



Cooking from Scratch

Growing Church with Young people

Thursday, 16 April 15

introduce self - I started getting involved in youth work back in 1987 when at 16 a group of us took over running our local ecumenical group, looking back it was very missional, in that we were making it up as we went along! Whilst in Cheltenham in the 1990s we did quite a bit of church on the streets stuff, coke and crisps communion in the car park and developed teh FAST game - church as a board game. More recently I have been involved in more contextual versions of church one that a lot of people are familiar is Church of Flow with a group of skaters, and as part of StreetSpace we have a host of expressions of church that have grown from scratch, and maybe some of the consistent threads are about mutual relationships, intentional conversion, and a lot of what Franks Sinatra might call "do be Do" where we reflect and learn as we go.

3 Approaches to Mission

- Inside Out
- Outside In
- Outside Out



**Frontier
Youth Trust**
MISSION WITH YOUNG
PEOPLE AT RISK

Thursday, 16 April 15

A few years ago after reflecting on the journey so far I felt we needed more pinoneering models both in context and attitude, and termed the phrase of Outside Out, growing church outside of the structures, and styaing outside. That does not mean we are not in relationships be we need the space co-create church (both the theological work, the ecelessiology and the practical outworking)



Church starts where Jesus is with others



Youth Trust
MISSION WITH YOUNG
PEOPLE AT RISK

Thursday, 16 April 15

I think there is a lot to be said for making it up as you go! Richardson writes in one those rare books on Christian doctrine (it is rare because it is small AND accessible) that "All Christian doctrine arises from Christian experience"

For a reflective practitioner such as myself this is an incredibly hopeful statement. It validates the praxis approach to mission and theology. It also gives space for developing doctrine and possibly theology in and out of the current context or experience. So I want to reflect on some the experiences of mission and church over the years

Definition

“the good news of God’s love incarnated in the witness of a community, for the sake of the world.”

D Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll:Orbis, 1992), p519.



**Frontier
Youth Trust**
MISSION WITH YOUNG
PEOPLE AT RISK

Thursday, 16 April 15

is this a definition of church or mission not really sure but one thing we do know is that mission and church are much more interconnected and we need to collapse the bridge idea that mission is a way of getting people into church

1950s

1970s

1980s

1990's

2000's

Missiological Youth Work

Church Planting

Evangelical Youth Work

Relational Expressions

Cultural Plants

Youth Worship

Alternative Worship
Youth Congregations

Emerging Church

Mission shaped Church

New Monastics

Missional YW

Fresh Expressions



Frontier Church
MISSION WITH YOUNG PEOPLE AT RISK

The story we find ourselves in

Thursday, 16 April 15

So looking back and thinking specifically about growing church from scratch with young people what ingredients can we see that have been used in the past. There are three broad informing constructs missional youth work, church planting and Evangelical youth work.

Mark Berry says Being Missional means taking up the calling, the task, the promise, to be agents of the Kingdom of God... to be Missional means not being satisfied with the World or Christendom, and seeing the opportunity of being part of the process of change as exciting... to be Missional means being a revolutionary, seeing the possibilities in life not the obstacles... to be Missional means seeing life as a service to God and to Creation... to be Missional means means embracing a life as an exile, a vagabond and a pilgrim... and maybe I would add it means being on the outside and staying on the outside...

The roots of UK missional youth work go back to people like David Sheppard, places like the Salmon centred rooted in mission to the poor that stretched back over 100 years (partly formed by a liberation social gospel tradition) but in the 1950s and 60 encountered the birth of the teenager, the mods and rockers, early gangs work etc. The coalesced into FYT and the early theological work of Jim Punton, was pioneering much of what we know about Kingdom Theology notions of shalom, wholness. This work was much more wholistic, and drew in the more Jesus centred thinking of the day and the social gospel traditions. The reality was these early pioneers needed a theology that made sense of their practice. Another Richardson quote that caught my attention was "the earliest doctrinal statements were thus missionary apologetics, not intellectual systems of theological speculation". And perhaps this a good description of what Punton and others like him were doing.. a growing missionary apologetic.

This missiological youth work along with the birth of the House church movement in the 1960s and the rise of the evangelical approaches in the later 80 and 90s all played an important backdrop to how early pioneers started detailing the young people that were engaging in faith conversations. In 90s I found myself developing relational expressions of church (we couldnt call what we were doing church as we would loose our funding). You had the rise of cultural plants into estates and communities and most of these didnt seem to work too well when cross cultural as they were too tied to their parent culture, but some stuck well like Revs in Chicester, and the obvious rise of the youth worship stuff like Soul survivor, the path, Holy dischord,

at the begining of the 90s you had the adults many of whom were involved in the youth worship evolve the Alternative worship gatherings like Grace, NOS, the Late Late service, and the youth worship events emerged into more cogregational models, like Soul Survivor. I also think it would fair to say that Alt worship because of its engagment in culture carried more the early missional DNA whilst the Youth Congregations more of the evangelical church plant heritage.

By the NOUGHTIES the emerging church was well know and several of the Alternative worship gatherings had become established eccesial communities in their own right, either connected to denominations or local churches, or not. The language had started to shift towards mission shaped church and things were getting even more blurry as many of the early pioneers found themselves in the institutions and in positions of power, for example Graham cray started as David Watsons curate, (a high profile amazing man from the evangelical tradition but also radically into community and shared living) so Graham was doing youth worship in Norwich in the 80s but was a bishop leading Fresh Expressions in the Noughties. However I think the more missional outside out DNA is dissipated from what we now know as Fresh expressions but perhaps is coming back in a new guise of missional entrepreneurship and there are things like StreetSpace, the new monastic movements that have a varied relationship with Fresh Expressions and the wider institutions.

Links

- blog www.sundaypapers.org.uk
- www.streetsspace.org.uk
- www.fyt.org.uk
- twitter @richardpassmore
- www.fastgameelite.blogspot.com

