

# Mission Council appendix five

## Report from the 20-40 task group

### Basic Information

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<b>Action required</b>	Reflection and response, over the years, across the Church.
<b>Draft resolution(s)</b>	<b>No specific resolutions; a variety of serious insights.</b>

### Summary of Content

<b>Subject and aim(s)</b>	To consider how the Church might improve its engagement with people aged 20-40.
<b>Main points</b>	Church at best is relational, and it can only flourish by relating deeply to the variety of people within and around it. Church at best is flexible, and patterns of church life that have worked in the past may not serve the future. People aged 20-40 have much to give, but may not fit easily into grooves of expectation and service that others have already prepared.
<b>Previous relevant documents</b>	The resolution of Assembly 2012 that asked for the task group to be set up. Reports of the Task Group to Mission Council in 2016 and 2017.
<b>Consultation has taken place with...</b>	Very widely, within the URC and with other Churches. The report gives details.

### Summary of Impact

<b>Financial</b>	None.
<b>External (e.g. ecumenical)</b>	This paper is a call to self-examination, openness and flexibility. If we can respond to this call, then the external impact will be great, and not only on the 20-40 age-group.

# Appendix five

## Report from the 20-40 task group

### 1. Introduction and Background

1.1 In 2012 a resolution was passed at the URC Youth Assembly requesting that General Assembly consider the Church's engagement with 20-40-year-olds. General Assembly 2012 subsequently passed a resolution calling Mission Council to consider how to improve the integration of 20-40-year-olds at every level of the United Reformed Church and hence a task group was formed. The group consisted of six people and brought together a range of experiences and skills from those both lay and ordained and those within and without the 20-40 age range. The group was formed independently of other Assembly committees but has received support from the General Secretariat.

1.2 Since the formation of the task group in 2014, the group has examined research into the Church's engagement with 20-40-year-olds. This has included academic research and research from other denominations, including the Methodist Church and the Church of England. The group has conducted its own research within the United Reformed Church through questionnaires to Children and Youth Development Officers, Training and Development Officers, Mission Enablers and university chaplains; through consultations with URC committees; and through conversations with Armed Forces chaplains, the United Reformed Church Youth Assembly and Mission Council. Additionally, members of the task group within the 20-40 age range shared their own reflections and experiences as well as those of their peers.

1.3 It is important to note from the outset that the group named as '20-40-year-olds' in this report comprises a wide variety of demographic groups. These include those single and married, those with children and those without, those living with parents, those living away from home and those who are homeless. It comprises those at university, those recently graduated, those in training, those unemployed, those in new jobs and those well established in jobs. With such a wide range of demographics to consider, it is virtually impossible to establish how the Church can better engage with this group. It may be more appropriate to simply ask how the church can engage better with people; however, this report will consider main themes and issues as they relate particularly to those aged 20-40.

### 2. Research from other denominations

Over recent years a host of denominations have commissioned research on the 20-40 age group. The scarcity of this age group in churches is a reality shared by all of the mainstream denominations.

#### 2.1 Methodist Church ('Missing Generation' report)

2.1.1 In 2011, the Methodist Church published *The Missing Generation and the Methodist Church* (L Clutterbuck and M Janowski, 2011): a ground-breaking report that delved behind the reality that all UK mainstream denominations have grappled with since the 1960s – that people aged 20-40 (and beyond) are missing from churches. Whilst the authors point out that the research is only applicable to the Methodist Church, there are insights that bear some level of generalisation.

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2.1.2 Perhaps the biggest finding was that 82% of people surveyed left church because of a change in circumstances. People, particularly those aged 20-40, are much more mobile than in previous generations and it would seem that this has a significant impact on church attendance. People move on in some way, either to a different home or through a change of job, relationship or children, and it is at that point that they break connection with their congregation. However, in general, these people still have faith. They still see that faith as important. They still identify as Christian. They just don't go to church.

2.1.3 The research also found that people who were still involved in Church valued a range of worship styles and opportunities. They wanted their faith to be firmly connected to their lives but to also be able to experience a connection to God in worship.

2.1.4 However, the report also noted that it was unlikely that Sunday worship would be a first point of contact for people, as many people encounter church through other activities. Those who were part of churches valued small group opportunities where they could discuss theological, moral and ethical issues and feel part of a community.

2.1.5 Finally, a breakdown in the traditional models of the provision of pastoral care meant that the opportunity for a mentoring relationship with an older person was less likely.

## 2.2 Perceptions of Jesus, Christians and Evangelism in the UK, 2015, Barna Group (EA, Church of England & HOPE)

2.2.1 In 2015, Barna Group discovered that the same percentage of every decade of life identify themselves as Christian, but the percentage attending church is vastly different. This implies that we are looking at a 'missing generation' of the institution of the Church, not of the Church of Jesus.

2.2.2 The research also found that most non-Christians (61%) know a practising Christian, like them and think they are caring, good-humoured and friendly. 42% of practising Christians grew up in a Christian family, while 72% of non-practising Christians grew up in a Christian home.

2.2.3 In 2017, ComRes conducted 'Church Mapping' for the Church of England. They found that 77% of people who self-identify as Christian became a Christian before they were 10 years old, thus placing great importance on children's and youth work.

## 2.3 Joint Study Leave report – Graham Duffin, Andrew Morrice and Norman Smith October 2013

2.3.1 Three Church of Scotland ministers, Graham Duffin, Andrew Morrice and Norman Smith, explored a similar age group as part of a study leave project in 2013. Rather than exploring what the problems were, they spoke to church leaders in places that bucked the trend and had flourishing ministries with people aged 20-45.

2.3.2 They found that church leaders identified the following as key components of effective ministry to 20-45-year-olds:

- Empowering, visionary leadership – whether we like it or not, ministers are key people.
- Significant leadership roles for under 45s – people with a stake are more likely to stay involved.
- Team ministry – a sense of a range of people being involved in ministry, not necessarily a formal staff team.
- Supportive church structures – a commitment to allow the time and resources necessary to engage and grow.

- Intentional discipleship programmes – a clear priority for everyone to be involved in a programme of growth and resourcing.
- Encouragement to be actively involved in church life – taking part leads to a sense of belonging and ownership.
- Inspirational, relevant worship – it may be that a variety of worship opportunities are needed.
- A commitment to build and maintain meaningful relationships – friends inviting friends is central to any mission and evangelism strategy.
- A focus on outreach and mission – the church should be outward looking with a clear mission focus.
- A reliance on God – prayer and discernment at the heart of everything.

## 2.4 Church of England

2.4.1 Over the past few years the Church of England has built on some striking examples of churches which seem to be able to grow and resource others by creating and supporting 'Resource Churches' in cities. A Resource Church is defined as 'a church which, working closely with the local bishop, intentionally resources mission across a city, by planting and revitalising churches, developing leaders and providing other resources for mission. Its aim is to help evangelise the city and transform society.'

2.4.2 This city focused mission strategy is based on some core principles which include:

- generosity – give away what we have been given (church planting, resources, teams, etc);
- partnership – work with others to reach our city (diocesan bishop, churches, other denominations, businesses, charities, etc);
- audacity – re-evangelise our city and help transform the structures and communities (with a vision big enough to capture the imagination of the city and only achievable with God)
- humility – serve the city and its churches (play our part, listen and serve the city).

## 3. Academic research

3.1 As well as denominational research, the task group has also read academic research into the area of churches' engagement with 20-40-year-olds.

3.2 Mayo, Collins and Savage (2004) researched the differences between Generation X (those born between 1960 and 1980) and Generation Y (those born between 1980 and 2000). They found that Generation X had generally been 'turned off' Church by negative experiences, whereas Generation Y had never entered it in the first place. According to their findings, it is not (generally) that under-30s have an issue with Church: they just do not see the relevance of it to their own lives. Therefore, the Church needs to be open and authentic and to engage in genuine conversation. It also needs to speak in a language that is accessible to all, regardless of previous exposure to Church or faith.

3.3 Further research has since been conducted into Generation Z (those born since 2000). This research has highlighted the importance that grandparents have to play in the faith development of Generation Z. This research implies the need for inter-generational churches, rather than single age worship such as youth services or student churches.

## 4. URC research: a picture of the United Reformed Church

The task group has also conducted its own research within the United Reformed Church. Questionnaires were circulated to Children and Youth Development Officers, Training and Development Officers, Mission Enablers and university chaplains. Conversations have been held with Armed Forces chaplains, Youth Assembly, Mission Council, General Assembly and various URC committees. Discussions have also been had in local churches and on social media.

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### 4.1 Barriers to engaging with 20-40-year-olds

4.1.1 The barriers to engaging with 20-40-year-olds appear to be littered with misunderstandings and frustrations between the different generations within churches.

4.1.2 There are the many practical reasons as to why it is often difficult for 20-40-year-olds to engage with the Church. For example, this age range is often the time of life when people move location most frequently: from the childhood home to university or to new employment; maybe to set up home on their own or with a partner. These moves often require young adults to move to more affordable areas, which may be some distance away from the local church they know. Furthermore, these significant and demanding life events can leave little room for a regular commitment to the life of a local church, which can feel as if it poses more demands than it offers support.

4.1.3 It is not uncommon for a local church to view a lack of regular attendance or willingness to take on roles as a lack of commitment, accompanied by a frustration that younger people are 'just not willing to take over all our jobs'. Those in the 20-40 age range can feel their local church's only engagement with them is to ask them to take over that which they are no longer able to do themselves, rather than being given the space and encouragement to create new expressions of church life appropriate to their generation. The 'invitation' can feel like a requirement to simply maintain what has been done before.

4.1.4 Likewise, the timing of church events and activities, unless they are events specifically aimed at young families, are often at times which are not convenient for those in work, or with young children.

4.1.5 As a result of this, many in the age range are far less likely to meet their peers in church, and are far less likely to participate in leadership and decision making. Many of the younger adults the task group listened to felt regularly frustrated, misunderstood or ignored, with decisions which directly affect them often being taken at meetings at which no one from that demographic was present or consulted.

4.1.6 Lack of communication and understanding can easily lead to a breakdown in relationships with 20-40-year-olds in any local church. The institution demands that younger people learn the language and culture of the church, but often seems unwilling or incapable of learning from and adapting to the lives of younger adults in return. Through no intention, younger adults can feel slowly pushed out of church, or never completely feel like they were really allowed in.

### 4.2 Local church life

#### 4.2.1 What's going well?

There are churches in the United Reformed Church where you are much more likely to regularly find significant numbers of people in their 20s and 30s. Common characteristics within these churches are a strong sense of shared purpose and mission, and not a particular theology or style.

In these churches it is common for people under the age of 40 to be regularly involved in leading worship: bringing to it their own sense of authenticity, honesty, and relevance. This richer diet of worship nourishes the congregation and inspires and equips it to offer a broader variety of activities aimed at supporting people across the full spectrum of ages (not only children and retirees). This enables them to go beyond entertainment and social activities to groups which seek to foster a sense of discipleship, growth and development, exploration and challenge.

Nurturing discipleship changes how churches operate. In decision making, everyone's voice is heard and respected, people are trusted to 'get on with it', and there is a real sense of everybody being involved in ministry, not simply being asked to do church 'jobs'.

In churches like this it is quite usual and natural for some of those serving as elders or with other significant leadership responsibilities to be under the age of 40.

#### 4.2.2 The wider reality

For many in our congregations this may sound like the life of the Church they once knew, but no longer recognise. Many churches within the URC are unsure of their purpose and mission: creating worship has become the chore of filling the pulpit, and fewer people are doing more and more ‘jobs’. Those in their 20s and 30s are ‘the missing generations’ and it would be easy to feel that churches with no one in this age bracket have little chance of changing this reality because people tend naturally to form relationships and community with those of similar age, outlook, and interests.

As both people and financial resources continue to feel more and more scarce, it is entirely understandable that at the local level, in ‘seeking to do a few things well’, many of our churches now see their mission as one to older people.

#### 4.2.3 Reversing the trend

However, some churches do buck the trend with imaginative *Fresh Expressions*, *Messy Church*, *Pub Church*, and ‘*Insert another contextually appropriate adjective*’ Church, held at times more convenient and in venues more comfortable to young adults. A variety of provision for worship and nurture, specifically aimed at different demographics, is helping a growing number of local churches begin to reengage with people of the missing generations. Establishing several ‘congregations’ within the one church is a more realistic and desirable way to grow a local church, rather than the often self-defeating endeavour of trying to make Sunday mornings work for all.

However, what is also clear to the task group is that there is not one model or vehicle which has been ‘successful’. There is no specific programme or plan which ‘works’. Working on our welcome, our buildings and our language are all important ingredients but are no panacea. Furthermore, practical changes can often be used to distract us from the answers to our malaise which we suspect we have known all along: the long and more difficult road of building relationships through openness, vulnerability, and a willingness to be radically changed by our encounters with others who are often different from ourselves.

### 4.3 Denominational life

#### 4.3.1 What’s going well?

Work with young people and young adults in the United Reformed Church is defined as the age range of 11-26-year-olds. Those of ages which overlap with this report’s remit (20-25) participate fully in the leadership of our youth structures and it is those at the older end of the youth work age range who predominately fill the spaces for under-26 representatives at General Assembly and Mission Council. Continued diligence by synods to ensure under-26 places at Assembly are filled continues to be of vital importance if the voice of younger adults is to be heard and have influence in our decision making.

#### 4.3.2 The wider reality

However, we do wish to sound several notes of caution. In reality most of our programmatic work with young people stops at age 18, around the age of starting work, going to university, or leaving home. It would, perhaps, be understandable if, at times, those within the older age range felt not so much the *missing* generation but the *forgotten* one. Many of our younger adults commented that reaching this age can feel like a ‘cliff edge’, moving from a ‘youth’ experience of faith and church life with all the URC Youth programmes offer, to an experience that can be seen as a ‘one experience fits all’, which in reality can be very culturally different to the reality of most young adults’ lives.

A significant cultural difference between the generations (at the risk of unintended caricature) is that a youth group programme might have lots of discussions and activities, whereas in a traditional church service you are much more likely to be expected to sit and listen! 20-40-year olds often want to continue their church experience as a socially-based shared exploration of faith and life.

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Whilst we highlighted earlier the good work already taking place in ensuring young adult participation in our councils, responses to questionnaires showed that many young people sometimes feel as if their involvement is simply in order to train them to be committee members when they are older, rather than being taken seriously now as members now in their own right.

We would also like to note the often intractable issue of our various councils and committees taking place during university terms and working hours means participation of those within our remit is all the more difficult.

### 4.3.3 Reversing the trend

When considering how to reverse this trend, the task group began by asking whether a church of predominantly older people can foster and maintain a culture of regularly making decisions for the benefit of younger people, even if that means ‘voting’ against the perceived self-interests of the often older majority? Though this question was a helpful place to start our thinking, the task group soon recognised that the ideals which we aspire to in our councils should not facilitate the influence of self-interest or majority rule in any respect, so perhaps we merely need to remind ourselves of this more often!

The issue of the quality of our decision making, with regard to ‘the missing generations’, is not only that this age range are often absent from any discussion and decision, but that they are often also absent from setting the agenda of what is to be discussed and decided. Younger adults, who are students and parents, managers and problem solvers, creative thinkers and inspiring leaders in the world outside the Church, are all too often dismissed as the amusing or annoying oddity within it.

We note that tradition has it that Jesus’ entire ministry was conducted between the ages of 30 and 33, and presumably many of the disciples were of similar age!

Under 40s can bring to Church life an attitude of ‘This is where we want to be, how do we get there?’ in contrast to church agendas which, however forward looking their aim, are often in tone: ‘This is broken, how do we fix it?’ or ‘This is what we’ve got, what’s the best we can do with it?’

## 5. Reflections on moving forward

### 5.1 Something to build on?

The United Reformed Church has been greatly blessed by FURY and URC Youth (including all types of work from Pilots to youth groups). The work, the programmes and the way faith has been explored and shared by children and young people has been a strong part of our denomination’s life. Many people, including those who now are not church goers, have a faith connection because of what they experienced as a child or a young person whilst connected, in some way, to a United Reformed Church. This is something for the denomination to celebrate.

### 5.2 Points of contact

5.2.1 As mentioned several times already, the varied life circumstances of people in the 20-40s age bracket can all too easily lead people, seemingly, away from God. However, as a church we know that many life events can draw people back into church life – if only for weddings, funerals and baptisms. Rites of passage and life events are clear ways of being able to engage with every generation. There are many examples of how various cultures and traditions can do this. Some may be dependent on cultural background, others may be dependent on family faith experience – but all can be God-given opportunities to explore faith with people.

5.2.2 When encountering people who have had a positive Church background, this is a good opportunity to reconnect. But, fewer and fewer of the 20-40s generation have ever had a connection with a church. Their first encounter with the Church may well be

their first time of connection with any faith community. All of the task group's research and conversations have highlighted the need for this (re-)connection to be authentic and welcoming: to show that being a part of a faith community is relevant and a good thing. However busy peoples lives may be, the task group believes people aged 20-40 will respond to church life which is purposeful and truly values them. A busy life is not the same as 'life in all its fullness'!

5.2.3 Frustratingly, the question that comes next for many in our churches is: 'even when we engage successfully with this generation we never see them "in church!" When are they going to sit in the pews on a Sunday morning?' Arguably, more than any other generation, this question may be irrelevant. If we are truly looking to be inclusive in our church life, it will mean reshaping already existing church life to include a wider variety and understanding of 'church' and not the reshaping new members to fit into our existing church life? It is perhaps the Church's 'chicken or the egg' question; Which comes first, 'believing' or 'belonging'? The Church has an image of requiring certain belief and behaviour before someone is allowed to belong. This is certainly a common perception of those in the 20-40s bracket. Church is a place for people who believe certain things about God and live in a certain way, so why would those who do not share those beliefs or lifestyle even consider attending?

### 5.3 Organic discipleship

5.3.1 Maybe due to life changes, maybe due to world events, maybe due to a whole host of things, there is an attraction amongst younger adults to what discipleship can be. Not so much a taught way of being, but a shared journey of exploring. There are obvious links here to what 'Walking the Way: Living the life of Jesus today' may hope to be and achieve.

5.3.2 Discipleship for this generation can be a fluid experience. No longer do we see generation after generation of church family worshipping in the same place. Not only is the 20-40s generation more mobile in where it lives, but also in how it moves during the week; possibly working in one place, living in other, socialising in yet another, while having family and friends scattered even further afield. How does a person of faith live and express their faith with others in such a fragmented world?

### 5.4 Social media

5.4.1 Social media may be one answer to this question. This generation has been heavily influenced by social media. At its best, social media is a daily tool used to bring people together through shared interests and beliefs, and as a place of healthy disagreement and discussion.

5.4.2 However, one common criticism which the Church may share, is that social media can form distinct 'echo chambers' of community. These can become places where we gather with similar thinking people and simply reinforce our own worldview. The question this raises is whether Church can more visibly be much greater than that, a sign of authentic community – a place of discussion, disagreement, and deepening relationships, both on-line and on-the-ground. If we are to find ourselves attractive as 'authentic community', an open and exploring attitude should be a visible part of our identity and purpose.

5.4.3 There is much more we can explore as a denomination to create a vibrant online faith community, not least as a means of connecting with those in the 20s to 40 age range. We note the URC already has a Facebook and Twitter presence, a *Reform* App, and that the URC's 'Daily Devotions' have been a valuable resource for many. We are also hopeful that new resources for 'Walking the Way' and Stepwise will include video, online forums, webinars, and (despite the dangers that online dialogues sometimes suffer from) further opportunities for exploration and discussion based activities with much more interaction that emails and tweets allow.



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### 5.5 Keeping pace with change?

5.5.1 It can be said that much of what has been learnt about this generation is already out of date – time passes and life moves on fast. In Lewis Carroll's *Alice Through the Looking Glass*, after running fast, Alice remarks to the Queen of Hearts that it appears that they have not got anywhere. The Queen retorts: 'It takes all the running you can do, to keep in the same place.' Often Church can feel like that! Maybe we need to do less of *running* churches, and more of being still with God and each other to build deeper relationships?

5.5.2 The task group firmly believes that people of all ages are attracted to communities of hope, of vision, and of love.

## 6. Resolution or recommendations

5.6.1 In its initial remit, the task group was asked to bring resolutions, with costings, of how the Church could better engage with 20-40-year-olds to General Assembly. However, the task group members are unanimous in the belief that such resolutions are either not possible or would achieve little. All of the group's findings have shown that engagement is about building personal relationships with individuals and moving forward together. Therefore, the group does not want to give General Assembly another programme or a resolution with steps for every local church follow in order to connect with younger adults. Instead, the task group wishes to signpost individuals and churches to good news stories, the resources that are already available elsewhere, and present questions and issues for all our councils and committees to act upon.

5.6.2 As in many areas of our Church life, what seems to be required of us first is an attitudinal change, from which all else will naturally follow. The challenge from the findings of this report is for our local churches, our synods and our denominational structures and programmes to intentionally build into their thinking consideration of a much broader spectrum of people, particularly those aged 20-40. However, we are hopeful that a renewed emphasis on discipleship ('Walking the Way') and a hands-on mentored approach to lay learning (Stepwise) are positive beginnings in this regard.

5.6.3 The cost to our churches of seeking to improve engagement to 20-40-year-olds is unlikely to be financial. If the Church is truly serious about engaging in with 20-40-year-olds, it needs to be open to radical change. For some this may be painful, for others it is what they have long been yearning for. Of course, the irony is that in ten or twenty years' time, 20-40-year-olds will be a different generation, and the solutions that work today will not be the solutions that work then.

5.6.4 We hope it is by now clear that there is no quick fix or easy answer to the question of engagement with 20-40 year olds, neither is there a 'one size fits all' programme or a step-by-step guide to filling churches with people of this age group. We are also aware that for some this report will have made for difficult reading and presented some uncomfortable truths. For others it will have revealed nothing new and feel like more talk and little action. The task group pray that it may be received as a call to all parts of our church to engage more readily in open and genuine conversation with those often missing from our congregations, to continually seek to build new meaningful and mutual relationships, and to allow these encounters to shake us and to shape us.

5.6.5 The church of Jesus Christ *belongs* to all, and just as much to those aged 20-40!

### Signposting

'Walking the Way' – discipleship

Education and learning – 'Blended Lives, Blended Living' report – digital age

# For reflection

## Questions for reflection and discussion

These may be explored by individuals or in a small group setting, or discussed at an Elders, Church, or Synod Meeting.

### Introduction

Having read the report of the 20-40 task group, spend a few moments to consider how you are feeling.

Some may be sad at the picture the report paints, others inspired by the opportunity to address this issue. You may be angry at the report, or at the Church, or simply feel helpless faced with such a huge issue.

There is no right or wrong answer, but acknowledging how we feel is important before we engage with the questions the report presents.

### Reflecting on your own context

- What generation(s) are missing from the life of your local church?
- What part do people age 20-40 play in the life of your local church?
- How do you believe your church is relevant to the lives of people aged 20 to 40?
- Arrange a church meeting to discuss the Key components of effective ministry to 20-40s' (see page 32)

### Making connections, deepening understanding

- What barriers to 20-40 year olds exist in your church?
- Take time this week to talk to someone you know age 20-40 about their views of church. If possible, speak to someone who attends your church and someone who does not attend any church.
- What stories can you find of churches that have good inclusion of those aged 20-40 and what can we learn from them?
- Ask your synod or ecumenical contacts which churches in your area engage well with people age 20-40 and arrange to visit their worship or other significant activities which include this age group.

### Questions leading to change?

- Do people age 20-40 regularly participate in leading worship at your church? If not, what realistic steps could you take to change this, if any?
- Are any of your church elders age 20-40? If not, what realistic steps could you take to change this, if any?

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- Does your church have more than one 'congregation' in order to connect with different generations? If not, what realistic steps could you take to change this, if any?
- Do those age 20-40 take part in your local church decision making, if not what realistic steps could you take to change this, if any?
- What changes has, or could, your local church make to make connections with 20-40s easier?
- Are there any aspects of your churches life which you would not want to change, and why?

## Communication

- What activities in your church are specifically aimed at those in the 20-40 age range and how is this communicated?
- How does your church use social media? Could you be more effective?
- Many people age 20-40 think you have to first believe in order to belong to a church. How could your church communicate a change to this perception?
- How does your church communicate its vision, its mission, or its purpose? Does what you present feel attractive or relevant to those age 20-40?

## Prayer

Spend some time now to pray for those in your church and in the wider community age 20-40, exploring if possible the challenges and aspirations of this generation.

## Key components of effective ministry to 20-40s:

- a) Empowering, visionary leadership – whether we like it or not, Ministers are key people.
- b) Significant leadership roles for under 40s – people with a stake are more likely to stay involved.
- c) Team ministry – a sense of a range of people being involved in ministry, not necessarily a formal staff team.
- d) Supportive church structures – a commitment to allow the time and resources necessary to engage and grow.
- e) Intentional discipleship programmes – a clear priority for everyone to be involved in a programme of growth and resourcing.
- f) Encouragement to be actively involved in church life – taking part leads to a sense of belonging and ownership.
- g) Inspirational, relevant worship – it may be that a variety of worship opportunities are needed.
- h) A commitment to build and maintain meaningful relationships – friends inviting friends is central to any mission and evangelism strategy.
- i) A focus on outreach and mission – the church should be outward looking with a clear mission focus.
- j) A reliance on God – and discernment at the heart of everything.