

Date: 24 August 2021
To: To all holders of the UEC Handbook
From: UEC Office
Ref: Report on Vision Day 12 June 2021

Introduction

In recent years, the Ministers of the UEC have met together to review the activities of their Churches and to see what changes ought to be considered in the light of the fast-moving changes in society. Hence the title “Vision Day”: to seek God’s face and discern what He would have us do, to look forwards and upwards, not downwards and backwards.

Please note four points:

1. Andy du Feu, Executive Director of Moorlands College, was invited to be the Facilitator of the Day. Words in italics in this Report have been added to what he said. These are for clarity or extra information and have been approved by the Ministerial Committee.
2. This Report will not criticise other Churches and their work. There is no example in Scripture where one Church criticises another. Churches need to stand together in the face of advancing secular humanism and the inroads that Islam is making in today’s society.
3. This Report is available in the *UEC Handbook* for reference and use by all UEC Churches. On the basis that “unless the Lord builds the house, its builders labour in vain” (Psalm 127 v1), please use any of the suggestions as you discern what the Holy Spirit is saying to your Church in the coming days.
4. Throughout this Report there are some suggestions for your Church to consider. For convenience, there is a complete list of these and other suggestions at the end of the Report (page 10. 10).

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History

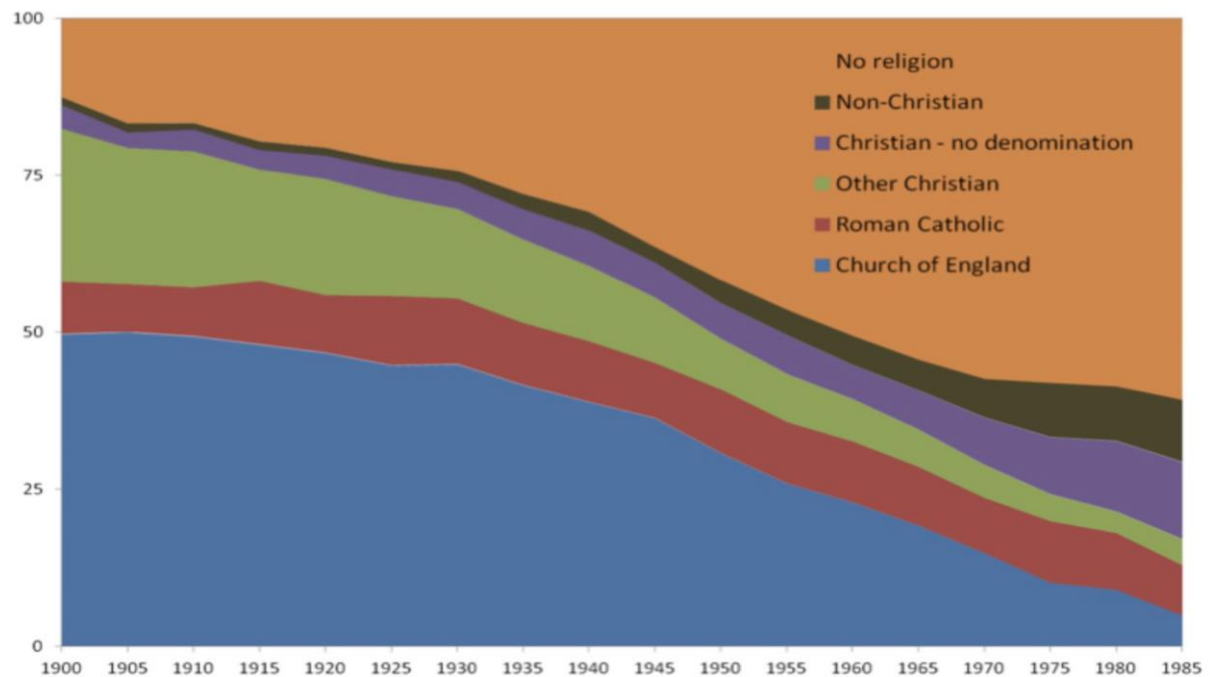
In the mid-19th century, Britain’s industrial revolution was gathering speed, with people moving from the countryside into the towns and cities. Transport was revolutionised by the railways; education was revolutionised by the Education Act of 1837 for boys to be educated, and then the 1870 Act that required girls as well as boys to be educated. Church attendance was increasing, and the Methodist Church was planting chapels all over the country, particularly in the shire counties.

James Banyard, a ploughman’s son – often drunk - was taken to Rochford Methodist Church in Essex by his wife, where he responded to the Gospel and became a passionate preacher. This led to the founding of the Peculiar People (PP) based on the Scripture “But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praise of Him who hath

called you out of darkness into His marvelous light.” (1 Peter 2 v9 KJV), “peculiar” in this context meaning special or set apart.¹

Beginning in 1837, chapels were gradually established, mainly in Essex, but also Suffolk, east and south London and Kent – a total of 43. The First World War took its toll on congregations – as it did with other denominations. In the 1920s a schism arose between those who supported charismatic gifts – especially divine healing which gift had been enthusiastically practiced up until then – and those who did not. This was prompted by the arrival of the Pentecostal movement from America. In due course the rift was healed, but the decline continued.

The Second World War also took its toll on PP churches, with several closing by the 1950s. In 1956 the Council changed the name of the Peculiar People to the Union of Evangelical Churches, hoping that this would lead to some revival. By the 1960s, society was changing – due to holiday travel, the invention of computers, the influence of Eastern mysticism², reflected in the changes in art³, pop music and drug use⁴. In the 1970s the protests against such as the Vietnam War epitomised the rebellion against authority, and in the 1990s social media, human trafficking, human sexuality, concern about the climate crisis.



1. Mark Sorrell, *The Peculiar People* (London, Paternoster Press, 1979). PP memorabilia is stored (and on display at various times) at Rayleigh Town Museum, 1st Floor, 91 High Street, Rayleigh, Essex SS6 7EJ. Email: info@rayleightownmuseum.co.uk

2. Rob Frost, *A Closer Look at New Age Spirituality* (Eastbourne, Kingsway Publications, 2001)

3. Dr Hans Rookmaaker, *Modern Art and the Death of a Culture* (Leicester, IVP, 1970)

4. Steve Turner, *Hungry for Heaven: Rock and Roll and the Search for Redemption* (Eastbourne, Kingsway Publications, 1988)

Churches in general did not keep up with these changes – many relying on the modern style of “I preach, you listen” and not taking account of the new post-modern style of “let us learn together”. The Church of England invested millions to grow, without success, although since 2012 there is compelling evidence that the denomination is growing.⁵

The UEC was no exception. By the year 2000, there were just 16 Churches, and some Ministers seemed to be struggling to keep their Churches alive. In 2015 the then-Chairman Brian Wood strongly suggested that if the UEC was to survive – and indeed grow - the negative mentality should be displaced, and a “growth mentality” fostered. There are signs of life, and some UEC Churches are growing; the Promotion Committee and the Youth Connect Committee were set up. Some are trying new ways of worship, outreach and witness – thus replacing “maintenance” with “mission.” There is a long way to go. One new Church joined the UEC; one building now houses community programmes and hosts another Church; another one has closed.

It is in this setting that the Ministerial Committee invited Andy du Feu to facilitate the Vision Day which took place on Saturday 12 June 2021 at Rayleigh Methodist Church.

Venue, Facilitator

Rayleigh Methodist Church kindly allowed us the use of their whole building, which facilitated the small group discussions admirably. Andy du Feu agreed to be the Facilitator for the day and the following notes are based on his presentations followed by feedback from the small-group discussions.

Andy had worked in Zambia and New Jersey, then pastored a Congregational Church in Oxfordshire, before joining Moorlands College to direct the youth work & theology studies. He is currently Executive Director, overseeing many partnerships (Wycliffe Bible Translators, Southwest Youth Ministries, and leading project such as blended learning and work in Northern Ireland). He describes himself as a “Digi- modernist” knowing that social media and all things digital is how the Church in general will communicate better to the next generation.

Session 1

The Church and Society in a post-Covid world. Understanding a post-Covid (and post-modern) world. The Church-World divide. How people think/act/engage.

Using his experience of running a small Church, Andy considered what to do with the Thursday group. This began as a support group for ladies during World War 2 but changed to both ladies and men attending – and of course all of them getting older but continuing to “do what it had always done”. The challenge of the Covid pandemic is for Churches not to re-establish patterns of activity as they were, but to rethink our practice in the light of our beliefs and led by the Holy Spirit to get back to first principles and build for future generations.

To talk about “Church post-Covid” is also to recognise the Church in “post-Christendom.” This was the inheritance of a strong integration between Church and state, as founded by the Roman Emperor Constantine, who made Christianity the state religion. This led to financial advantages for Churches, and state Churches side-lining or prohibiting those who did not conform. By the time of Banyard (the 1830s) British society had been shaped by the Christian story for at least 15 centuries, including the sea-change of the Reformation.

In the 18th and 19th centuries, the Anglican “low Church” movement contained names such as John

5. Bob Jackson, *What Makes Churches Grow?* (London, Church House Publishing, 2015)

and Charles Wesley, William Wilberforce, Hannah More, William and Catherine Booth and others,

who were interested in saving souls and sanctifying circumstances. Their Christian convictions led to the abolition of slavery, cruelty to children and animals, curbing of gambling, etc. The Wesleyan movement established the Methodist Church, out of which came James Banyard to establish what became the Peculiar People. Christendom had favoured a settled view of society, rightly privileged and able to control its environment; but now the automatic connection between Church and state was broken *in favour of individualism (that is, personal salvation was pre-eminent).*

It is understood that “modernity” began in the 15th century, with its reliance on capital for trading and state Churches for religion, and authority was not disputed. Partly because of the Reformation and despite the Enlightenment (both of which fostered individualism), Churches grew, and foreign missions established the Christian faith all over the world.

It should also be noted that in Britain (and several European countries), government still “favours” Churches: where a church building is open for public worship (= legal definition), a Church can benefit from: Gift Aid (introduced in 1990), the Small Donations Scheme (introduced in 2013), Council Tax relief on Manses, Council Tax not payable on church buildings, 5% VAT can be paid on heat and light bills (not 20%), and VAT on many publicity items including letterheads can be zero-rated. Ministers can offer to be Chaplains in hospitals, local Councils, schools, shopping centres and football clubs.

Every 500 years or so, western society revolutionises itself, rather like the upheaval of moving house: paradigm shifts – the decline of the Roman Empire in 400AD, the great schism in 1100AD, the Reformation in the 1500s, and today (the 1900s and 2000s) the rise of “postmodernism”. The changes wrought by the Second World War, international travel, expanded education, the internet and now social media have all challenged Churches in ways that previous generations never imagined. It is in this context that Andy du Feu’s contribution to our Vision Day is invaluable.

If “post-modernity” has come and gone, with its philosophical heyday in the 1980s and 1990s the legacy lives on. It reminded us that we are “exiles” in a strange land, with our true citizenship in heaven. The longing for a new heaven and earth, where all pain and tears have no place, means that we cease to fit with the world, and instead identify with Jesus. James Banyard saw it and was transformed; Wesley the same; other followed in their footsteps, and proclaimed three themes, which marked the approach of Wesley in his preaching ministry. All these themes should inform the Church as it emerges into a post-Covid era – indeed, the Church must recognise that it is first and foremost standing in a battleground, not stored in a warehouse for eternity:

First, a defensive strategy. St Paul, when faced with huge pagan opposition, asked the Church to pray for him, so that he could proclaim the Gospel boldly and without fear. Spiritual warfare underpinned by praying saints who know that God answers their prayers. Exiles need a defensive strategy because although rescued from the world we remain in the world.

Second, an equipping strategy. This is first for works of service, carried out by those who know who they are (identity) and Whose they are (rooted in Christ). Then, every-member ministry: which ironically has been helped by post-modern thinking (= individualism), moving away from the super-hero Minister who can do everything, to a more decentralised network and Team Ministry.

The Peculiar People got their name for 1 Peter 2 v9 “you are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him Who called you out of darkness not His marvelous light.” *In summary, everyone has a part to play within Church*

life: we are all called to ministry of some kind. As Martin Luther pointed out, “all we who are Christians are priests”, albeit Luther used this in a much narrower sense.

Third, an offensive strategy. This is taking the Gospel to the world, but we must first understand this strategy. The Gospel of Jesus Christ is both the Great Commandment and the Great Commission. “Love the Lord Your God with all your heart and with all your soul and with all your mind and with all your strength” (note the order of these “loves”) and your neighbour as yourself”. “Go into all the world and preach the Gospel to all nations” (= *all people groups*).

Post-modernity (po-mo) rejects any kind of metanarrative - a “big picture” that *interprets the world around us and the “direction of travel” of society*. Instead, it puts humanity at the top of the *intellectual* food-chain. Po-mo thinkers such as Derrida, Lyotard and Foucault built on Nietzsche, and made everything about power and the individual. This challenges the Church in many ways – including (as Pilate asked Jesus) “What is truth?” It resonates: marriage, race, *the boardroom – even Church leaderships*. Jesus flips this when He said: “if you want to be great, be a servant”: love others, honour God, worship Him, love one another. When a Church becomes aggressive in its manner, the best way to counter-act it is to have acts of worship within the business time: it moves people to become more Christ-like.

The Great Commission makes people (and so Churches) more “outward-looking”. Without mission, a Church is just a group of disobedient Christians hanging out. NB the Great Commission is also a command, it is not optional. It starts with a declaration of authority given to Jesus and ends with the assurance with He remains with us, and when a Church reaches out, *spiritual* darkness recedes. *The key is to have an attitude of worship – the prism through which we see our mission and ministry acted out.*

Session 1 Feedback from workshops

Modernism: logical, scientific method, technological determinism, learn from the past, coherent world view, *spirituality was described and enforced*.

Post-modernism: incredulity towards meta-narratives. Society is a pastiche and parody, fragments of the *past being treated skeptically, authority challenged*. *Spirituality is personal – “I am spiritual but not religious” is often heard*.

Do we need to have two services on Sundays? Is that part of “maintenance” rather than “mission”
Have shorter services, e.g., a family service of one hour.

Messy Church is worth trying (and may be the mechanism to other forms of ministry)

Try other Fresh Expressions, such as café Church, mid-week Church.

Do we expect people to come to Church to be comfortable? No, to be challenged!

Adopt “tech-talk” style – shorter, *multiple speakers, armchair (= relaxed), PowerPoint slides*.

Now have to work (= earn) people’s attention in the spiritual marketplace.

Session 2

Evangelism in a post-Covid world. Generational differences. Effective evangelism.

One of the bi-products of individualism is selfishness. This showed up across the nation during the initial period of lockdown, when there were shortages of essentials – despite supermarkets telling us there were no shortages. A survey by the Evangelical Alliance across 700 Churches reported a 59% increase in the numbers of people wanting to find out more about the Christian faith. The Bishop of Manchester said that the service he led on Palm Sunday 2021 was watched on Facebook by 400,000 people. The impact of the pandemic is different compared to one-off events (such 7/7 or 9/11): first, the pandemic was and still is spread over many months leading to anxiety, loneliness, boredom and depression; second, conducting services online makes “Church” more accessible but requires a low

level of commitment; third, Church has had to move beyond the (traditional) Sunday morning service – not to have more meetings, but to be more effective in their local community.

It is still possible that Church attendances in post-Covid times will be below what they were before the pandemic. Research *in America* shows that relationships between people and Church are not actually as deep as expected – *and this is a feature of post-modernism, the 1960s onwards.*

More research *in America* indicates that the older generation is more likely to commit to Church, including (when safe to do so) attending face-to-face. Generation X scores highly for switching Church (to another one), while Millennials are least likely to switch and stop altogether. In one survey, 50% of practicing Christian Millennials had not attended online Church over a 4-week period.

Everyone from the *Economist* to Youth for Christ talk about generational differences, so what are they?

The Silent Generation: born between the two world wars – disciplined, value-orientated, *loyal.*

Baby boomers: born after the second world war – committed, self-sufficient, competitive. Hardworking but less adaptable.

Generation X (= Gen X): born between 1960 and 1980 – resourceful, logical, yet laid back, straddles the non-digital and digital worlds, *challenge authority figures.*

Millennials: born in the 1980s and 1990s – digital natives, confident, curious, tech-savvy, entrepreneurial, but question authority more, prone to be lazier and more self-obsessed, *challenge authority figures.*

Generation Z (= Gen Z): born since the year 2000 - ambitious, confident, move seamlessly between organisations and pop-up businesses, crowd-sourced solutions, *more strident in challenging authority figures.*

However, categorising generations is not in fact very helpful, especially when it comes to evangelism. The Bible understands the concept of “generations” *but not in a marketing sense as used today. Better that we understand cultural shifts (paradigm shifts).* The Church has by and large missed the post-modern tidal wave. The Decade of Evangelism and big crusades (Billy Graham et al) are not the way people learn these days; rather, the successes of Alpha *and Christianity Explored* as ways of introducing people to Jesus through presentation and discussion around the atmosphere of eating food together – a perfect combination for a post-modern world.

The Covid pandemic prompted a fresh wave of local impact – nearly 50% of Churches started a new community engagement ministry or began working with other agencies, other Churches or local authorities. In particular, emergency food provision (Foodbanks) and befriending the elderly and the isolated. Getting back to the heart of social involvement has marked powerful periods of Church growth – in summary, the importance of hospitality has been re-established. *This is not at the expense of preaching the Gospel but in addition to it. Billy Graham once said, “The Gospel we preach is not a social Gospel, but it is a Gospel with social implications” and chimes with Wesleyan concerns for saving souls and sanctifying their situations.*

Perhaps the most striking image of hospitality is Jesus’ parable of the banquet, which foreshadows the supper of the Lamb. There we discover an eschatological reality: the “now and not yet”: the Kingdom of God is not merely coming, it is also here “in the now”. But hospitality must *also* be a signpost. The phrase “preach the Gospel and if necessary, use words” is attributed to St Francis *and is thought by Protestants – and certainly by Evangelicals - to be incomplete: words are necessary.*

Graham Tomlin said: “Without actions, no-one listens, without words, no-one understands”.

The link between individual spiritual wellbeing and the decline of contemporary society cannot be denied. Jesus told the Church to be salt and light in the world: we must be the same today: salt to change society, and the light Christ brings to people. Presence and proclamation go together.

Session 2 feedback from workshops

Covid – long and drawn-out - has led to increases in anxiety, depression, etc.

Access Church more easily, but less commitment.

People shop around for a Church to suit them.

Church must move beyond Sunday services in order to make a difference in the community.

Churches may not now have the resources to cope with people returning to Church in great numbers.

Social involvement by a Church is a good barometer of how alive a Church is.

Hospitality workshops (such as money management, language tuition, debt control, job finding) can lead to witnessing the Gospel.

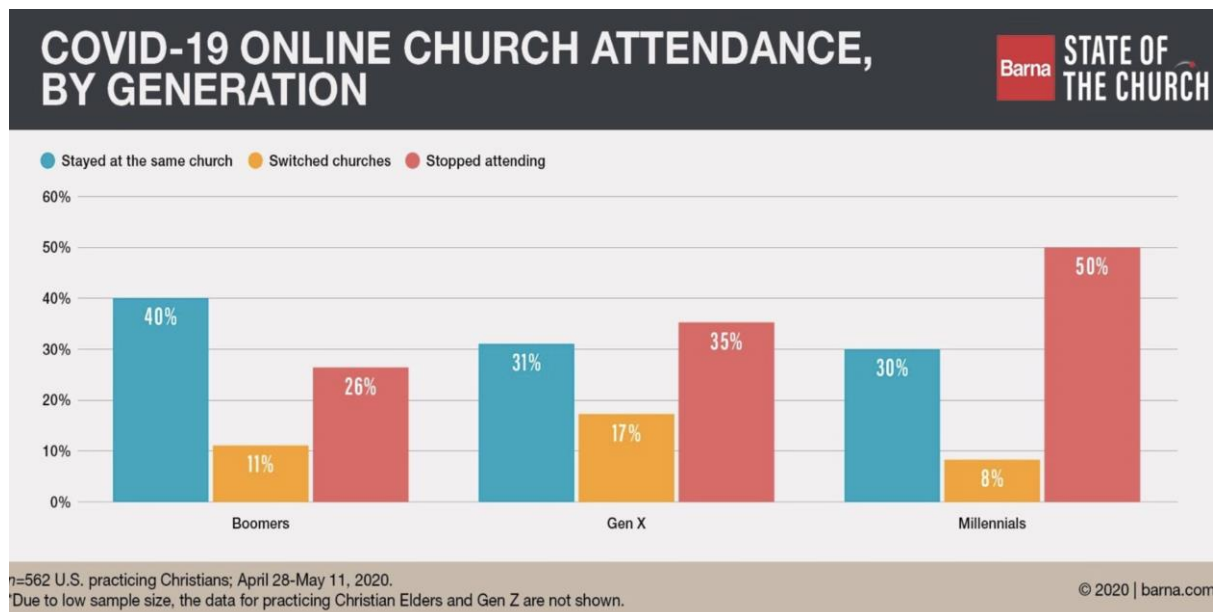
The prosperity Gospel is suspect.

Think longer term for witnessing the gospel – *in it for the long haul*.

Boomers (born 1940 to 1959): increasing quality of life

Gen X (born 1960 to 1979): are the first generation to have their quality of life reduced

Millennials (born 1980 to 1999): tech-savvy, saturated by advertising, influenced by bloggers, etc.



Playing secular music in Church? NB Egyptian gold was used in the construction of the Temple. The Reformers were not always perfect in applying the principles of “the priesthood of all believers”. Muslim refugees coming to Western countries come to dislike Islam in their own country.⁶

What about immigrants from Hong Kong?

Be aware of the needs of society, and spread the Gospel appropriately.

6. Guy Brandon, *A Christian Response to Immigration* (Cambridge: The Jubilee Centre, 2011)

Session 3

Engaging with young people. Digital engagement. Social media. Effective youth ministries.

Church statistics tell us that between 1880 and 1905 some 56% of UK children attended Church. And recently, the *Church Census* produced by Dr Peter Brierley states that between 1979 and 1989 just over 650,000 fewer teens attended Church (this needs clarification). Between 1989 and 2000, the number dropped again by 1.5million.


85% of those born in 1900 consider themselves religious. Every new generation drops, and now only 35% of those born in 1980 see themselves as having a faith connection. Faith itself is down: 25% firmly reject the notion of God.

‘Spiritual’ experiences

	1987	2000
A Pattern in Events	30%	55%
The Presence of God	27%	38%
Answers to Prayer	24%	37%
Sacred Presence in Nature	15%	29%
Presence of the Dead	17%	25%
Presence of Evil	12%	25%
Having a Spiritual Dimension	48%	76%


Gallup 1987, BBC 2000

The cultural change...



- Personal God
- Traditional morals
- Science explains all
- some “spiritual experience”
- Modernity
- The ‘Truth’

- Spirit or life force
- Pick and mix, my choice
- Science may harm humanity
- more spiritual experience
- Postmodernity
- My ‘Truth’



However, other survey shows that 90% of British people believe in something: between 1987 and 2000 non-Church people were surveyed by the Gallup Poll and the BBC, and it was found that acknowledgment of the presence of God rose from 27% to 38%. Answers to prayer jumped from 24% to 37%, and acknowledgement of a spiritual dimension increased from 48% to 76%. This would explain the attendances at New Age events (Mind, Body Spirit festivals etc.).⁷

Change is between - not within - generations. Our failure – the Churches’ failure – is the failure of religious transmission. It is essential that we strengthen what we do, that we are completed by a Godly vision for what can be. One role of Leadership Teams is to see beyond the present, and call into existence that which is not, training and investing in children and young people, preparing them for a lifetime of faith adventures *as they become followers of Jesus*.

Andy strongly suggested that it’s time to shift from primarily thinking about “mission” in terms of geographical boundaries, and start thinking in terms of digital and relational boundaries:

- What are the traffic flow patterns?
- Who are the influencers?
- What’s the language?

Then use the post-modern terms against them – deconstruct *their world view*. St Paul write to exposes the powers of darkness, to brig thigs into the light, to hold up mirrors and so offer a better alternative.

“If you change the tech, you get far more change than you bargained for.”

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7. Journey into Wholeness, *Training Manual 2020* (Colchester, Journey into Wholeness, 2020)

Television is transforming our culture into one vast arena for showbusiness. People in society are being trained to be consumers, with no room for boredom. Writes Daniella Zsupan-Jerome: “A commitment to spiritual formation calls us to assess the potential of the digital age for facilitating the interior search for God towards an encounter with Christ, ultimately expressed in the context of the worshipping community.”⁸

We were built for communion – for relationships, as a reflection of the Trinity of Father Son and Holy Spirit – to know one another. The web in general and social media in particular facilitates anonymity. Zsupan-Jerome continues: “In the participatory culture of our new media, no longer are professional Ministers the sole communicators of faith’ amateur voices of authentic faith emerge alongside, and blog tweet post create and share in the digital context – enabled by technology and energised by the sense that their contributions are valuable.” What is the role of a pastor or minister in the online world?

Churches that have done their best have not tried to replicate online what they did pre-lockdown. For example, they now exchange the pulpit for a lounge chair. Andy left us with a summary: Covid hasn’t so much brought innovative ideas and ways of working; it has simply accelerated changes that were on the *cultural* horizon – achieving in two years what would have taken 10.

Session 3 feedback from workshops

James’ letters look at hospitality and holiness: caring for widow and orphans ... and keep yourselves holy.

Human relationships are a reflection of the Gospel narrative.

Disciple children, nurture them.

Living out the Christian faith is not just about Sunday services; it is about total lifestyle.

Local councils are beginning to ask Churches for help – in community setting

Note that Islam and the Roman Catholic Church are cultural, it is a way of life, with a strong sense of identity.

Pentecostal and black Churches are growing.

Most people consider themselves “spiritual” but not “religious.”

The Church needs to regain its ability to pass on the faith to the next generation.

In America there are move to separate parents’ influence from their children (and equivalent attempts have been made in Britain, so far without success.)⁹

Outreach to young people isn’t geographical, it is digital, age-related and relational.

If the Church doesn’t have a strategy for reaching out to young people, other organisations will.

Plenary: envisaging the future worship and outreach for UEC Churches

What activities, attitudes or aspects of local Church do you value?

What activities, attitudes or aspects of local Church would you not miss?

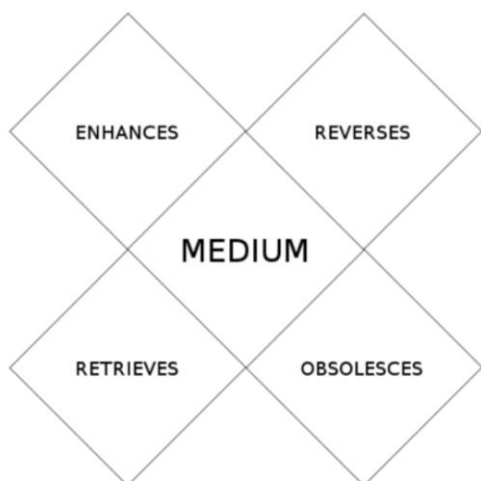
We as Church in a post-Covid society need to stop defining ourselves by what we are not: post-modern, post Covid, post Christian. And start to use positive terms around Gospel movements, kingdom partnership, Christian communities – who are salt and light in society.

The Bible app has an enormous amount of information.

Zoom calls are very controlled, and can continue to be used for those who cannot physically get to church.

8. Danielle Zsupan-Jerome, *Connected towards Communion: The Church and Social Communication in the Digital Age* (Collegeville, Liturgical Press, 2014)

9. See the Christian Institute’s various publications.



Enhance: what is extended?
 Retrieves: what does the medium restore that was lost?
 Obsolesces: what is rendered useless or replaced in society?
 Reverses: what backfires when the medium gets going?
 What are the unintended consequences?

There are undesired consequences, such as isolation, nuisance calls, etc.

Facebook services etc. less so, but ensure copyright systems are secure, so that what is said cannot be used out of context.

Pastoring is still an important role for Pastors. Ministers therefore need to know their calling regarding this ministry.

Sharing the Gospel is said to be like one beggar telling another where to find bread – but it presupposes that both speak the same language: the Church must speak the same language as those to whom it is reaching out.

This is a pivotal time for making decisions for the future of the Church.

Maintain teaching roles, but share responsibilities (including teaching), reflecting the “every member ministry” principle.

Not “top-down” leadership, but shared: discover gifts among the lay members, men and women and young people.

Visit www.Advance20.com for presenting the Gospel relevantly and a focus on evangelism.

Welcome people in and help them “check whether this is the Church for you.”

What is worship?¹⁰ More than singing. Newcomers won’t understand what we are doing to begin with (for example, a text arched over the pulpit).

Share your thoughts with your Leadership Team.

The digital age has accelerated post-modernism -could this be “tech-modern”?

Be prepared to do something new.

Pray the Lord of the Harvest for: strategy, strategy, strategy.

List of useful ideas/strategies/actions that UEC Churches can use.

Before we list the ideas and strategies that you and your Church can consider, it is necessary to insert the reminder that “unless the Lord builds the house, its builders labour in vain (Psalm 127 v1).

When researching for his book The Peculiar People in 1977, Mark Sorrell interviewed several people for their recollections. One such was retired UEC Minister, Fred Smith, who made a telling observation: “What is lacking in our assemblies today is that dynamic power of the Holy Spirit as our forebears knew it” (page 113). At another Vision Day (Corringham 2013) one Minister commented that “unless we change the UEC will die”: how do you respond to the verse “where there is no vision, the people perish” (Proverbs 29 v18, KJV, or more tellingly: “where there is no revelation, the people cast off restraint” (NIV). We suggest that one of the greatest needs today is an outpouring of the

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 10. Peter Craig-Wild, *Tools for Transformation: Making Worship Work* (London, Dartman Longman & Todd, 2002)

Holy Spirit: thus will the Lord bless our labours for Him and we will see people come into our Churches, be saved and become followers of Jesus. The work of the Holy Spirit can (and should be taught) but it is best experienced – and people today are looking for credible experiences.

As St Benedict, founder of the Benedictine monastic tradition instructed: “Pray and work”. We commend the following to you:

Church members:

Practice “every-member ministry” – men, women, boys, girls
Teach your Church the difference between modern and post-modern ways of doing things
Appoint someone (a young person?) to lead/manage the Church social media presence
Practice hospitality as individuals and as families
Disciple children, nurture them

Leadership:

Have a positive attitude to growth: plan to grow
Discover the gifts that your Church members have (contact the UEC office for details)
Note the Great Commandment and the Great Commission go together
Sermons on “love God, love others, love yourself”
Acts of worship to precede the business of Leadership Team meetings
Facilitate “mission” as digital and relational, not geographical
Find the Bible app.
Continue pastoring
Visit www.Advance20.com
Share your thoughts with your Leadership Team
Create strategies and plan to grow.

Services and meetings

Shorter Sunday services (one hour?)
Shorter sermons
Focus on a morning service (= stop evening services?)
Have different preachers
Have two preachers/speakers
Continue Facebook services for housebound members
Change the style of your prayer meetings.

Outreach

Consider your publicity – the noticeboard, leaflets, a Welcome Folder, stationery
Consider your image – a change of name might help your local community connect with your Church (contact the UEC office for details): “Community” still has mileage as a word
Messy Church
Fresh Expressions (e.g., Café Church)
Mid-week Church services
Contact your local Council to see how your Church could help them.
Foodbank
Community programmes for their own sake, and as signposts to the Kingdom (= money management, language tuition, debt control, *job finding, marriage courses*)
Practice hospitality as a Church as well as families
Welcome the stranger
Work with other Churches