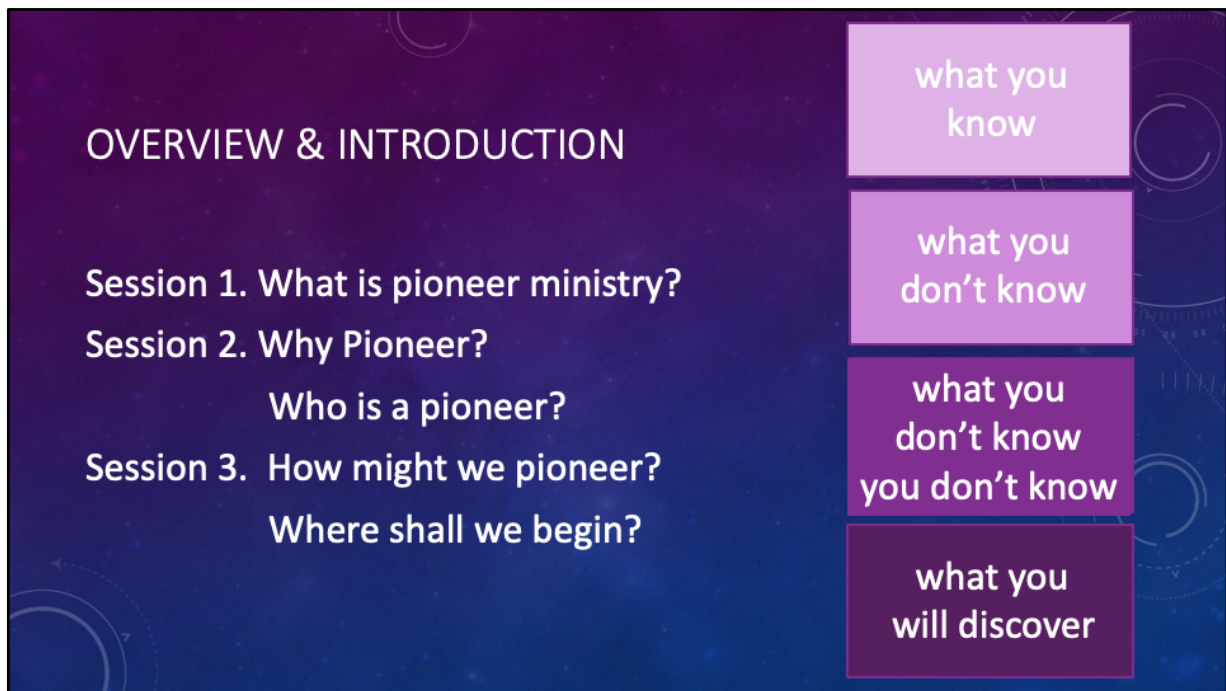




Hello and welcome to this day together on pioneer ministry. Introduction – chaplains in institutional settings, developing chaplaincy in non-institutional settings.



There are a few things to do today. We'll explore five topics in three sessions. The goal is to end with you and your team thinking about pioneer ministry in your own context.

Of course, today is only the barest of introductions. There will be lots of questions you'll have. There will be things you know and things you know how to do. You've done them a million times and they will make you feel comfortable. But there are also things about mission and your world that you don't know or don't know how to do. These can make you feel uncertain and anxious. They are tiring and they can be disheartening. Then there are things you don't know you don't know. This is the place of supreme confidence if only because you've got no idea just how incompetent you really are. Pioneer ministry involves moving into a space of learning, discovering new things. So that we move from one space to another.

SESSION 1. WHAT

- what is pioneer ministry?
- theological foundations
- definitions
- shifts

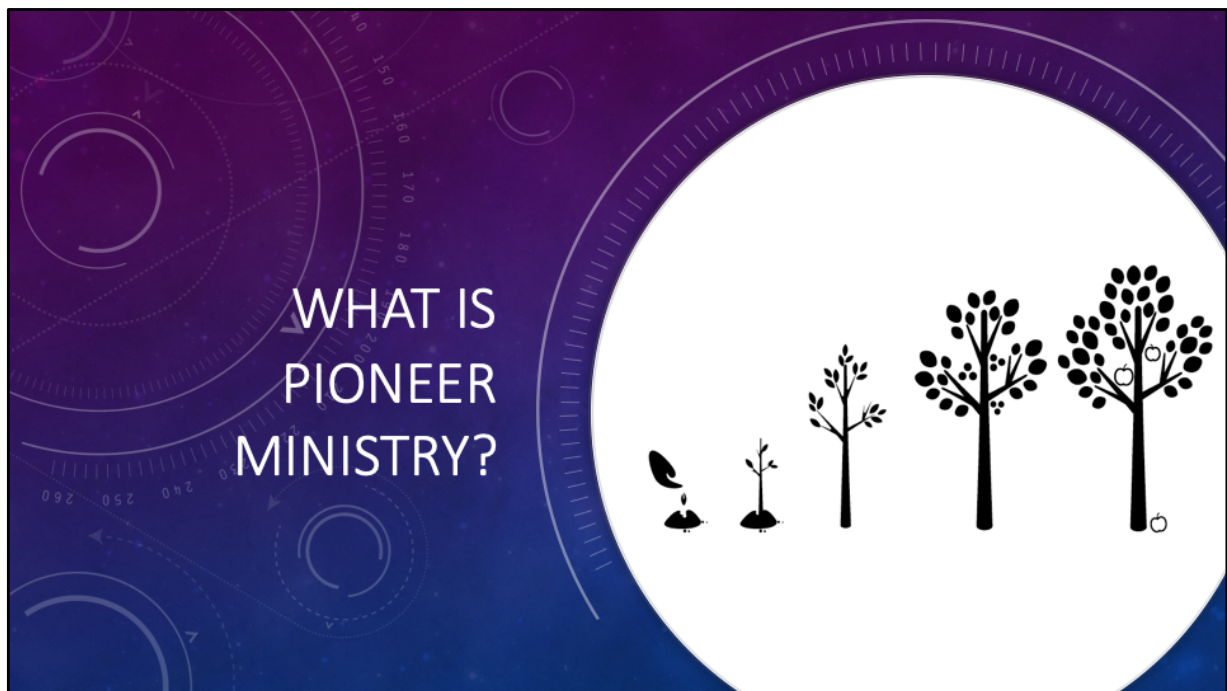
In this first session, I want to do four things.

To begin by asking the question what is pioneer ministry. As I understand it your diocese is looking to refocus around mission. This is a good place to start.

We will then consider some of the theological foundations for pioneering, specifically what it means to be the church in mission.

We'll look at a definition that has become useful to frame our understanding and move ahead.

Consider some shifts, because pioneering changes the way we understand and practice church life together.



So let's begin by asking the question, what is Pioneer Ministry?

Depending on your background, the word pioneer can be challenging, even off putting. It can sound associated with colonialism, which depending on your heritage may be something despised or cherished.

We might associate it with the frontier and the wild west, with cowboy hats at best and lawless things and unaccountable people at worst.

I would hope that what we're talking about are initiatives which are not domineering nor which are a law unto themselves. What I hope will be in focus are initiatives that are faithful to Christ. Initiatives that start small but grow strong and reproduce themselves in God's world.

CHRIST AS THE PIONEER

...let us run with perseverance the race that is set before us, ² looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.

Hebrews 12.1-2 NRSV

Congregational life are all inspired by Christ. We gather together as the body of Christ. We listen to the Word and are nourished. We break bread and drink the wine – celebrating Christ's presence and looking ahead to all that is to come.

Pioneer ministry also draws its inspiration from the life of Christ in a slightly different way.

Pioneers find inspiration in Christ as the leader who goes first, as did the writer of Hebrews.

From this perspective, Christ is the one who starts something new. Christ is one who does something that hadn't been done before. That by coming into this world, Christ stepped into a dangerous world so that people might encounter God's grace and mercy.

Inspired by the example and life of Jesus, pioneering like any other church is about continuing the work of Jesus in the world today.

WHAT IS A PIONEER?

Pioneers are people **called by God** who are the **first to see** and creatively **respond to the Holy Spirit's initiatives** with those outside the church; **gathering others** around them as they **seek to establish new contextual Christian community.**

Church of England, Ministry Council

1. Character
2. Focus
3. Manner
4. Purpose

This gives us a bit of a definition. The Church of England's ministry council defined Pioneers in the following terms. There are four important features that define this work:

1. Character. Pioneering is a calling by God. This is not simply cranky people who are tired with the church. It is a vocation, which is similar but different to what we have already.
2. Focus. The work is usually involves going first into either a new community or into a space where the church has once been but has disappeared. This is important because our systems are used to existing forms that we can miss their particular needs and interests.
3. Manner. The manner in which they grow is through deliberate and intentional discernment of the Holy Spirit's leading. The Holy Spirit plays an important role in so far as our plans are not necessarily God's plans. Pioneers often find they target one group only to find another group engaged.
4. Purpose. This is twofold. First, there is a gathering process that unfolds with the people being engaged – it is their community. What emerges is a Christian community that is contextually appropriate – whose life and worship is tuned to the rhythms of the world in which it lives.

When pioneering happens, three shifts often occur:



SHIFTING PERSPECTIVE

church as a destination or institution

The first shift is in perspective. How we see things and how others see us.

Perspective shifts when what we want from or expect church to be changes. Most people think of church as an institution, represented by its officials. It is a place for others, somewhere else. Or that see it as a place we visit – a destination that is largely optional. Like Bali. Every year my extended family begins to choose holiday destinations. Family in WA – chose Bali. But Bali is not a place I chose to visit. And so most people, think of church in a similar way. It has a structure, and service which they can live without, because they have lived without it.

At root is a sense that God's mission is something done by others to or for people. We have worship and pastoral offices. For most people, they're a spectator or consumer.

SHIFTING PERSPECTIVE

Church as a
community
engaged with
God's mission



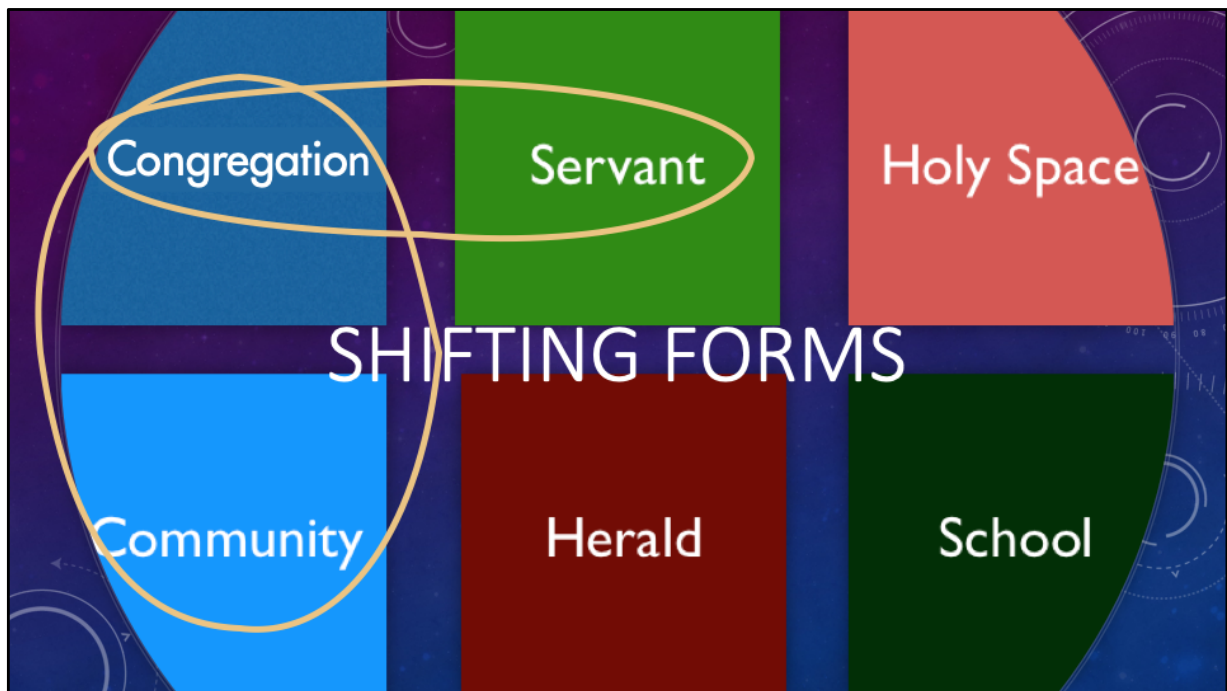
Pioneers – seek to shift perspective to see church as something that is made for and with people. From this perspective, church is about being a community engaged with God's mission. From this perspective, it's more than 10 minute catch up over coffee. It's more than opening a prayer book. It asks more from those engaged in it and by it. It is in many respects a voyage of discovery that is more open ended for where you are now, is not where you will be in 1 year, 5 years or 10 years.



Perhaps more fundamentally, pioneer ministry involves shifting places.

Three shifts are significant here. First is a shift from host to guest. Think of a dinner party. The host is the one in charge – they put on the spread and guests follow their lead. Churches are hosts, they are often inviting people to join in. Pioneering involves learning how to be good guests – we're people in the neighbourhood whose job is not to run things but to help out. Guests who show up with generosity of heart and spirit, bringing not simply a bottle of wine but desert and a cheese plate, who and admire the kids paintings on the fridge and help do the dishes afterwards.

A second shift is often involved, which could be described as moving from the temple to the home. The temple is the place associated with God and ritual. It is often unfamiliar to many. The home is a place of family and informality. Not often associated with God. Yet Jesus spent much of his time in homes of friends and associates. God is always active where people live. As guests, we come into people's spaces, not bringing God but enabling God to be seen and encountered in ways previously unseen.



Shifting paradigms is important, but it is not an either / or choice. Often we see and experience church through one single form – the congregation. But we miss how multi-faceted the church actually is - most of which we don't see or recognize as church.

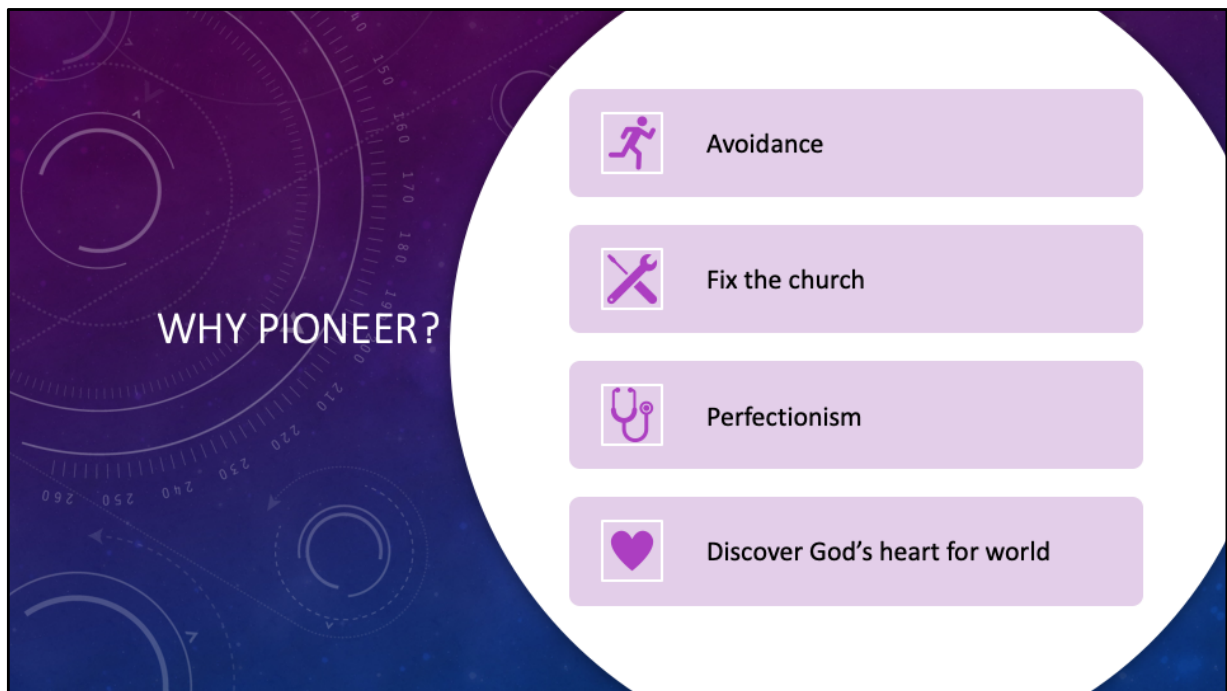
The church comes in a variety of forms, many of which are compatible with congregational life. They are just different. Pioneers often cultivating different forms that may not look like congregations with set services and structures.

Congregations mixing and matching them for ages. Pioneering is about recognizing new initiatives as fully church for those who belong, not trying to shift them to somewhere they don't want to go. Enhancing and broadening what church life means – by calling for God's Kingdom to grow where people live. While we are likely to have strong preferences, the challenge is to discern what form might be appropriate to engage the community with.

This can be challenging, institutionally and communally. What happens if something grows that we don't like – and its successful?

FOR DISCUSSION

- Why are you interested in pioneer ministry?
- How does your church reflect, tell and show the good news of Jesus in your community?
- How might your church better engage your community?



So let's turn to the question of why pioneer.

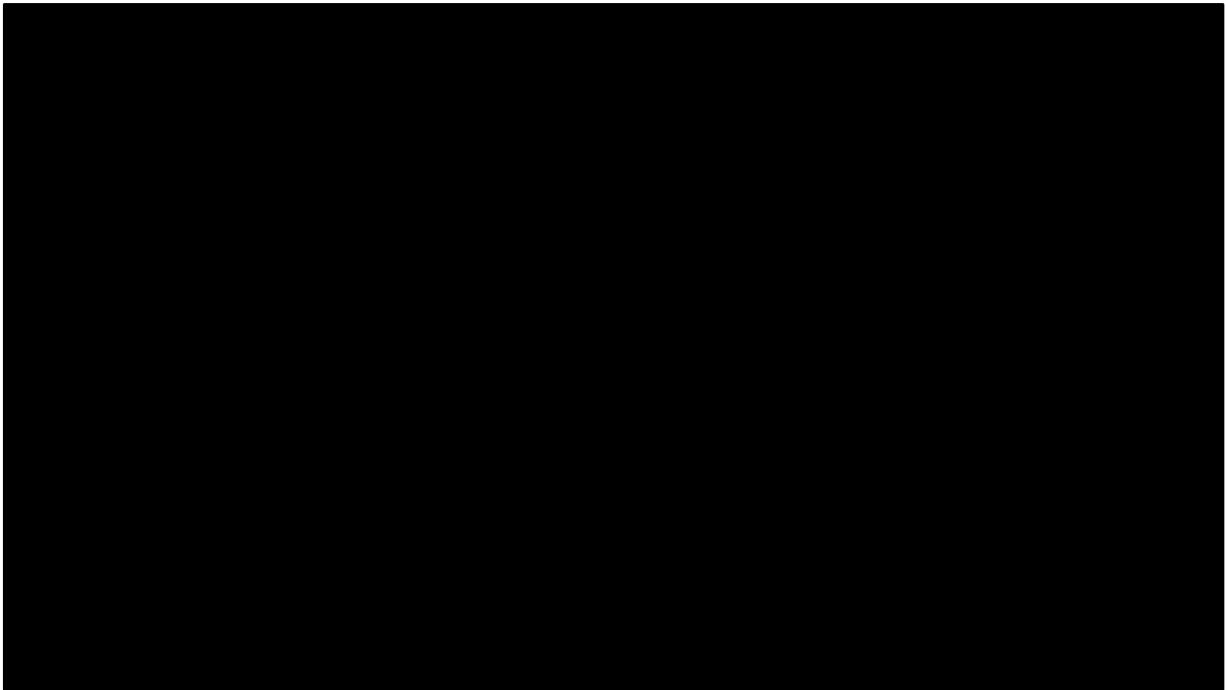
There are both good and poor reasons for pioneer. Here are some poor reasons:

1. Avoidance. Pioneering can be used as way of distracting attention away from dealing with obvious problems inside existing congregations. i.e. conflict and power.
2. Expecting these initiatives to fix everything. They won't. In fact, they'll expose every weakness and systemic failure imaginable – even stuff you've never thought about.
3. Perfectionism. Waiting until everything is just right, especially the money. Finances usually only come once the work has begun, not beforehand.
4. Perhaps the best reason is to discover God's heart for the world – through love and justice.

SESSION 2. WHY & WHO

- reasons for pioneering
- who is the focus
- who does it
- characteristics
- process
- cultures





When I think of pioneer ministry, Jesus' banquet parables come to mind from Luke 14. [PLAY VIDEO.](#)

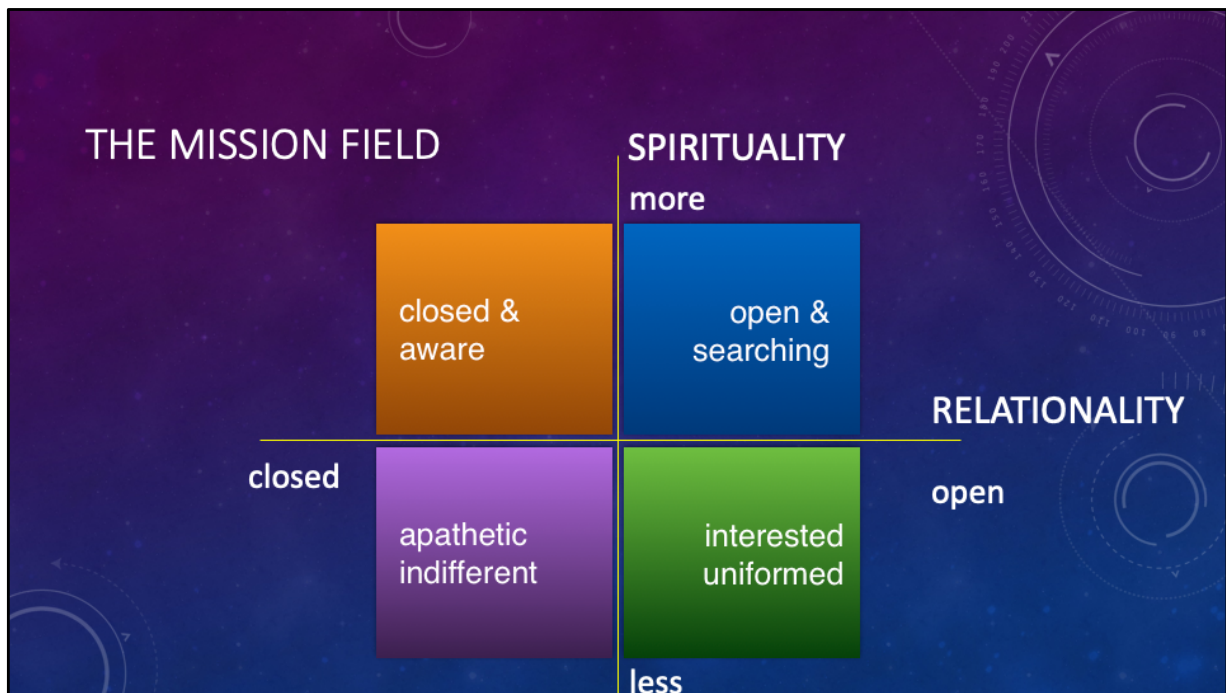
WHO ARE THEY FOR?

- who do we pioneer for?
- who are the overlooked in your community?
- to whom are you sent?

There are three questions that might emerge from that video. Who do we pioneer for? Pioneering work is not for those already inside and enjoying church life. They like it. If you change it, they'll complain.

Pioneering is for people who don't yet belong. Who are outside the church. The parable focused on a variety of groups. We understand the story literally as focused on disability. The reality is twofold. First, these were the beggars, people excluded, even viewed as cursed by God and even unable to access the temple. At a deeper level the question is one of value. Pioneers create churches among people who might see themselves as cursed, excluded or of no interest to God. I wonder who are blind, poor and lame in your communities?

There is no right or wrong way to approach it. Some of us will identify with the servants sent out. They'll have a pretty fixed vision. That is ok. Some will identify with those invited. That is ok. Some may even identify with those who refuse the invitation. What is the banquet? God's kingdom – not necessarily pioneer ministry. But pioneers go out into the lanes and alleys.



When it comes who gets involved, the mission field can seem overwhelming and unfamiliar.

It is possible to break it down, looking at the interest people have in spirituality with their interest in gaining knowledge and experience. And their relationship or openness to you and your community.

From this perspective four dimensions can be seen.

1. Those who are open to a relationship and spirituality hungry. Gold! Less that we hope for but they are always engaging and even tiring!
2. There are those who are apathetic spiritually and indifferent to you, they are closed and have no interest. We can spend a lot of energy here.
3. Those who are spirituality open to gaining knowledge but are not interested in you. There can be a lot of apologizing and invitation done here. Don't lose heart!
4. Those who more open to a relationship but may be less open to spiritual conversations. This is often the space for evangelism.

WHO IS A PIONEER?



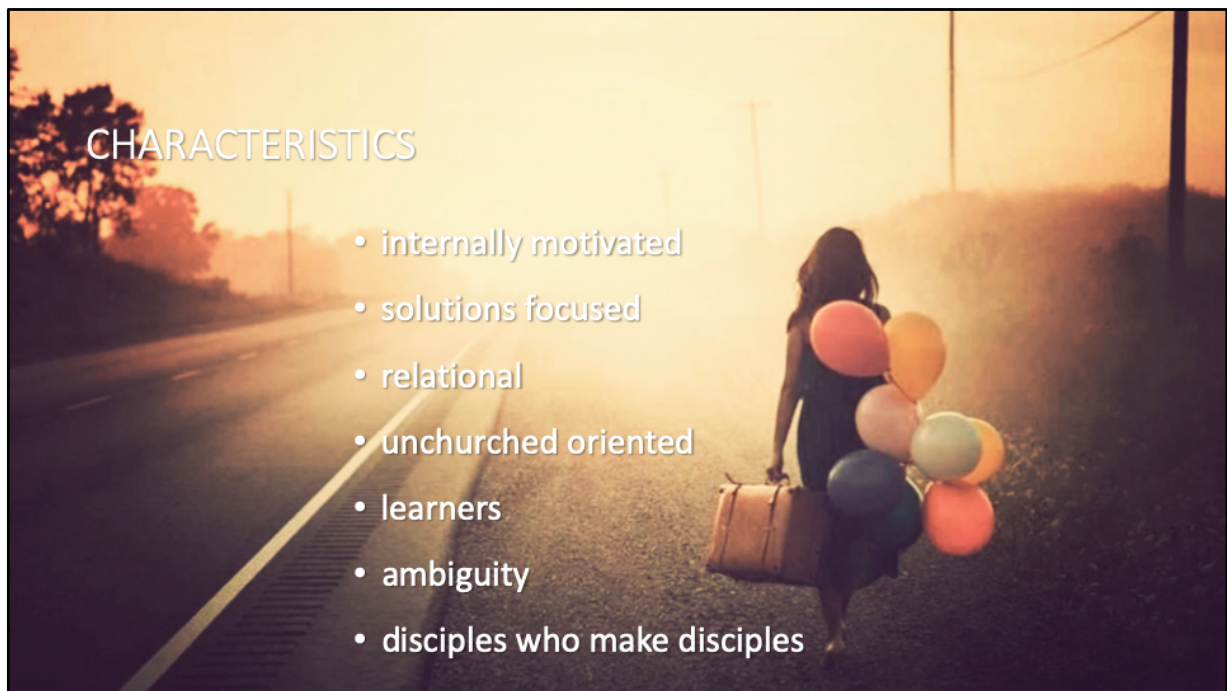
In this session I want to explore who does pioneer ministry. I want to start broadly by considering the nature of leadership in the church generally. Then focus more specifically on where pioneers come from and finally look at the qualities of effective pioneer leaders. But first, let's think about some misconceptions about who are pioneers.

MISCONCEPTIONS

MYTH	REALITY
another job for clergy	Lay people
youngies	creativity
critical prophets	team players
risk	relationships
training up front	just in time
only for some	All perspectives work
Individual genius	Building a culture

There are many misconceptions. There are 8 myths that I want to lay to bed.

1. That it is another job for overstretched clergy. It is easy to simply add this expectation to the impossible burden that clergy already carry. In truth, it is often a best done by lay people.
2. People can think that age is a big factor. Age is irrelevant. It's about who you're able to connect with.
3. Pioneers are critical people who complain about the church. In fact, they need to be team players, not lone cowboys.
4. They're all about risk. Well they're really all about relationships, connecting with people, and those who have energy and space for others.
5. You need to be an extrovert. Introverts pioneer quietly.
6. Pioneers need to do all their training up front because there are so many things to think about. Often the training and development is learn as you go.
7. Pioneers are only for certain types of church traditions. It's funny how evangelicals associate it with progressives while progressives associate it with evangelicals. Everyone works differently.
8. Perhaps the greatest myth is that pioneers are people of individual genius. In fact, it takes a culture for pioneers to emerge.



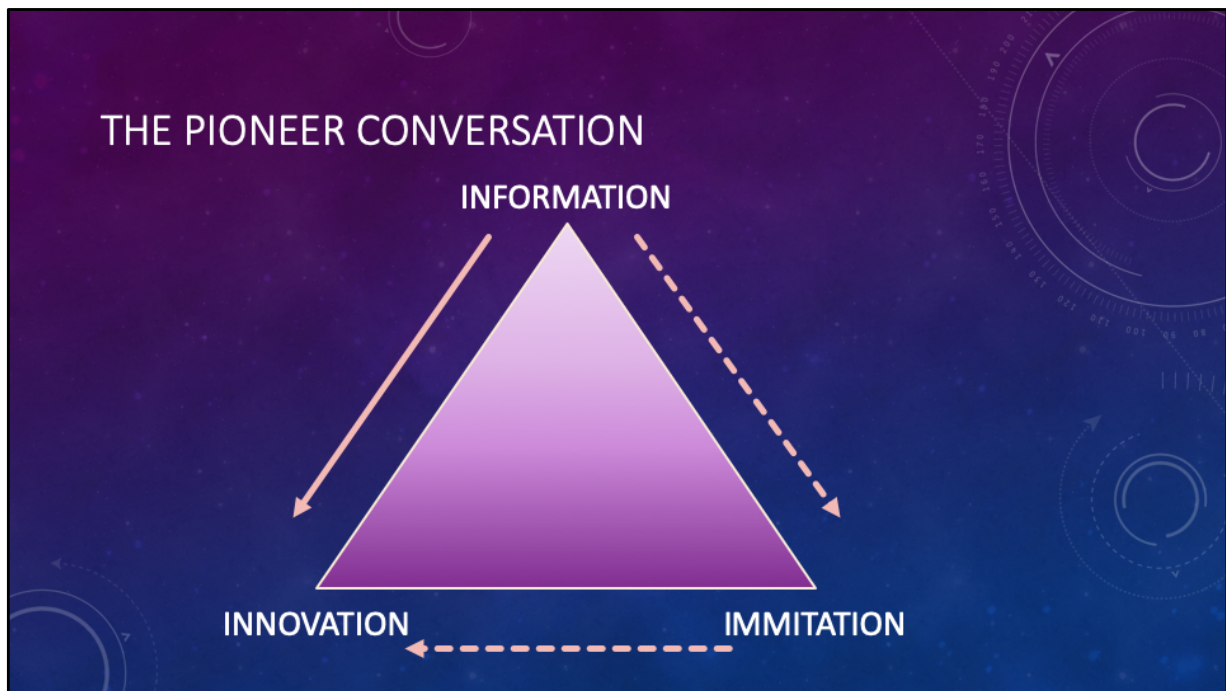
CHARACTERISTICS

- internally motivated
- solutions focused
- relational
- unchurched oriented
- learners
- ambiguity
- disciples who make disciples

What's been most difficult is identifying the traits or behaviours of pioneers. I wonder if it is more about characteristics and aptitudes. What's the difference? Helping the vocation come out. There is no diagnostic test.

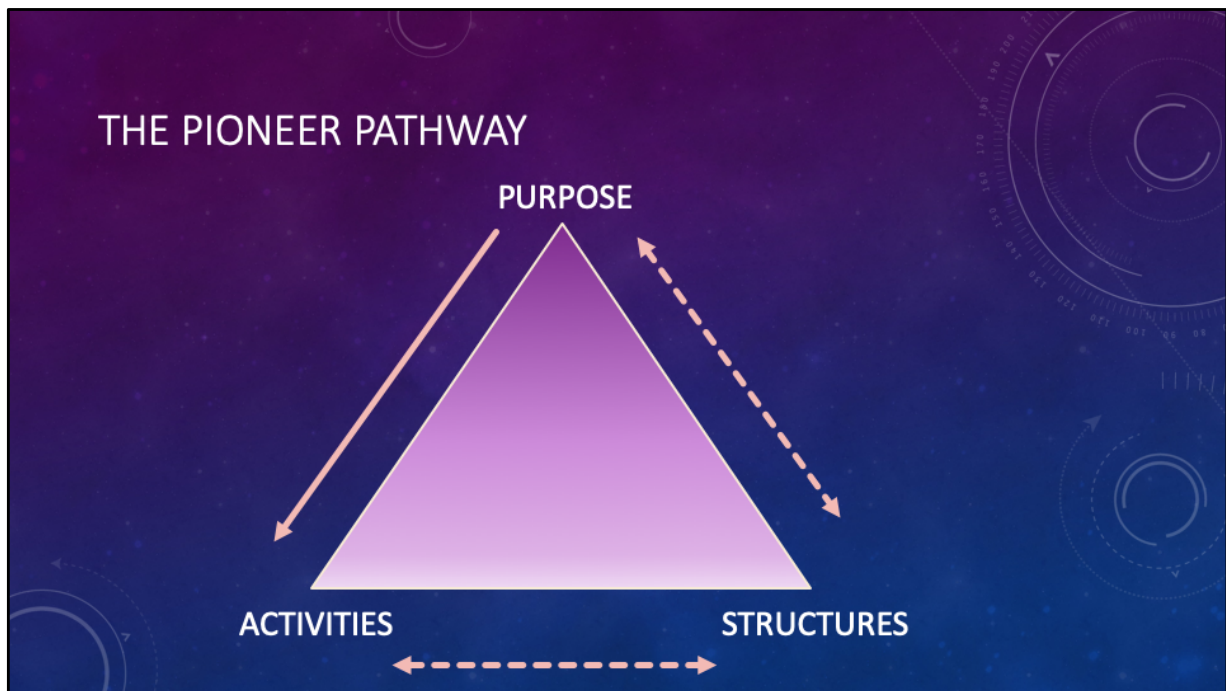
There are at least six important features. This is not definitive.

1. Internally motivated. Something in them drives them out. Not externally motivated by rewards or inducements.
2. Solutions focused. Present them with a situation and they'll not tell you the problems they'll do anything to find a solution.
3. Profoundly relational. They are curious about people and capable of building trust and teams.
4. Oriented around unchurched people. They remember what its like not to believe and how confusing faith can be.
5. Learners. They don't know the answer to everything. But willing to find out.
6. Ambiguity. They are comfortable being in spaces that are unclear and uncertain.
7. The are disciples who make disciples.



The challenge with pioneering, is that we can assume if we find a person with the characteristics that they will simply get on and get the job done. We can assume that people can move straight from information to innovation. We expect people to receive data, translate it mentally and then put it seamlessly into action. Often, such work is either impossible, shallow or replicates models from elsewhere rather than working with the circumstances of their own context.

We are people who learn by imitation – by seeing, hearing and experiencing through apprenticeship. Jesus used this model constantly. The disciples were apprentices of Jesus, patterning their life upon his. He spends time with them, commissioning them and then sending them out two by two. They return for debriefing and more instruction.



Furthermore, we can expect that if someone gets the idea, then they can move straight into activities that will get the job done. In reality structures are often needed to make things sustainable and to help existing organisations understand and adapt to new needs. Structures often need to be flexible enough to evolve over time. This means the people who create them need to be flexible also. Structures have a habit of shifting the purpose, they can have a life of their own. They need to be grounded in purpose – enabling pioneer activities to grow, rather than making pioneers fit with institutional requirements.

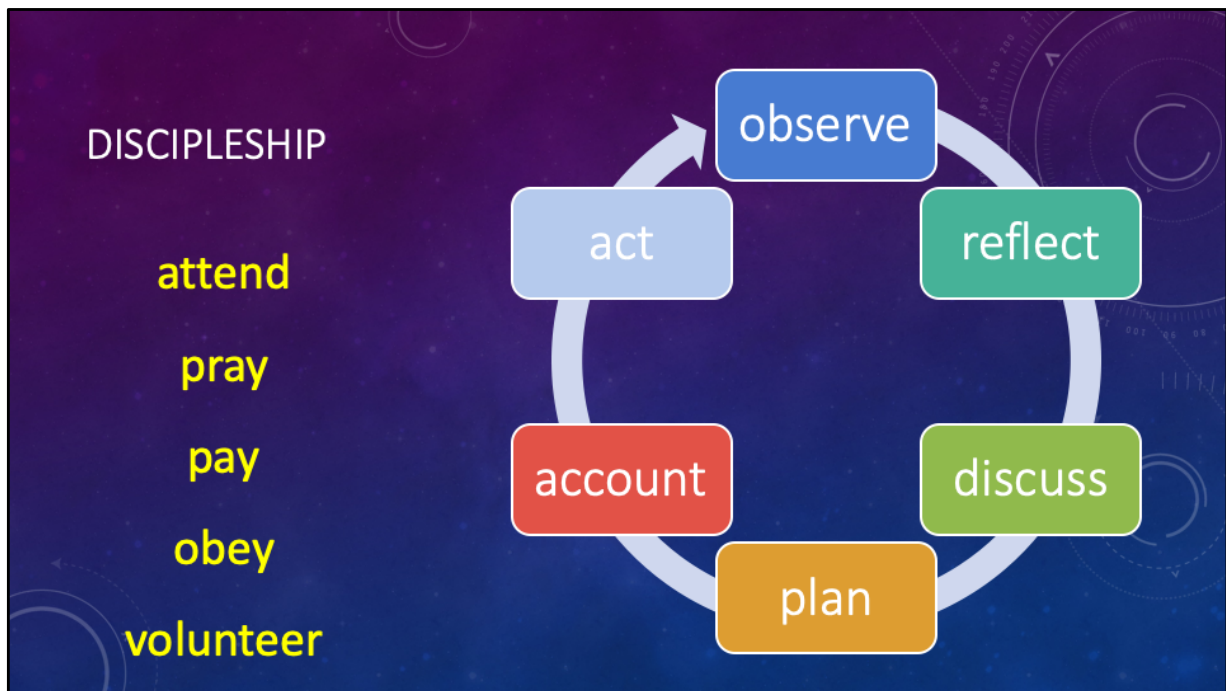


The question might be asked, where do pioneers come from? They come from churches! But not necessarily any kind of church. The conversation about pioneer ministry often focuses on the outcome – the creation of new communities- without fully considering what is needed to achieve this outcome.

New communities are the end point, the destination. To grow, they need a foundation. Many such communities are between 20-50 people who work together in worship, community and mission. They grow in places where the kingdom of God is needed.

They need a team of missional leaders. The pioneer is often the key leader. But they need to work with a team that shares the vision and are prepared to help bring the vision and dream to reality.

Where do you find such leaders? While some will parachute in often they need to be grown. This can sound time consuming, but the task is to travel slow so that you might travel far. Disciples are people who reflect the life and work of Jesus. Disciples become leaders when they are prepared to learn to be like Jesus and do what Jesus would do.



Discipleship is something that every church does. Yet it is something characterized by deep disagreements. The paradox is that if every church is doing it, why are not there not more pioneers or new communities of faith being developed?

Historically, discipleship often looks a little like this. It is framed by work to sustain the local congregation through – prayer, paying the stipend and obeying the minister – usually by supporting whatever things the minister wants done. The model is typically internally focused. Think of all the roles and functions – often within the congregation to keep it going. It creates volunteers who are internally focused.

Missional discipleship functions differently. It is focused externally. It asks two questions – what is God saying? What am I going to do about it? It is focused on cultivating repentance and deepening belief. It is not simply focused on life in the temple but out in the marketplace. Missional discipleship is reflexive, enabling those who only reflect to act and those who inclined to act to reflect beforehand. It is a model that works irrespective of theological perspective.

Pioneers are those who lead by taking their team and people around this circle whenever they engage in mission to develop character and competency.



When we think of pioneers, we often only think of one group – starters. These are the people who begin new initiatives. Starters are those classic pioneers who have the capacity to start new things. In reality, starters live within a system or culture.

The difference between having a few and many pioneers is the capacity of the culture to support and enhance their development. Pioneers and the communities they grow depend on a range of people committed to working together. You can have them in the diocese or external groups can play these functions.

1. Sustainers are those who follow in the footsteps, taking a newly started thing and enhancing it by cultivating its rhythms and practices more deeply.
2. Encouragers are those who enable pioneers at a local level. They might be local congregational leaders, who provide support through mentoring and addressing problems that arise.
3. Developers are people at a system level who seek to build the infrastructure to encourage pioneer initiatives. These might be people on diocesan council or synod champions who find the resources and work the systems to enable pioneering to occur

FOR DISCUSSION

- Who are the pioneers in your community?
- How might you develop disciples and leaders for mission?
- What culture and structures might you need to sustain mission?

SESSION 3. HOW MIGHT WE PIONEER?

- a story
- a challenge
- the journey
- rhythms
- next steps

In this this session:

- Begin with a story which captures something of the challenges involved.
- Explore the challenges further, by mapping the terrain of missional solutions
- Explore the steps on the journey
- Encourage you to think about some rhythms to sustain the trip
- Present a model to help you think about some steps.



A few years ago my family visited Yosemite. We did something we never do - a night walk with a guide. In the snow. In a place surrounded by bears, mountain lions and bobcats. The experience of 'oh my goodness where am I' felt a lot like pioneering. Our guide taught us six important principles – principles which transfer from the domain of being stuck in a park at night to developing something new.

- Stay calm – in unfamiliar territory it is easy to get anxious, which clouds your judgement and decision making.
- Together – When you're lost in the wilderness, the temptation is to split up. Someone goes for help, the others stay put. There's a reason why it doesn't work in horror films. You can't see or do everything by yourself - don't do it alone. Friends always help.
- Adjust – it takes 30minutes for night vision to set in. Look at a torch or light and its gone. You need to be patient in the new setting.
- Senses – when your eyes don't work, you need to listen, smell, touch. Use them all.
- Rails – any terrain has features – it might be a river, a road, a fence, rails go from one place to another, they're good to use.
- Chunking – terrain can be overwhelming. It's good to break it down and take it step by step.



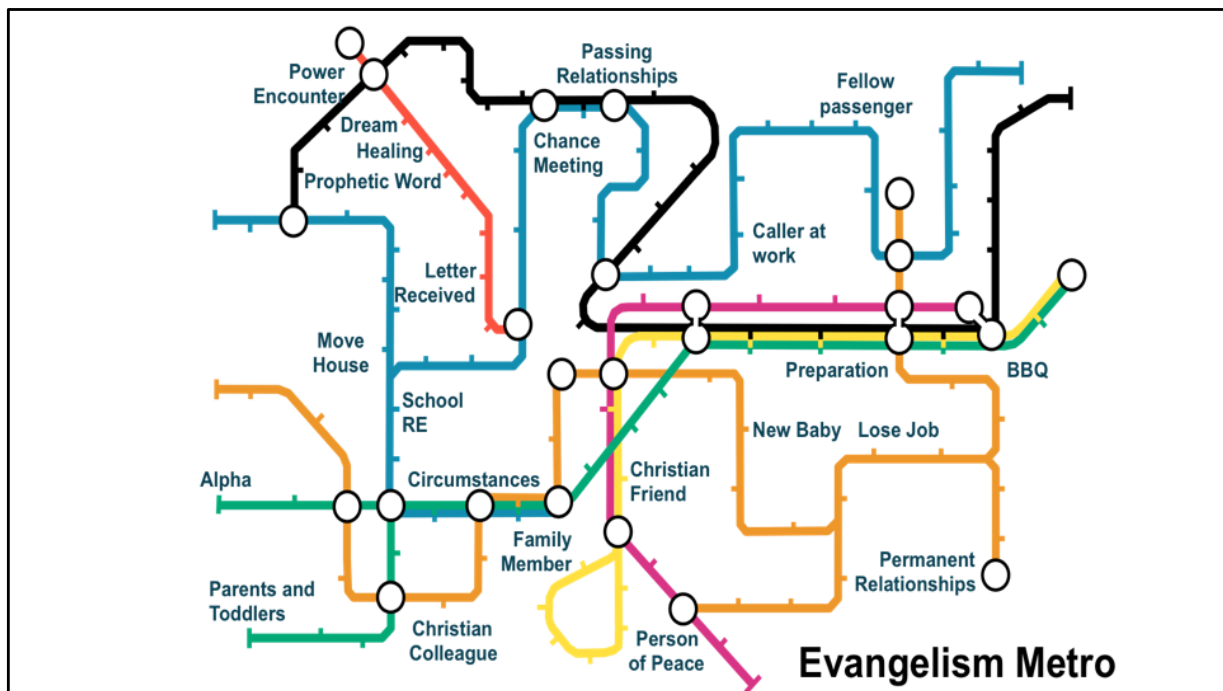
So how does this apply? When it comes to mission – the neighbourhood can be confusing and because the lights are on we often think that we can see better than we do. There are a lot of solutions out there, competing for our attention, often blinding us. There are rails, things to follow, its good to go with a team, for without it we tire and wear out. We need to let our eyes adjust – to see the relationship between how we perceive the task or problem before us.

1. It's hard to see when you're under a street light, only you just don't know how little you can see. Those in central office often see only chaos and the solution sought attempt to bring order through doctrine and policy.
2. Others see one factor - one solution that will fix everything. It might be deeper devotional practices, better services, more evangelism. If the leaders fixed one thing everything would come good.
3. Others see multiple factors at play – its complicated they say. You need to attend not just to what you the leader does but how people respond and feel. Solutions like church growth, health and planting have emerged.
4. Others see multiple factors are dynamic with other unknown factors at play. It's complex. Pioneering operates in this space where everything is moving, and needs to shift, but its hard to know where to begin. Just because it is complex, doesn't mean it can't be broken down. There are rails to follow, you can chunk it down.



The usual journey for how church works looks something like this.

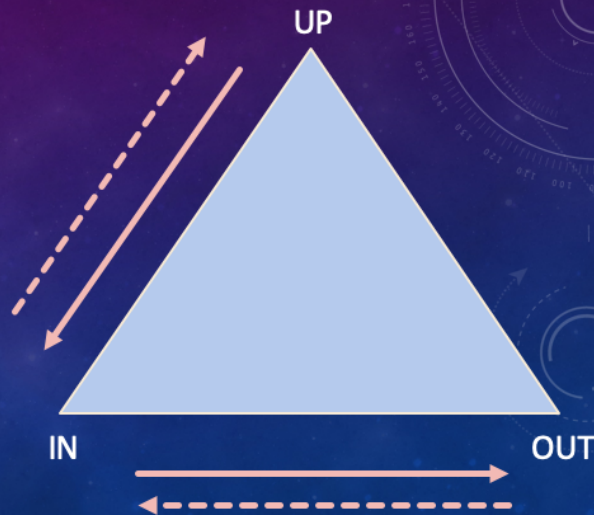
The church rests on a few workers who spend a lot of time recruiting volunteers to run programs that are attended by people. The pool of attenders is always deflating. The goal is to get visitors signed on and engaged. It's busy and exhausting, often because the pool of visitors is limited to whomever might be looking for a church.



The reality is that most people are not looking for church because they are not looking for God. This does not mean that God is not looking for them. When we think of how people find their way into faith it often happens over a long period of time. It can look a little like the metro as people move through life and often involve random encounters with people of grace. Pioneering is about opening up more opportunities for encounter that are not dependent on coming through the church doorway. It is like opening up windows and pathways where encounters with God's people can happen with more frequency and greater depth. It often means going out to them rather than expecting people to find you.

A SHORT JOURNEY

- adding an OUT activity together
- what makes the world better
- regularly scheduled
- consistent team
- clear instructions
- debrief afterwards
- learn and grow



People can and do connect with people of faith and good will. It often means adding an OUT activity to what God's people are already doing.

What's an OUT activity? When we think of church, it is a community engaged in 3 relational dimensions. We have UP with God through worship and prayer, IN or a relationship with other members but there is also OUT or the relationship with people who don't yet belong to church. An OUT activity is simply something that makes the world, our neighborhood a better place. An OUT activity works best when it is scheduled regularly, once a month.

Quite often, OUT activities happen in church but we don't necessarily see them as part of faith encounters or they are done on a casual basis focused around getting a job done. It might be a cake stall for fundraising, running a playgroup in a church building, or just a party for any occasion. It becomes missional when done intentionally to build relationships with people, not as targets or projects, but to simply make friends. It is important to have clear instructions and to debrief afterwards – not about the task but about what God said through the activity. The key is being prepared to learn and grow as you go. It will not be perfect.

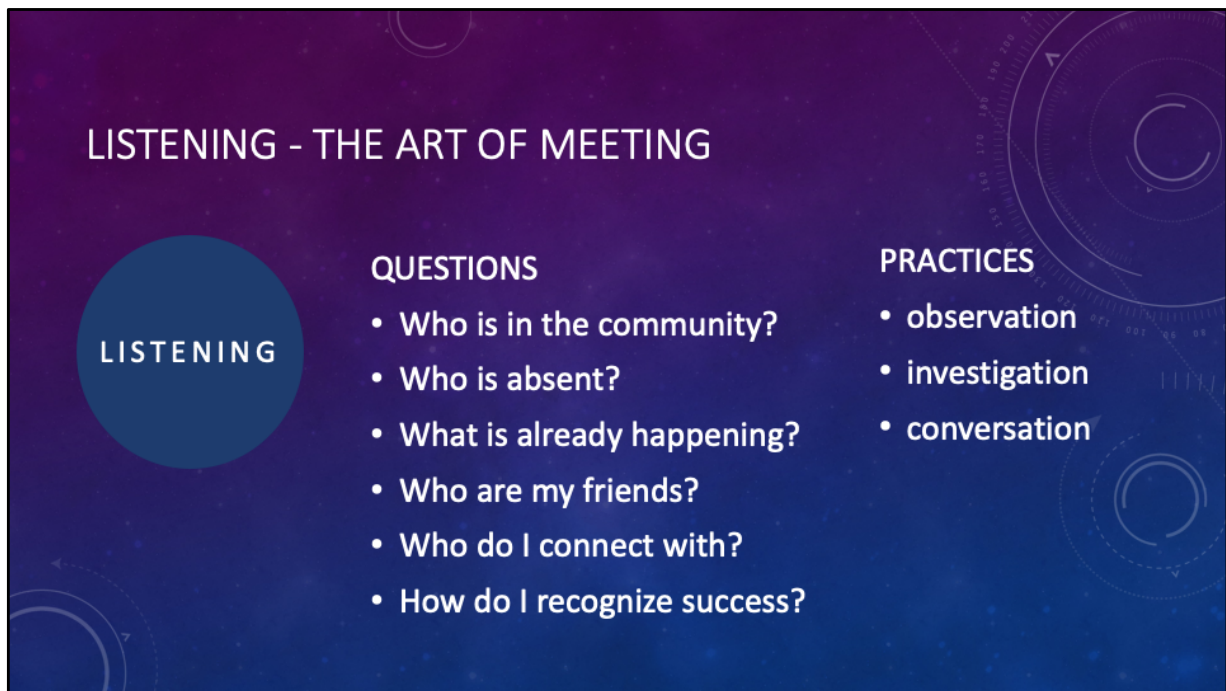
The establishes the possibility of a counterflow – of people who engage with the OUT, discover IN as Christians aren't weird and come to faith UP.



We might think of the journey differently - the rails might be seen as a series of stages – sometimes overlapping and not always a strict sequence. It's important however because it allows us to focus attention on the relevant step and the one that is coming. It's important for the team to grow and develop. To focus energy and training, step by step.

The process is undergirded by prayer and reflection, listening to God, listening to scripture, listening to the world around you. The process is also one of continual evaluation and adjustment. You're never going to get it right first time. It is always a matter of trying something, evaluating and adjusting things.

Of course, we can and should find ways of chunking it down.



The first chunk or step is listening. Churches are good at talking to their community. Listening involves discovering who is in your community and what their needs and interests might be.

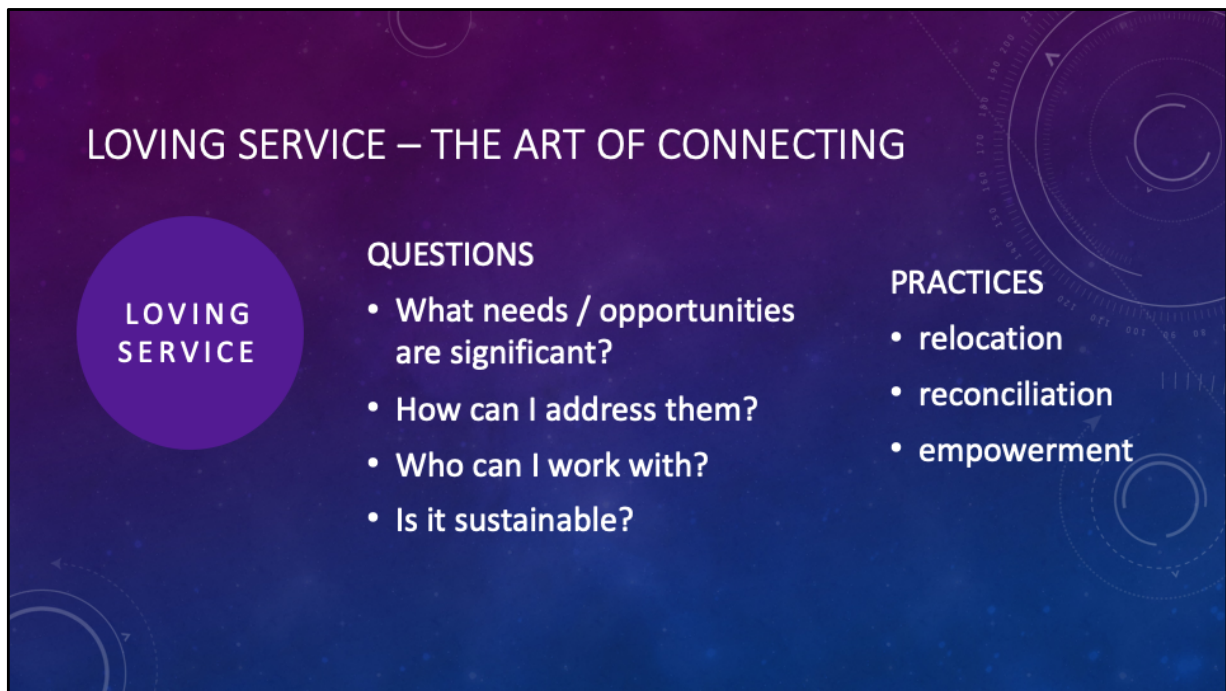
It typically involves asking a series of questions.

1. Who is in the community? This is a question of basic demography. You're trying to understand the people's cultural background.
2. Who is absent? Look around inside the church and see what demographic groups are over or under represented. Some may be evident.
3. What is the church already doing? This is about know what works, what doesn't work and what hasn't been tried before. Gaps are important but they may not be evident.
4. Who are your friends – this shows the extent of your relational network. There may be cultural limits and horizons here. The question is here is how balanced and deep are your relationships?
5. who do I connect with? This is important, because each of us connect naturally to different people. The greater the difference, the more work and energy needed. One degree of difference is manageable. Two or more becomes straining.
6. How do I recognize success? This is a matter of adjusting expectations and realistic about activity. We can miss these things.

7. What does spirituality look like?

There are some simple steps that help.

1. Observation – look and walk around your communities. Visit places you don't ordinarily go to see what is happening and who goes there.
2. Investigation – meeting people and ask them questions. Discover what happens and why.
3. Conversation – go and meet those whom you might wish to engage with. Find out directly what their needs and interests might be.



Loving service begins to emerge from the listening process.

Critical questions that begin to emerge involve:

1. What needs or opportunities are significant among the people you're engaged with? Sometimes there are cascading needs, where one overflows into another. Homeless works like this. Needs can imply deficit thinking. Sometimes there is just a shortage of opportunities. Building opportunity adds to the capital in the community.
2. How can I address them? What could be done is an important question where we begin to look at our capacity and resources to meet the need.
3. Who can I work with? Successful mission often means meeting the person of peace in the network or community to be reached. This is rarely obvious. A person key to relationships who can introduce you to their network. Furthermore, the needs are often far bigger than our limited capacity. We might need to work in a team.
4. Is it sustainable? Mission takes energy and it is important to have some idea of what you can do and for how long you can do it.

There are practices than can help with this:

1. Relocation – context is important. Mission like love, can't be done at a distance to

someone. You have with the people and this may require you to examine your priorities and commitments.

2. Reconciliation – being in a community means being with and for that community. Reconciliation can mean breaking down barriers that exist. It requires spending time, talent and treasure in that group.
3. Empowerment - Not trying to dominate the group but to get along side to love our neighbours as ourselves. Doing it with a community means inviting participation, which involves enabling those reached to participate as full and equal members. Empowerment is not about helping but showing love, respect and encouragement.



Growing community is challenging work for as people come together, everything they have also comes with them both good and bad.

Again, groups will work through a range of questions including:

1. What spaces are available? Not just physical but social. Some spaces are intimate (homes) others are public and shared (parks), some are 3rd spaces shared by a community.
2. Participation? What is expected of participants and those who engage,
3. Shared experiences? Doing activities together create social bonds especially between people who don't know each other. What can you do together?
4. Rules? Nobody likes people who make rules for others. But any group needs to know what is acceptable and unacceptable behavior. How you begin to work out those rules is important.
5. Hospitality? How do people welcome others. Some groups have definite boundaries for membership and belonging. What happens here.

A number of practices often help.

1. Presence. Having relocated you need to be able to give, time, energy and attention to those engaged.
2. Identifying gifts. It takes time to help people to know what their gifts are. Strengthening. People often internalize negative views of themselves.

3. Strengthening others involves helping people to do what they need to do for themselves so that their community can flourish. It is important to also receive the gifts of the community, allowing them to be blessed by giving. This may be unfamiliar territory but it undermines problematic power dynamics and prevents pioneering work from degrading into betterment or charity work.

FORMATION – THE ART OF MAKING DISCIPLES

DISCIPLESHIP

QUESTIONS

- What does spirituality look like?
- What themes are culturally significant?
- Where is God present?

PRACTICES

- openness
- curiosity
- respectfulness
- discovery

Discipleship begins to emerge from community. Our capacity to be reconciled with God often hinges on the experience of reconciliation with others. Discipleship is a matter of people determining to follow Jesus.

Key questions include:

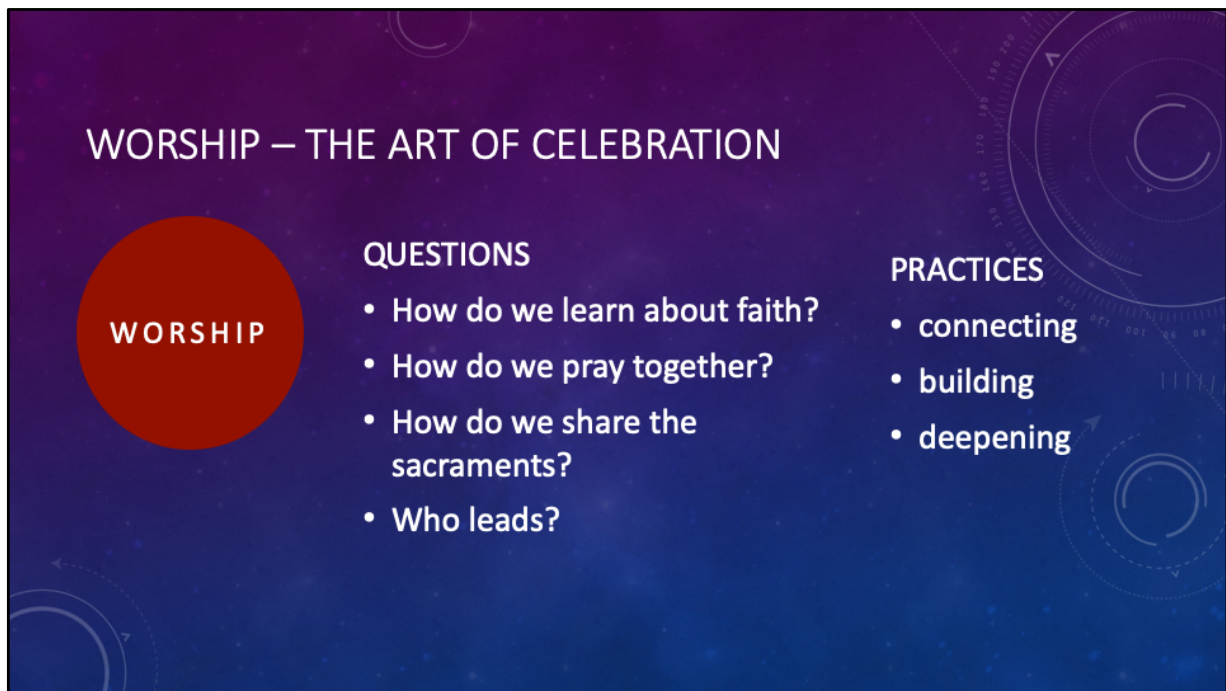
1. Spirituality? Spirituality doesn't always look the same. Long periods of quiet meditation isn't for everyone. What practices will work in your community will depend on capacity for self-reflection, reading and sharing with others.
2. Themes? Some spiritual themes will have a deeper cultural resonance than others. Creation, kingdom, hopefulness.
3. Divine presence? How is God already present in people's hopes and dreams. How does God address fears, worries and concerns.

Practices. When it comes to evangelism, we often feel like we need to know all the answers or have a script to follow. This often locks us into talking posture. Evangelists are often not know-it-alls but people who are open to others and open about their life and the source of life - God.

1. Openness. To hear and know life from another's perspective.
2. Curiosity about another person's experience
3. Respectfulness. When it comes to sharing and expressing God's story about restoration through Jesus, is it done with respectfulness? Where are you from?

Where are you now? Where are you going? How might God help you?

4. Discovery. The process of discipleship is one of discovery – of self and God. It involves hearing what God is saying and responding.



The idea is that worship emerges at the end of the journey – rather than fixing the beginning.

The questions are simple.

1. How do we learn about faith?
2. How do we pray together?
3. How do we share the sacraments? For the formation of the Christian community, two sacraments are important – Eucharist and baptism. The table is about God's presence with us. Baptism is about joining our life with God.
4. Who leads the worship? The question is how do local people engage with the practices. It takes time to build confidence and capacity.

RHYTHMS FOR MISSION

- **Memorable**
- **Practical**
- **Regular**
- **Action**

PEREGRINI COMMUNITY

- Be transformed
- Be open
- Be engaged
- Be present
- Be inviting

SMALL BOAT

- Bless - 3 people
- Eat - with 3 people
- Listen - once a week
- Learn - once a week
- Sent - once a week

Pioneers are effective if they have a rhythm that helps them to look up, connect with others and engage in outward activity. These always need to be flexible and contextual, the goal of which to help people to live Christ-like lives. They can be as simple as, 'no assholes' ([Sutton, 2007](#)) where people can agree not to belittle, humiliate or disrespect others. They can be more complex. The Perigrini community has five Rhythms focused around discipleship.

Rhythm One - by God's grace, I will seek to be transformed into the likeness of Christ.
Rhythm Two - by God's grace, I will be open to the presence, guidance and power of the Holy Spirit.

Rhythm Three - by God's grace, I will set aside time for prayer, worship and spiritual reading.

Rhythm Four - by God's grace, I will endeavour to be a gracious presence in the world, serving others and working for justice in human relationships and social structures.

Rhythm Five - by God's grace, I will sensitively share my faith with others: participating in God's mission both locally and globally.

Another set which aims to foster creative missional habits so that Christians can be the church more authentically as a people filled with hope and confidence ([Frost, 2014](#)). These habits include:

bless – to bless at least 3 people, one of whom is not part of our church;
eat – to eat with at least 3 people, one of whom is not part of our church;
listen – to spend at least one period in the week listening for the Spirit’s voice, which might be through Scripture or the voices of other people;
learn - to spend at least one period in the week learning Christ;
sent – I will alert others to the universal reign of God through Christ.

Rhythms are designed to be memorable and cultivate spiritual practices that encourage the growth of discipleship by building spiritual depth, fostering community and helping people to focus on actions, particularly serving others and developing the capacity to witness to God.

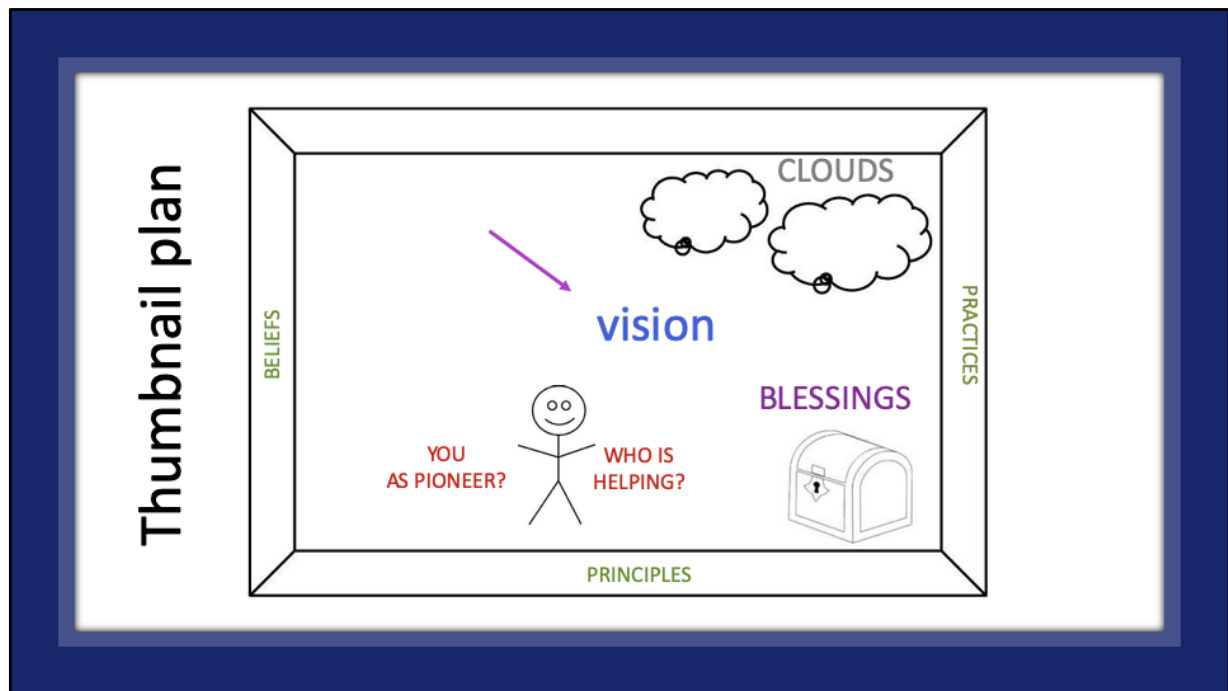
FOR DISCUSSION

- What needs to change to improve the church's capacity for mission? (chaotic, simple, complicated, complex)
- Who are you travelling with or are you going alone?
- Which journey are we following and why?
- What questions do we need to ask?
- What practices do we need to develop?
- What rhythms might help us? What do I need to do next week, next month, next year?

WHAT SHOULD WE PIONEER?

- Develop a thumbnail plan for mission
- Explore God's call for mission

At the end of the day, it's good to walk away with a way forward. There are two options that you and your team might wish to use. Option A is a thumbnail plan – if you're group feels ready to go then this might be the place to start. Option B is an exploratory exercise – to clear ground so you can make the start. Choose which ever might fit best.



Values in the frame. These surround you and give shape to what you want to grow.

Context by drawing where you might be called to work. This could be a location, network or whatever you feel is a significant descriptor.

The Pioneer(s). Where are you in the picture? Are you outside looking in or already immersed in the scene?

Who is with you? How many can you see? Are you a cohesive team or are you dispersed? Where is the team in relation to the picture?

The vision. Where is God calling you to go? What is God calling you to grow?

Clouds. What challenges are on the horizon? Describe any potential challenges, problems or road blocks.

Treasure. What particular blessings and resources are you aware of in the picture? A supportive permission giver? Gifts in team members? Available training, finance or the good will of the community? Favour with secular authorities?

Movement (arrow). How do you get to the vision? What speed are you going? Use arrows like those on a weather map, which vary both in size and direction to an indication of the strength and direction of movement.

DISCOVERING GOD'S CALL

Who has God placed on your heart?	Goal, challenge, opportunity to explore	What do we know?	What do we need to find out?	Who can we invite?	Who will do it?	What does success look like?	Next steps

REVIEW

- What did you achieve today?
- Why do you feel this way?
- Where do you want to be next week, next month, next year?
- Who do you need to talk to next?
- How can you take the next step?