as my kids say, “Why can’t they just be normal?” This list of books and websites is to help you explore reaching out to your community and friends, both on a personal level, and secondly, on a church level. I’ve also included some material to help church leaders with this. The list is not exhaustive, but many of these titles have helped me enormously. By the way, as Steve Maile used to say, “Doing it, is doing it, and you don’t know until you have a go!” So don’t get waylaid in the Christian bookshop. Just get out there and give it a go!

Personal Books that help you share your faith

Becoming a Contagious Christian: Bill Hybels

Zondervan 0 310257 87 5

Just a walk across the room: Bill Hybels

Zondervan 0 310272 18 1

How to give away your faith: Paul Little

IVP, 0 851114 96 2

Kiss and Tell: Pete Gilbert

CWR, 1 853452 85 8

When Heaven Invades Earth: Bill Johnson

Destiny Image, 0 768429 52 8

Connecting to your community personally

The Irresistible Revolution: Shane Claibourne

Zondervan, 0 310266 30 0

A Conspiracy of Kindness: Steve Sjogrun

Regal Books, US, 0 830734 07 4

Servant Warfare: Steve Sjogrun

Vine Books, 0 892839 64 3

Street Pastors: Les Isaacs

David C Cook, 1 842914 19 7

The New Friars: Scott A Bessenecker

IVP, 0 830836 01 2

Submerge: John B Hayes

Regal Books, US, 0 830743 06 5

Connecting to your community as a Church

Eden: called to the streets: Matt Wilson

Kingsway Publications, 1 842912 19 4

The Social Entrepreneur: Andrew Mawson

Atlantic Books, 1 843546 61 2

Kingdom Come: Malcolm Duncan

Monarch Books, 0 825461 51 0

Conspiracy of the Insignificant: Patrick Regan

Kingsway Publications, 1 842913 69 7

Darkest England and the way back in: Gary Bishop

Matador, 1905886 96 9

101 ways to reach your community: Steve Sjogrun

NavPress US, 1 576832 20 1

Ministries of Mercy: Tim Keller

P & R Publishing Co, 0 875522 17 3

Postscript

Connecting to your Community for Church leaders

Mission shaped Church: Graham Cray et al

Church House Publishing, 0 715140 13 2

Mission Shaped Evangelism: Steve Hollinghurst

Canterbury Press Norwich, 1 853118 42 7

For more resources and links on transforming society please visit www.saltlight.org/2020vision