

Summary R Neville Fresh Expressions tour 30th Sept – 8th Oct

Manchester

Alan Lowe Sanctus /Nexus

Chris Baker William Temple foundation

Telford

Mark & Louise Berry Space Community Telford
Iron bridge dinner /talk

London

Angus Ritchie Director of Contextual Theology

John Certain Earfield

Cambridge

Dave Male Pioneer Ministry training/ Fresh Expression training

London

St Pauls cathedral

Alan lowe - Manchester (A summary of a recorded talk with Alan with the group on tour available attached)

Chris Baker William Temple foundation www.wtf.org.uk

Manchester

Church and Urban Space

Urban space has changed significantly over the last 10-15 years

(Building architecture; Transport; Layout:

Culturally; Socially; economically)

The same changes are happening worldwide.

Technology; capitalist investment; wealth; Knowledge concentrations are changing urban space.

Manchester is now a post industrial city

To be a distinct word city Manchester has been intentionally trying to establish itself as a city of Innovators in the areas of: Technology; Art; Music; Genetic Engineering. A critical mass of innovator people in these fields have to be established to be self perpetuating and fulfilling.

These people that are now becoming evident in Manchester are: slightly bohemian in attitude; looking for niche shopping; need to have access to a mega university.

Manchester has combined two Universities into one

A second strata of society in Manchester is the service industry people who are needed to provide for this consumer focused sector.

The third level is the old working class community, now perceived as the indigenous poor.

The church for this mix of society has to be a hybrid church.

Many people in this society have lost faith in science and institutions.

It is becoming a post secular space, there is a meta narrative happening.

Secularism cannot explain all of the real or the unexplained.

Because this is happening there is a re-emergence of religion in Manchester because the public spaces are becoming desecularised.

Secularism is being recognised as an ideology and actually is a process for operating in a post welfare state.

A hybrid church then must contain both some secularism and some religion but not be locked into either.

There are two principles for the church to operate on within this environment.

- It has to have worked sound theological reasons for entering this space.
- It can take up the opportunity to be hospitable to this new post secular space.
'It is an opportunity to eat well or be eaten'

Telford Mark Berry Safe Space www.safespace.me.uk

(A summary of a recorded talk with the group over tea at Ironbridge available attached)

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Earlfield Monastic Community LONDON

Johny Certain Monastic Community Earlfield

(A summary of a recorded conversation over a meal with the group available attached)

Angus Ritchie Director of Contextual Theology www.theology-centre.org/;

www.londoncitizens.org.uk/;

London Citizens a joining of Anglican, Methodist; Catholic; Islam; Trade Unions; Student Unions. The joint meetings are identifying issues that are common and acting on them. It begins with one to one conversations to identify people who want things to change in their areas ex Minimum wages

The reason the church to be involved is because it is an opportunity to connect the gospel with the social issues of our time and to become part of the political solutions.

Dave Male

Pioneer Ministry training Ridley College/ Fresh Expression advisor Cambridge

Dave Male Pioneer Ministry training Ridley College/ Fresh Expression advisor for 4 years www.davemale.typepad.com/churchunplugged/
www.centreforpioneerlearning.org.uk/

7 years establishing a Net Church at Huddersfield. Made contact with the unchurched 20-30year olds through their existing networks Internet, sport work. People joined for 6months trial and then invited to agree to the vision of the group. Grew up to 100 members. Mission was done through relationships. The emphasis was on relationships through existing networks always looking outwards.

Discipleship streams: Cell church/small groups Didn't work

Large gathering events for lookers

Nurture groups twice/year

Learnings

- Restate the visions every month
- Minimise meetings maximise relationships. One leaders meeting every 2-3 weeks
- Mentor emerging leaders from within the network. The Net is still going with the initial trained leaders
- Operated on 10 principles spelt out in his book 'Church Unplugged'

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Currently training 11 ordained ministers to be Pioneer ministers at Ridley.

Recognises you cannot train pioneers but a pioneer environment can be created.

You can form, enable and inspire them to be better.

The training at Ridley includes residential and field training.

An Interim program is working with Young Adult leaders.

The church needs to rethink all our training to suit the modern context.

There are 4 graduations in Pioneer ministry.

- Starters
- Sustainers
- Sustainer pioneers
- Sustainer developers

Discipleship training is being added to Missiology and Ecclesiology

Networks are being developed.

Pioneers locally and regionally are being brought together 2 or 3 times a year for three day gatherings

Questions that every congregation must ask .

Part of Visioning

What does it mean for our church to be mission shaped?

Could we develop a Fresh Expression of church?

Training for the congregation can be varied. Up to 6 weeks.

Mission Shaped ministry training for lay people leaders MSM training

Is becoming Regional, national, Ecumenical, Available

Communities tend to form around pioneers.

A Pioneer is: Leader; creative; entrepreneur; wonderer; starter

Mistakes that have been made:

- Publicising numbers of Fresh expression churches
- Promoting specific models of Fresh Expressions
- Rushing into establishing worship too quickly

London

St Pauls cathedral

A personal visit as a tourist to evaluate how this worship space is being used

www.stpauls.co.uk

The fourth cathedral built on this site since 604AD The current cathedral was built and designed by Christopher Wren 1675 -1710 after the fire of London destroyed the previous cathedral. The most awesome aspect of the cathedral is the central dome. This dome is one of the largest cathedral domes in the world. On the dome are paintings of scenes in the life of St Paul these are visible from the floor because there are another two domes above the lower dome to give it the height and spire that is visible around London.

Most worship is conducted under the dome. There are 7 different chapels.

There is a choir area to seat 30 choristers plus 12 adult professionals The organ was built in 1695

Of all the cathedrals I have ever been in this Cathedral was the most worshipfully welcoming. People were given earphone packs about the cathedral and they could walk about and listen to the history about the sections. Each of these commentaries would ask you to be quiet and reflect on the meaning of what you were seeing and experiencing. There were tour groups with a guide but the noise from these were not obtrusive. The seating was semi circular and there was an hourly prayer session that tourists were invited to sit quietly and be part of.

The statues around the cathedral were not over the top. Magnificent but we were told the cathedral were now operating on a policy of not allowing statues and lists of, leaders only, but of all members of significant groups.

The brochures indicate the Cathedral is being changed to reflect the shifting tastes and attitudes of society. Parts of the Cathedral are being put to new uses. I came away after two hours refreshed and with a feeling of being spiritually welcomed. The visit elicited in me a response of quiet meditation.