

PMC Phases

Phase/Year 1 - discovering

- a) We need to arrive/recognise and own where we are now.
- b) God is only working where we actually are
- c) Who do we believe God is sending us to.
- d) Learning practices 1 and 2

Phase/Year 2 – experimenting

- a) We plan to learn from whatever the results of Phase 1 are.
- b) We learn more from failures than from successes
- c) Introducing the other practices
- d) Building relationships with other people that we believe God is sending us to.

Phase/year 3 - Focus

- a) Focusing/refining and sharing
- b) This is not a planning process but an identity formation process.
- c) Our identity is not as a church but who we are within the mission of God.
- d) How we intentionally cultivate this identity.

Phase/year 4

- a) How do we nurture an ongoing learning community?

Steering team

- a) Must communicate with the congregation.
- b) Steering team must welcome new members otherwise it becomes too tight knit and exclude others.

Spiritual leaders

- a) Their job is to hold the emotional environment. Spiritual leaders need to learn to hold both their own anxiety and the anxiety of others.
- b) Within the mission of God we all go on a journey, spiritual leaders hold the emotional tension so that the journey can be done together.
- c) This is often different from the role many clergy currently hold. How do Spiritual leaders reshape their role.
- d) Many who have felt it is much nearer to the role as set out in the ordinal

Adaptive leadership

- a) This adaptive work has to be turned over to the people
- b) Enabling corporate spiritual discernment with clergy acting as interpreters of the biblical narrative.

Delivery team - Has to be on the same journey

PMC Practices

There are 6 core 'practices' that PMC believe are fundamental to transforming church communities into missional communities.

Practice → change in perception → reflection on what God is up to.

These are Disruptive spiritual practices: they undermine cultural rules about:

- a) Who's allowed to talk to whom about what?
- b) Who's allowed to do what with whom?
- c) Who's allowed to change the rules?

We are usually only conscious of these rules when someone violates them. People who miss picking up our social clues are seen as troublesome.

Dwelling in the word:

This is a specific process of reflecting on a biblical passage repeatedly. This process will now undermine our established way of doing things.

Friendly face → eye contact → recognise partners of peace

Staying with the passage → the text starts to read the person / no longer intellectualise the text.

Someone speaking on our behalf → makes us Vulnerable and responsible for someone else's speech.

Dwelling in the World:

Expecting and understanding that there are people of peace in the world and practicing that in our lives. → Natural to expect God to be working in the world / that God has partners in the world that God is sending us. → Biblical metaphors about 'seeing'/eyes to see what is in front of us all along.

Example: Melinda

This is reflected in the Dismissal: Wherever you go God is sending you. Wherever you are God has put you there.

Hospitality:

This is participating in God's hospitality: hosting and being hosted.

Spiritual discernment:

This is the corporate discernment of God. How do I/we notice what God is up to here/ in our lives/in the life of the church.

Announcing the Kingdom:

Awareness of/naming of/blessing others: I see God at work in you in this way...

Focus for missional action:

Letting go of what might be desirable but not essential for mission /getting on with it. Only doing something if you think God is calling you into it.

Notes from Slides

This is not a quick fix for renewal, a blueprint or a method to achieve results. It's a process of discernment to enable Christian communities to deepen discipleship and witness, go on a journey of transformation by God's grace.



The partnership for Missional church is not a program, to move congregations from one point to another along a straight line. The partnership is a journey. PMC uses the sailing metaphor to understand that journey. This journey has a destination in mind, God's preferred and promised future for us as a Christian community, but doesn't move toward that on a fixed line. Fueled by the Spirit (the Holy Gust) we move forward, together with our partners (note multiple people in the boat). Along the journey we go past markers, or phases, just as a sail boat tacks along the way, yet always moving toward that point on the horizon.

Through spiritual discernment, dwelling on Word of God, listening both within and without congregation, experimenting and reflecting with partners, seek to walk into missional vocation.

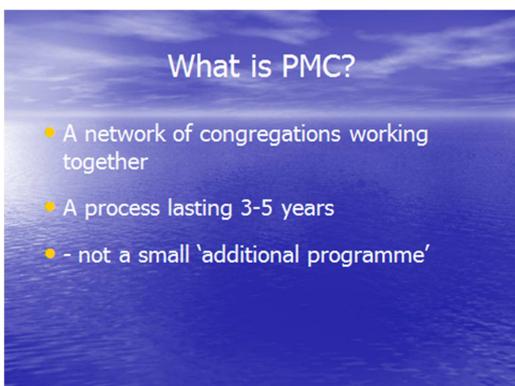
There are four phases to this but before outlining them important thing is what this is after is cultural change in congregation towards mission Rather than just resourcing one or two enthusiasts.

What is PMC?



Transformation and sustaining church culture to be missional some at natural evangelist others aren't does not mean we are not missional BUT unless there is back up for evangelists they cannot sustain their work and projects died or fissile out after a while.

Learning to discern God's preferred and promised future.



Result: Growing churches in number and quality.

Missional Church Involves

A missional church looks for how God of mission is at work now & in past and chooses to join God in that mission to world, providing world with a glimpse of God’s future, to be a sign of God’s reign



Book: An Orientation to the Partnership
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www.churchinnovations.org An Orientation to PMC 7.

Questions:
 What do we mean by “Missional Church”?
 What does the word “missional” mean?

Being missional is more than just doing more social service activities or increasing the membership of a church. Being missional affects everything that a church does and is. Missional describes the character of the church.



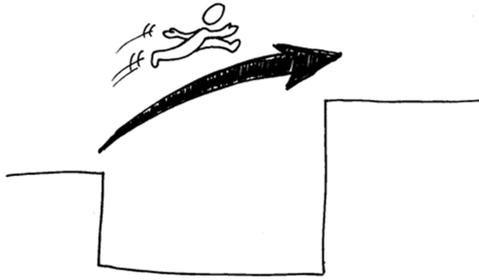
In a missional church, mission is not one among many activities. It is instead an intention that rolls throughout the life of the church. A missional church looks for how God is in mission in the world today in light of how it knows God has worked in the past, especially through Jesus Christ. A missional church chooses to join God in that mission in the world, to let God call it and send it in that mission.

A missional church knows that a part of its calling is to provide for the world a glimpse of God’s future, to be a sign of God’s reign. The illustration of four types of churches on the next pages shows one way of thinking about the difference between a missional church and other types of churches.



Questions to ask yourself:

- Is the stuff on our plate the right stuff?
- Is what’s on our plate life-giving or death dealing?
- The bread of life or an unhealthy diet?



Gap Model of Change

The standard model most people expect is a quick fix/jump from A to B, or should we stay from dying to flourishing.

This simply is not possible in today's world.



Change rarely happens in a straight line as above but flexes up and down along the route.

This is especially true as the whole culture changes.

How is PMC different?



How and what makes this different:

6 spiritual disciplines – These motivate, build capacity and sustain people.

They are disciplines not practices – the way in which they are done is important. It is not surprising if back to Church Sunday does not work if the welcome is done with a long and grumpy face.

Listening/Discovering partners of peace, both inside and outside the congregation.
Discernment conversations to learn God's preferred and promised future.
Experimenting.
Learning from failures as well as successes.



This has been worked out and evaluated for almost 20 years in over 1000 congregations in 25 denominations and in four countries.

It has been shown that congregations who stay in through all phases of the partnership showed . . .

- Increased growth in worship attendance over a 5 year period - 17% average.
- Clear link to the longevity of ministry - 77% average.
- 64% average growth in adult conversions.
- 74% average increase in lay leader base.
- Increased growth in worship attendance over a 5 year period - 17% average
- Greater ability in developing a new membership base in situations of high social change - 62% average.
- Higher participation in other mission-oriented activities and continuing learning/development.

So just to recap so far:

This is not a quick fix for renewal, a blueprint or a method to achieve results. It's a process of discernment to enable Christian communities to deepen discipleship and witness, go on a journey of transformation by God's grace.



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Phase I: Discovering



This is the guiding statement for phase I.

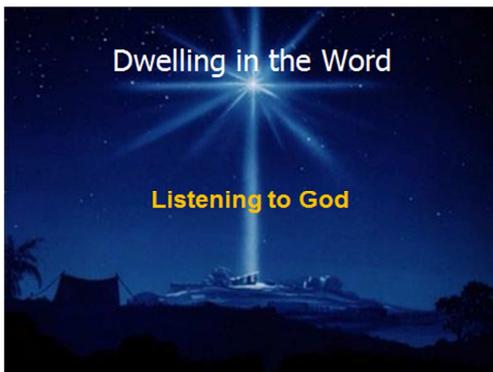
In other words, the future of the people of God lies within the people of God.

In this phase steering team of 5-7 are at work, also a group of 3-6 'listening leaders' (and be some of the steering group but do not have to be) and the vicar who participates in the process as a spiritual leader, not a process leader. Steering group is lay lead

Year 1 listening

Doing reports church future finder inc Parish Data, church timeline, community interviews Discovering partners of peace. Church interviews – capacity building

Thousands of interviews suggest that most churches have no sense of their future other than a continuation of the present – not imagining God calling and sending them into a specific future...which reflects a mindset profoundly moulded by modernism's assumptions that God is not at work in the world ...



Crucial component of this phase is 'dwelling in the word' – Luke 10.1-12, and congregations who 'get this' part of PMC, get it all.

As we consider our work, God speaks to us thru' this passage, sometimes moving us forward, sometimes making us think differently about what's happening, and how to respond.

It's counterintuitive – instead of being stuffed with new techniques, methods and tools, dwelling in Word slows us down, requires us to be attentive to God in scripture, in one another's listening to God in scripture and so mould in us an

awareness and expectation of God as our primary, active partner in all of this.

As Roxburgh puts it, "people of God are invited to reexperience the biblical narratives in the conviction and confidence that they can hear and discern the ways of God among them as a people" (Missional Map-making, p.137)

God as active subject of sentence is rarely heard – we can live a practical atheism – this is all about re-establishing God as active subject

Phase 1 also involves spending a lot of time developing and discerning a shared sense of mission – without which any strategy will be eaten for breakfast...and this means listening,...



Discovering:
 Listening to Church & Community.
 Congregational Time Line Event
 Listening Leader Interviews
 Demographic Surveys
 On-line "Church Future Finder" Tool

Supported by Reading Team



Create a missional engagement team which tries some small-scale trials involving mission with a view to learning from them.



Christian innovation is a process of failure growing Christian imagination.

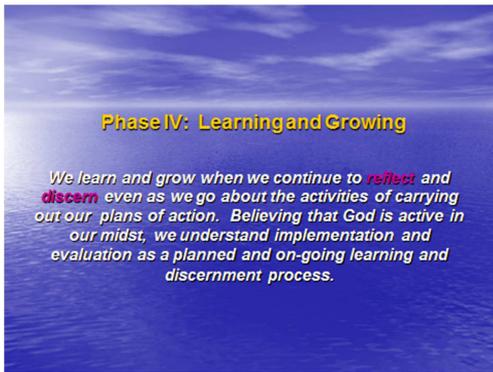
Look to engage in self-critique, learning from mistakes and changing often.
 The Partnership is an example of innovation.
 "Innovation is a process of failure leading toward a positive shared outcome." Peter Senge

This stage involves capturing the minds of thoughtful, progressive leaders and negotiating sprinters and long-distance runners approaches' via experimenting.



Experience shows need 15-20% of active membership on board for embodiment to be fruitful.
 Most difficult group to have on board? Those who've faithfully for many years maintained what is going on....

This phase should be distilled into a sentence or two on what God is calling this Christian community to do, growing out of earlier trials – a concrete sense of what next will be developed which will enable saying "no" to other good things ... this will influence what worship looks like, how disciples are made and apostles sent....

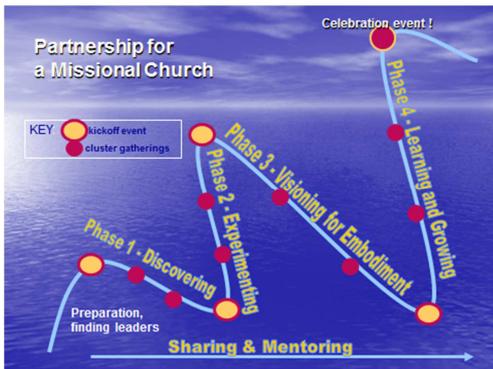


Learners learn what they want to learn, and this stage includes the learners knowing what they need to know. By phase IV a critical mass of leaders will have learned to ask:

“What’s God doing here?”

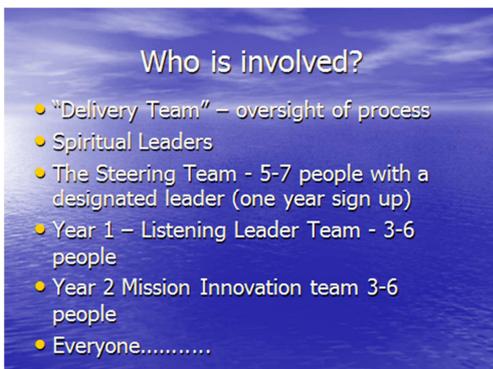
“How is God calling, gathering, centring and sending us in God’s mission?”

They will have learned to dwell in the Word and have the biblical narrative narrate their lives in the power of the Holy Spirit!



There are four phases to the partnership. Each phase lasts approximately one year. Three times during each phase the leadership of each congregation in the cluster gathers for a two day event.

So What now: Talk to your PCC
We need to decide by the 24th May 2015 Latest.



Who is involved?

Delivery Team - Oversight of process.

Spiritual Leaders.

The Steering Team - 5-7 people with a designated leader (one year sign up (Members of STB/CPC).

Year 1 – Listening Leader Team, 3-6 people (Members of STB/CPC).

Year 2 - Mission Innovation team, 3-6 people (Members of STB/CPC).

Everyone.....



Important Dates for the Scheme:

Saturday 11th July 2015 (Morning)

Introductory morning for spiritual leaders and laity to explain preparatory actions required before Cluster One.

Three Gatherings per year.

Each has spiritual leaders gathering on Fridays during day and whole teams for Fri evening/Saturday day-time.

Gathering One: 18th/19th September 2015

Gathering Two: 5th/6th Feb 2016

Gathering Three: 17th/18th June 2016