

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

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Action required	For discussion and approval
Resolutions	20/1. The Conference receives the Report and commends it to the Methodist Church for continuing prayerful discernment and missional action throughout the Connexion. 20/2. The Conference directs the Mission Committee and the Connexional Council to monitor progress, evaluate learning on an annual basis, and identify next steps, with particular reference to the structural questions noted in paragraph 58 and the missional markers in paragraph 62 of the Report.

Summary of content

Subject and aims	Following the 'God For All: The Connexional Strategy for Evangelism and Growth' report received by the Conference of 2020, this update report will offer further clarification of the ways in which the 'God For All' strategy is shaping the life, understanding, mission, and witness of the Methodist Church and its people, especially in the areas of evangelism, pioneering and planting, discipleship, and missional growth and leadership. It calls on the Conference to re-affirm the strategy for the next season of its life, from 2025 towards 2032, the centenary of the Deed of Union.
Main points	Section A Introduction Section B Celebrations, Learnings, and Testimonies Section C Ongoing Commitments to Support God's People in Mission and Ministry Section D Budgets Section E Resolutions
Background context and relevant documents	MC/20/38 God For All: The Connexional Strategy for Evangelism and Growth
Consultations	See paragraphs 10 and 17.

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

Summary of impact

Financial	See Section D.
Wider connexional	<i>God For All</i> embraces the imperative to evangelism that is enshrined in Our Calling as the Methodist Church; furthermore, it links bold evangelism crucially to the Church's missional priorities of justice (economic, racial, environmental, etc), ministry in economically-marginalised communities, and worship renewal. These diverse-and-inseparable elements form a critical and compelling expression of our Methodist Christian faith in the 21st century. <i>God For All</i> celebrates the harmony of connexional shared missional priorities that cross all contexts and local expressions of service that are enfolded in contextual wisdom. These commitments will usually mean doing things differently rather than doing more things. Ultimately it is for each Methodist member, community and church, Circuit and District to discern with the Holy Spirit how this renewal of our movement should be embodied in relevant ways.
External, including ecumenical	Ever since the Conference agreed <i>God For All</i> in 2020, lay and ordained leaders across the Church have sought to facilitate and nurture its outworking in Districts, Circuits, and Local Churches – and beyond the Methodist Church in Britain with diverse partners. These partners include other Churches and parachurch organisations within Britain and across the world through our global relationships, and 'people of peace' who are religiously unaffiliated (see paragraphs 13, 28, 54, and 64).
Risk	The year-long <i>God For All</i> listening campaign in 2023 provided diverse examples of celebration, learning, and challenge (see Section B). One of the major throughlines in the thousands of responses within that campaign is the call for the Church to remain steadfast in its Gospel commitments to growth, inclusion, evangelism, and justice. To stop pressing towards this vision or to career abruptly towards another initiative would put at significant risk the hoped-for fruit of our prayer and labour, by God's grace: new people becoming disciples of Jesus Christ; faith deepening all Methodist members and friends; and diverse communities and churches experiencing transformation.

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

Section A – Introduction

“What may we reasonably believe to be God’s design in raising up the Preachers called Methodists? To reform the nation and, in particular, the Church; to spread scriptural holiness over the land.”

– John Wesley in the ‘Large’ Minutes of 1753

“Go home, lock yourself in your room. Kneel down in the middle of the floor, and with a piece of chalk, draw a circle around yourself. There, on your knees, pray fervently that God would start a revival within that chalk circle.”

–Rodney ‘Gipsy’ Smith, Methodist evangelist (1860-1947)

“[This is our] commitment to be a growing, evangelistic, justice-seeking, inclusive Church of gospel people who speak of, listen for, and live out the goodness of God – so that new people become disciples of Jesus Christ and committed Methodists experience a deepening of faith. This is long-term, life-long work. This strategy is not built on any quick fixes, magic resources, or short initiatives: it signals a direction of travel for deep gospel transformation not only for the next three to five years, but also for the long-term future of our mission and whole life together. This expansive strategy will require much soul-searching, courageous decision-making, and significant structural change in the years ahead. Left to our own power, this work will be exhausting and impossible. Dependent on the power of God, it might just be life and joy for the Church and the world alike.”

–The ‘God For All’ Report,
received and agreed by the Conference of 2020

“Over the course of my Presidential year, some of my deepest spiritual experiences were being with New Places for New People/Church at the Margins communities. In almost every district I visited, when I sat with people in these places – all of which are so fresh and green – I felt the presence of God. People are really craving these kinds of spaces! Some leaders say they’re pioneers, others say they’re definitely not pioneers, but it doesn’t really matter what we call ourselves as long as we are all trying new ways to tell people how much they are loved by God!”

–The Revd Sonia Hicks,
Past President of the Methodist Conference

“We are all impoverished when we marginalise those who live with deep poverty, and our work is patronising when those who live with poverty are seen as objects of mission rather than those who are agents of the mission of God, icons of the face of Christ – who uncover good news, most clearly reveal to us where God is present, and challenge us all to live for the fullness of life for all. In the end we

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

measure all our work – evangelism and justice together – with Jesus’ own words: ‘By their fruits you shall know them’.”

–The Revd Dr Inderjit Bhogal OBE,
Past President of the Methodist Conference

“We follow Jesus Christ, who breaks exclusive barriers and shows us what God is like. It is so important that, as the Methodist Church, we proclaim the gospel of Christ – in our commitments to evangelism, social justice, fairness, and inclusivity. ‘God For All’ challenges us to be bolder disciples of Jesus by breaking barriers and finding new, inventive ways of connecting not only with others, but ourselves, to our almighty and loving God. As a young leader, I believe that God’s love is all inclusive, regardless of wealth, race, gender, sexuality or any category. We must continue to explore new ways, with new people, of demonstrating God’s love for all.”

–Thomas Hart, Methodist Youth President

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1. The Conference of 2020 received the report *God For All: The Connexional Strategy for Evangelism and Growth* (hereafter *God For All*) and agreed the programme plans, strategic directions, missional vision, and resourcing proposals it outlined. In doing so, it embraced the imperative to evangelism enshrined in the *Our Calling* vision of the Methodist Church as a critical expression of our Methodist Christian faith in today’s world. As God’s people, loved beyond measure and called to embody that boundless, indiscriminate love and proclaim it to the world, we have good news to share and good news to receive. Our beautiful and broken world, of which we are a part, is as much in need of hearing about that divine love, seeing it lived and shared, and being healed and transformed by it, as ever before. Thus, this update report comes to offer encouragement about the ways in which *God For All* is shaping and inspiring the witness and mission of Methodist people and communities across the Connexion. It also comes to urge that, having ‘set our hand to the plough’ of a renewed commitment to evangelism,¹ the Conference agrees to press forward in faith and hope and with a rekindled passion for receiving and offering Christ, reflecting God’s love for all creation. We pray and live for God’s kingdom to come on earth as it is in heaven.

1 For Methodists, the terms ‘evangelism’, ‘evangelistic’, and ‘evangelical’ do not represent only one theological perspective or example of missional action. They refer to diverse expressions across the broad theological and ecclesiological spectrum. We value creating a tapestry of healthy evangelism understandings and evangelistic approaches rather than pitting them against each other. *God For All* (2020-2025), Appendix: Description of Terms.

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

2. This update report will offer further clarification of the ways in which the *God For All* strategy is shaping the life, understanding, mission, and witness of the Methodist Church and its people, especially in the areas of evangelism, pioneering and planting, discipleship, and missional growth and leadership. It offers brief snapshots of some of the ways in which the Conference's embrace of *God For All* has offered encouragement, inspired change, and celebrated missional actions in Local Churches and communities; and of some of the things we are learning, and still hope to learn, along the exciting journey which we have begun together. In conclusion it asks the Conference to re-affirm the strategy for the next season of its life, from 2025 towards 2032.
3. 2032 is a significant year: it marks the 100th anniversary of the Uniting Conference that formally joined together several major denominations within the British Methodist movement. The structures, doctrines, and mission of the new Methodist Church were – and are – expressed and given life through the Deed of Union, which still holds before Methodists John Wesley's animating passion for the movement he founded. In the words of the Deed itself, the Methodist Church "...ever remembers that in the providence of God Methodism was raised up to spread scriptural holiness through the land by the proclamation of the evangelical faith and declares its unfaltering resolve to be true to its divinely appointed mission."² As the Methodist Church approaches such a significant moment for remembrance and renewal, through the work begun in the *God For All (2020-2025)* strategy it is hoped it may find a sense of continuity with the past, and hope for its future.
4. The *God For All (2020-2025)* report expressly articulated the intertwined nature of *Our Calling* as Methodists. In offering a vision of our being 'a growing, evangelistic, justice-seeking, inclusive Church of gospel people', it described the holistic nature of God's love, which seeks the flourishing of every aspect of our life as God's children. In the years since *God For All* was adopted, the Conference has adopted or re-emphasised four other major commitments for the Church's mission and ministry, all of which proclaim the beauty and challenge of the gospel:
 - a. In 2022, the Conference adopted the report *Strategy for Justice, Dignity and Solidarity*,³ which aims to celebrate human diversity and eradicate systemic discrimination within the Church. It calls for profound cultural, attitudinal, and practical changes rooted in the gospel of God's love in Jesus Christ,

2 CPD, Vol. II, p.213, para. 4 of the Deed of Union

3 Conference Report, 'Strategy for Justice, Dignity and Solidarity'

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

so that all Methodists are able to be full participants in the Church's life.⁴ The important resources, training materials, and support⁵ offered through this strategy are not stand-alone programmes, but transformative tools for ongoing learning and preparation for faithful mission and ministry and give opportunities to offer and receive testimonies that witness to the reality of life and faith.

- b. In 2022, the Conference received the *Action for Hope Plan* which encourages the Church towards its aspirational target of becoming a net zero carbon emissions Church by 2030. While this has practical considerations, it is also an inherently missional goal because we seek to care for God's creation and challenge the injustice created and perpetuated by climate change. As *Hope in God's Future*⁶ outlines, "closing our ears to the voices of those most vulnerable to climate change would be nothing less than giving up our claim to be disciples of Christ". Seeking to build engagement in three key areas – wisdom, assets, and lifestyle – this will have an impact across all areas of the life of the Church, in gathered community and everyday discipleship.
- c. In 2023, the Conference adopted the report *A Justice-Seeking Church: the report of the Walking with Micah project*, and directed the Methodist Council to oversee its implementation. In doing so, it also reaffirmed its prior commitment in *God For All*, that "evangelism and justice are intertwined – a God whose character is just will shape the nature of the good news that we proclaim."⁷
- d. The Conference continues to affirm the Methodist Church's safeguarding policy of promoting safe environments where children, young people, and vulnerable adults are protected.⁸ Wherever people meet and connect – whether in an established church community, in a 'Church on the Margins' or a 'New Place for New People' community, or at a festival or an event – safeguarding and the promotion of well-being are everyone's responsibility. All safeguarding measures will be carried out in accordance with the Church's safeguarding policy, procedures, and guidance. This includes: taking proactive measures to prevent abuse by safely recruiting those with any responsibility for vulnerable members, worshippers, and users of our services; minimising risk and putting safety measures in place; responding promptly and appropriately to every safeguarding concern or allegation;

4 Ibid, Appendix 5

5 JDS resources: <https://www.methodist.org.uk/about-us/the-methodist-church/the-inclusive-methodist-church/>

6 Statement of the Conference 'Hope in God's Future' [hope-in-gods-future-1120.pdf](https://www.methodist.org.uk/about-us/the-methodist-church/the-inclusive-methodist-church/hope-in-gods-future-1120.pdf) (methodist.org.uk)

7 Conference Report, 'A Justice-seeking Church: the report of the Walking with Micah Project', paragraph 8.

8 <https://www.methodist.org.uk/safeguarding/>

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

caring pastorally for victims and survivors of abuse and other people who have been affected; ensuring that survivors of abuse or trauma will find a warm welcome within the Methodist Church and will feel accepted and understood; and working safely with those who are the subject of convictions, concerns, or allegations of abuse.

5. Together with these major strategies and associated commitments to action, *God For All* is helping the Methodist Church reclaim our founding traditions and re-orient apostolically for the future in a way that is harmonious with *Our Calling*. We can demonstrate that our work towards inclusion, growth, justice-seeking, and evangelism as a Church is becoming widely rooted within our culture and has serious prophetic intent. This is not a cause for complacency, but for deep gratitude, renewed hope, genuine humility, and continued effort. This larger vision continues to be an essential commitment that we share as Methodist people today.
6. What follows in the main body of the report (Sections B and C) is a survey of the *God For All (2020–2025)* strategy.⁹ It seeks to offer encouragement about the ways in which the vision the Conference adopted in 2020 is shaping, informing, changing, and inspiring the mission of the Church. As a response to that, it asks the Conference to continue to encourage and enable the development of this work from 2025, along the lines set out by the original strategy. There is much to celebrate! Consequently, we are encouraged to continue boldly in the same direction.
7. Allied to those celebrations, Section B of the report also offers glimpses of ways in which, as *God For All* has been implemented and lived out across the Connexion, we have been able to listen, learn, and ask important questions as we discern the movement of God's Spirit. This has been a much richer experience than merely 'seeing what works'. Rather, it is a collaborative, collective exercise in taking appropriate risks, discerning where God might be summoning the Methodist people in mission, and evaluating carefully what God is, or might be, saying. We often discern God's message through the voices of those among us, or of those we meet on the edges and margins of the work itself, or in the life of the Church and society. The report articulates some of the challenges and questions which arise from the holy experimentation and prophetic engagement that flow from the outworkings of *God For All*.

9 See 'Next Steps in Evangelism and Growth: Resources for individuals, churches and circuits 2021/22'

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

8. Finally, in Section C, the report outlines the Church's deepening commitments and actions, and presents a rationale for developments that are key for the continuing integration of *God For All* in the Church's life and mission. This is in no way a new strategy, or indeed even a radically new interpretation of it; rather, it is a set of integrated, joined-up commitments for how we might continue to embed the renewed priority for evangelism in our common life as the Methodist Church in Britain – a life that is faithful to our calling and history, engaged with God's world and its people, and committed to the course the Conference has chosen.
9. Within the Conference's overall strategic vision, it is for each Methodist member, community and church to discern, with the Holy Spirit, how this renewal of the 'evangelical faith' of our movement should be expressed and embodied in relevant contextual ways. *God For All* asks some big questions to and of the entire Church, but its substance and fruit are being grown from the grassroots up, led by local leaders, and enfolded in contextual wisdom.
10. This report is grounded in deep, intentional, prayerful and careful listening and consultation. Ever since the Conference agreed *God For All* in 2020, lay and ordained leaders across the Church have sought to facilitate and nurture its outworking in Districts, Circuits and Local Churches. They have also been paying close attention to the emerging stories to which it is giving rise, from committed Methodists and from religiously unaffiliated people.¹⁰ These are overwhelmingly testimonies to the way in which God's surprising, prevenient grace is already at work in the lives of all kinds of people, and the joy and purpose unleashed when churches take that seriously and engage with their communities with open, expectant, generous hearts. They are also stories affirming the vision of the Church and its need to be 'growing, evangelistic, justice-seeking and inclusive'. These stories, along with extensive feedback, were gathered through thousands of interactions, including: individual conversations; formal consultations; hundreds of visits to Circuits, churches and Synods; creative presence and workshops at the Conference; feedback from the Hope and Anchor podcast and participation with unaffiliated people in events such as the Edinburgh Fringe, Eurovision, Cliff College Festival, and Greenbelt Festival – to name but a few. The celebrations, learnings, questions, and next steps offered here are, therefore, the result of a deep culture of participative, consultative, reflective listening and learning. That in itself is an expression of the kind of Church which *God For All*, alongside other major recent projects already referenced, asks us to be, by God's grace.

¹⁰ 'Religiously unaffiliated' is a broad description for people who are not connected to religious traditions or communities. However, it is not a monolithic group: unaffiliated people may be secular, spiritual-but-not-religious, agnostic, atheist, or 'nothing in particular'.

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

11. In all that follows, bear in mind that while such an update cannot be exhaustive, it does offer a snapshot of work and witness across the Connexion which is gloriously varied and rooted in diverse and multi-faceted contexts. The range of approaches to evangelism, pioneering and planting, discipleship, and missional growth and leadership inspired and enabled by *God For All*, and by the resources, prayer, and energy the Methodist Church has committed to it, is in itself something to be celebrated. We draw inspiration from this for its ongoing outworking. Methodists are living and serving in urban, suburban, rural, coastal and new-build communities; alongside young and old; in chaplaincies in a plethora of situations; among people new to Christianity and in existing congregations in need of revitalising; and with those living on the margins. In all these contexts we are discovering and rediscovering the integrity of mission and evangelism rooted faithfully in the gospel of Jesus Christ, which speaks 'love and power and peace'¹¹ to each according to their need and in an accent they can understand.
12. A diversity of concerns and passions is evident in the communities and projects which *God For All* has enabled, and in the approaches taken to them. Some have focused on the imperative to empower rising generations of younger people and learn from them. Some have had a renewed focus on seeking repentance and repair from histories of racism and colonialism. Others have grappled with prophetic clarity with the reality of climate change and developed eco-theologies and sought environmental justice. Still others have found fresh insights and renewed energy for tackling the challenges of our Church in the 21st century and its future shape and form, and offer hopeful, Spirit-led glimpses of who we might become.
13. *God For All* is also reaffirming our partnerships with other Methodist Churches and organisations and with ecumenical siblings across the globe and within Britain. We are part of the world Church: the Methodist Church in Britain "claims and cherishes its place in the Holy Catholic Church which is the Body of Christ".¹² This living unity-in-diversity expands our openness to receive gifts and wisdom from other traditions, celebrates the mutual learning in the relationships we already have, and refreshes the distinctive contribution to the Body which is still ours to make. With our partners in the global Church we long for increasingly collaborative and shared mission to flow from our mutual learning.
14. Drawing on and informed by contextual missional wisdom and connexional strategies such as those mentioned above, *God For All* is thus a profound stimulus for Methodist renewal. It is not a compulsive tick-list that every

11 Singing the Faith, 520, *Give to me, Lord, a thankful heart*, v.2

12 CPD, Vol. II, p.213, para. 4 of the Deed of Union

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

individual, church, and Circuit must work through and complete immediately, but a set of invitations to help individuals in diverse contexts make reflective decisions about their calling and how to steward their time, energy, and resources for the most life-giving and community-building activities. As such, *God For All* is also a stimulus for the renewal of our mission, for the times we live in. It is enabling this renewal, not in a 'one size fits all' manner, but in a way that is deeply embedded in and faithful to the communities to which we belong and serve. It is thus at once utterly faithful to our forebears and an expression of our unique missional DNA for the future. The theological foundations of the *God For All* strategy were articulated in the 2020 Conference report and remain the same. They call us back to three fundamental principles:

- The abundant, creative, restorative grace and love of God go before all that we can do or offer in response (1 John 4:19: "We love because [God] first loved us").
- The Church's hope and future lie not in a strategy, but in the living presence of the risen Jesus Christ, who sends the Holy Spirit to reconcile all things to God in resurrection power.
- As we encounter God's love in Christ, we are caught up in the extraordinary mission of God,¹³ which challenges and transforms us, even as it drives us out in mission towards all God's creation.

In these, and in the commitments to prayer, we find a renewed connexionalism which *ought* to be the lifeblood of any Methodist approach to evangelism, and an increasing confidence in the gifts God has given us to offer – which are enough, by God's grace. This update stands firmly on the same ground laid out in *God For All*.

15. Our praise of God involves celebrating God's faithfulness and the consequent hope of the Methodist people, but our praise of God also includes lament and honestly naming the challenging and sometimes traumatising effects of a number of seismic cultural changes over the past five years – for example, Covid-19, the cost of living crisis, growing political instability and polarisation, war in the Middle East and across Europe – which have induced anxiety, fear, and fatigue, albeit unevenly across varying parts of the Church and world. We acknowledge the faithful ways in which people in diverse settings have responded, and we pray for continued

13 Though the 'Missio Dei' or 'mission of God' is a term that has become important in 20th- and 21st-century missiological and theological discourse, especially to distinguish the mission of God from the mission of the Church, it is necessary to ask with a degree of theological humility whether we truly know what God's mission is, beyond the broad purpose of the salvation of the world. We note the more recent World Council of Churches reflection in *Together Towards Life: Mission and Evangelism in Changing Landscapes*, which speaks of the 'Mission of the Spirit' blowing where the Holy Spirit wills.

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

patience, compassion, steadfastness, and hope as we look to the future. We reaffirm our commitment to prayer, discernment, and receptivity to the Holy Spirit named explicitly in *God For All* (2020-2032): offering “ourselves to intentional, unceasing prayer, so that our commitments ... flow from a deep, contemplative orientation to God’s grace, movement, and will for us and the world. One of the particular gifts of Methodism to the Church of Jesus Christ is an insistence that prayer and evangelism, contemplation and justice, should never be separated: they are inherent dimensions of the Gospel.”

16. In Mark’s account of the Gospel, a person afflicted dreadfully by demonic possession and exclusion from his own society, upon meeting Jesus cries out “What have you to do with me, Jesus, son of the Most High God?”¹⁴ It is a cry repeated in Scripture, and one all too often heard today. As Christians, it is a question we must ask Jesus and then listen for his answer, as we consider and shape our missional response so we can make known something of the love and grace of God, who has called us “out of darkness into God’s marvellous light”.¹⁵ This report seeks to illustrate the ways in which the Methodist people are encountering afresh the immeasurable beauty of the gospel, which offers the goodness, healing, grace, and transformation that individuals and communities are crying out for. It offers some reflections about what we are learning and discovering as we undertake the challenging yet exciting work of evangelism in new ways; and it maps out some of the ways in which we might continue to build on the firm foundations laid through the Conference’s decision to adopt *God For All* in 2020.¹⁶ In all of it, where we have reached new communities, where we have engaged in mission in new ways, where we have witnessed growth of all kinds, where we have experienced renewal personally and corporately, where we have rediscovered our bias towards the marginalised and excluded and our passion for justice, as well as where we have learned from our failures, the best of all is that God has been – and is, always – with us.

Section B – Celebrations, Learnings, and Testimonies

17. The celebrations, learnings, and testimonies that follow have been gathered over the past four years and include the results of a year-long listening campaign in 2023 which through face-to-face and online discussions has allowed the Church to reflect on its commitments to evangelism, pioneering, discipleship, and growth.

14 Mark 5:7

15 1 Peter 2:9

16 These foundations did not begin with *God For All*; they have been affirmed and clarified in many major Conference reports and statements, eg *Called to Love and Praise* (1999).

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

The listening campaign included an online survey; 30 focus group conversations with lay and ordained leaders and practitioners; workshops and feedback sessions at the Diaconal Order Convocation, Superintendents' Conferences, 3Generate, and the Methodist Conference; and more than 100 conversations (either one-to-one or in a group) with members of connexional committees, District Synods, District Chairs, district and circuit teams, leaders and chaplains of the Culture and Language Diverse Fellowships and Congregations (CLDFC), and the Connexional Team. Following on from this listening campaign, a multi-year research project on fruitfulness in New Places for New People and Church at the Margins communities has recently been set up to expand and embed what we have learned, and to share the wisdom of local people in mission and ministry across diverse contexts.

18. The celebrations, learnings, and testimonies that follow are organised in Section B under the same core area headings that appeared in *God For All (2020-2025)*.¹⁷

Centred in God

19. We celebrate the joy that churches and people speak of – even when facing difficult decisions – when they know themselves centred in the love of God, the grace of Jesus Christ, and the challenging power of the Holy Spirit. When we claim our inheritance as beloved children of God, as recipients of grace, and participants in the good news, we experience and live from a spiritual assurance that leads to missional courage and humility. We celebrate the amazing testimonies of the way God is moving – loving, holding, forgiving, refining, restoring, transforming – in people, communities, and churches.
20. We are learning that churches experience increased purpose and joy when their discernment about mission and ministry commitments and their stewarding of resources are rooted in prayer, open-hearted exploration, and intentional conversations with their communities. Churches are energised when, trusting God's nearness, they trade rushed box-ticking and form-filling for a steadfast attentiveness to what God might be asking of them, and when they identify the most important next steps and let go of trying to do everything. We celebrate that churches and leaders know they are not asked by God (or the Church) to try to do everything and are increasingly reflecting on what to lay down so they might focus on missional commitments, so they can do the most important things with focus and joy.

17 For the sake of simplicity and clarity, in Section C they are proposed to be consolidated into four major areas.

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

21. We are learning that worship with depth and life brings us into an encounter with God's love that casts out fear and with God's truth that sets us free. It helps us face the grief of the world and our own need for transformation, and feeds and expands our capacity for loving and serving others. It improves the health of existing and new Christian communities and their passion for mission.
22. We celebrate that 'A Methodist Way of Life' (MWOL) is proving to be a basis of unity and a shared identity for many Methodist people and communities who differ in other ways. People across the theological and ecclesiological spectrum can agree on MWOL as shared ground. The foundational MWOL resources have been welcomed warmly across generations and settings, not as extra add-ons but as creative guides for what discipleship entails and who we in the Church have been called to be.
23. We are learning that MWOL resources are being used in small groups, worship services, vision days, leader retreats, youth groups and more – and that local practitioners value being able to adapt the MWOL resources to suit their purposes. Over the past four years, more than 470,000 MWOL resources have been requested by churches, Circuits, and Districts. They range from commitment cards in thirteen different languages to prayer card packs, badges, floor mats, pocket guides, and more. Flexibility will always be important in the continuing development of MWOL so that different communities can engage in meaningful ways; leaders can celebrate what their communities are already doing; and more people and churches can notice God already at work in their lives.
24. We are learning that MWOL is attractive to religiously unaffiliated people and spiritual seekers, as well as to committed Methodists, and it may be a foundation for emerging spiritual practice as well as deeper faith enquiry and exploration.
25. We are learning that our mission and ministry would benefit from a more consistent commitment to theological reflection as disciples together, and as the Church together. Theological reflection may be neglected by communities of disciples and seekers because it is often understood (and communicated) to be a specifically academic endeavour. The consequent hesitancy over whether everyone is able to participate in theological reflection might be addressed through reframing theological reflection with an inclusive focus on 'story': how our stories – and others' stories and our story together – relate to God's story, as revealed in scripture, tradition, reason, and experience. This accessible starting point, which could build on the Church's recent exploration of testimony, could create interest and excitement in further reflection and learning.

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

Testimony: Churches and circuits are engaging with MWOL in a number of different ways. The Revd Rachel Borgars, Superintendent of the Kennet and Test Valley Circuit, said: “I say at church meetings, ‘A Methodist Way of Life’ should be seriously informing our mission discernment and planning.” Another Circuit had trouble seeing beyond the immediate problems of repairing the building and addressing numerical decline. Their district mission enabler introduced the steering group to ‘A Methodist Way of Life’ as a discipleship framework, and the minister used this activity with the whole congregation in Sunday worship. Seeing each other’s answers excited the congregation and discussions about discipleship came alive.

Testimony: Angela Brydon, Discipleship Enabler in the Bedfordshire, Essex and Hertfordshire District, said: “I recently had an encouraging time with a very small rural chapel helping them think about their *future* story. They were so excited about the new MWOL pocket guides and coasters, and how they could use them moving forward! I had approached our time together aware that because of their context they were facing challenges. By the time I left I was also aware that God through the Holy Spirit was at work in that community amidst their challenges.”

Testimony: Helle Sewell from the Darlington District said: “We kick-started the MWOL discipleship pathway in our circuit with a ‘Reimagining Discipleship’ day. The feedback told us that there was hunger for more exploration of the twelve different practices that help us encounter God, represented by the ‘train stations’.¹⁸ So our circuit’s Transformational Leadership Team decided to build on the weakest stations but also offer some exploration on other stations too. We also ran a day course on how to welcome people, called ‘First Impressions Count.’ This helped the Circuit see how God is working among people and their experiences to bring a framework alive.”

18 <https://www.methodist.org.uk/our-faith/a-methodist-way-of-life/>

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

Testimony: A member of Weardale Methodist Church said: “It was a very wet day at the Wolsingham Show. However, we had some lovely conversations. The people who were familiar with the church related to the MWOL ‘stations’ but others struggled until we explained that people actually do quite a lot in their lives already. It is interesting to see what people are scared of. One comment was this was a good framework for living and bringing up children. We believe it is a completely new way of sharing the church other than the traditional Christmas services and harvest.”

Testimony: The Revd Grace Cauldwell from the South Lakes Methodist Circuit said: “Hawkshead Chapel had a visit of Year 3 and 4 children for an RE lesson. The minister placed caches of MWOL badges at appropriate locations. The children discovered what was unique about Methodism by exploring our core practices rather than the furniture in the chapel. They all took home the badge that most resonated with them. It was brilliant!”

Testimony: Lula Brown, a young person attending 3Generate, said: “In the worship space, I felt like God was speaking to me through the music, the lyrics and the specific songs we were singing. I could absolutely 100% feel God’s presence in the room and in me. The atmosphere made me feel really free and confident, and that’s not how I usually feel.”

Testimony: The Revd Kim Shorley said: “Within the Northampton District and as NPNP pilots, two ‘Friends Exploring And Sharing Together’ (FEAST) groups began with a Methodist Way of Life’s ‘Notice’ as their ‘home’ station. In one group, crafters looked for God as they created fabric collages in response to hearing a Bible reading, while the other group looked for good news as they watched and discussed movies. Feedback highlighted many transformative experiences. We heard stories of broadened horizons through listening to other people’s lived experiences, and their new-found confidence in sharing faith within the workplace, especially when conversations turned to talk about the latest blockbuster. As I reflect on the time shared during these pilots I find it humbling as well as a joy to watch people discover for themselves that God is with them and for them.”

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

Everyone an Evangelist

26. We celebrate that the evangelism equipping and training offered by the Church is increasingly sought out, and a theologically- and contextually wide diversity of Methodist people engage with it. We celebrate the increased positive attention for evangelism in theological and ministerial training. We celebrate that evangelism is increasingly happening in creative, experimental, and authentic ways among the Methodist people and that new people are coming to faith and a sense of belonging in the community of faith. From church and circuit experiments in local contexts to district and ecumenical collaborations at events such as Eurovision and the Edinburgh Fringe, there is a growing willingness to step out in evangelistic humility and courage.
27. We celebrate that 240 ordained and lay leaders have been trained as confident evangelists committed to cultivating an evangelistic local church culture; that orders for 430 copies of the 'Everyone an Evangelist' group course have been made; that 'Conversations Against Mundanity' (a creative game that encourages conversation about faith and life) sold out at its launch and has since sold nearly 300 copies in its first three months. We celebrate the expansion of the Church's evangelistic presence at major national festivals: from four festivals in 2022 to ten in 2024.¹⁹
28. We are learning that evangelism is still not widely claimed as a vital part of our discipleship: it is not yet a missional 'norm' for the Methodist people. While there is an emerging positive shift towards evangelism in the Church, there is still an anti-evangelistic barrier to cross. This barrier stems from experiences and theologies of evangelism that have been unhelpful or wounding; and from disempowering cultures of leadership and teaching that suggest that evangelism isn't necessary, or that it can be left to the 'experts', or that discipleship and justice do not require speaking about God and faith.

Testimony: The Edinburgh Festivals during August attract around five million visitors to the city, offering a unique opportunity for evangelistic engagement. In 2022, the City of Edinburgh Methodist Church (CEMC) and the Scotland District, in partnership with a team from across the Connexion resourced by the Evangelism and Growth team, undertook a missional listening exercise – hearing from visitors, performers, locals, and ecumenical colleagues as they discerned the missional

¹⁹ Impact at festivals and major events is measured by the number of meaningful conversations intentionally facilitated, eg at the Edinburgh Fringe Festival in 2023 the team had 239 conversations.

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

need that Methodism might meet. In 2023, the same team brought 'Lost in Wonder' to Edinburgh for a week in August, an evangelistic initiative that made space for conversation and moments of reflection for passers-by. Over six days, the team, which included members of CEMC, had hundreds of conversations, 239 of which were meaningful or significant, including many with people experiencing complex challenges in their lives. The conversations were mutually healing and hope-giving. One team member said: "Most of the conversations I had involved talking naturally about faith and spirituality.... I would say it was one of the most profound weeks I have experienced in a long while." The project is an example of connexionalism at its best, as well as demonstrating a holistic and creative kind of evangelism for the 21st century.

Testimony: The Revd Dr Benjamin Aldous, Principal Officer for Mission and Evangelism, Churches Together in England, said: "The Churches Together in England's Group for Evangelisation brings together denominational leaders across confessional divides. The commitment of leaders in evangelism and evangelisation to pilgrimage together fills me with much joy, and I'm very grateful for the Methodist Church's excellent leadership in helping to renew and reframe the Group's dedication to decolonising mission and evangelism, which is vital for the ecumenical landscape. We sense the Holy Spirit helping us build neighbourly relationships across great diversity and inviting us more deeply into liberative learning and action."

Digital Presence

29. We celebrate that the Church is embracing creative experimentation with digital evangelism and mission, and that digital spaces, which were previously understood as peripheral or merely emerging, are now being integrated as normal contexts for mission and ministry.
30. We celebrate the success of seasonal Methodist Church digital evangelism campaigns which local churches can engage with and adapt to support their local mission. For example, the headline statistics from the 'There is Room' 2022 Advent and Christmas campaign showed MCB social media content reached more than 575,500 people; all social content reached around 1.4 million people; video content was viewed more than 250,400 times; more than 181,600 free printed resources were distributed by Methodist Publishing for local church use;

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

and video drove more than 5,660 clicks through to our websites. In the 'Out of the Ordinary' 2023 Advent and Christmas campaign, MCB social media content reached more than 584,700 people on Facebook and Instagram (in addition to the numbers reached on X/Twitter, which cannot be tracked); impressions totalled more than 1.82 million as we sought to engage a more unaffiliated audience through our social media advertising. Different versions of our Christmas short film were seen more than 327,000 times across social media and we saw a huge increase in sign-ups for our seasonal digital reflection email list.

31. We are learning that barriers to digital accessibility are real, especially in economically marginalised and rural areas. Our interfaith commitment to ending poverty must acknowledge the dimension of digital poverty and include calling for financial resources to enable access to digital technologies. We also need to call for improved connectivity in rural and low-income communities, and support improving digital literacy and skills. We are learning that our major digital campaigns can still utilise physical elements such as print materials to ensure that no groups are excluded from participation.
32. We are learning the importance of an integrated core online experience hosted by the Church, so that there is a consistency of experience and response, and so that if someone engages with us online, we can connect them to their local Christian community if that is what they request.

Testimony: The Revd Wayne Grewcock reflected on his church's experience of launching a digital pioneering community: "Shoreline has grown from a paper-based worship solution at the start of the pandemic to an online ministry that is prayer-centred, non-geographical, and inclusive. We have discovered that many people feel more willing to engage from the safety of their homes than they would in a church building. By being a Zoom- and Facebook-based community we have eliminated many barriers to access and continue to work hard to be fully inclusive. The inclusive nature of not being restricted to a physical space allows deeper participation at every level. We are open to wider encounters with individuals, other churches and communities around the world. The ongoing connexional discernment to describe a renewed understanding of what it means to be a church continues to challenge us, and the Spirit is leading us in new ways of noticing and engaging in Christian practice. We gather online in worship, prayer and study so that we can each reflect the love of God by serving the communities where we live."

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

New Places for New People

33. We celebrate the launch of New Places for New People (NPNP) communities in eighteen Districts and the diligent process of planning and preparation taking place in an additional eight districts. We celebrate the coordination between Circuits within and across Districts in order to steward energy and work in collaborative ways. The relational planning approach – which brings together teams of district, circuit, church, and connexional leaders for regular conversation, prayer, co-creation of projects and guidance, and collaborative action research – has been transformative in the following ways: it has started or expanded cultures of pioneering and planting as major priorities in districts' mission policies; built trust in the mutual exchange of wisdom and perspective between circuit, district, and connexional teams; and developed a design process that is not rushed but depends on deep engagement, discernment, prayer, and planning.
34. We celebrate the growth of the Methodist Pioneering Pathways (MPP) whose membership has increased by more than 100% since 2018/2019. Seventy-five new people have joined the MPP in the past three and a half years, with a simultaneous increase in both the number of people who have come forward from NPNP communities into ministry discernment and the number of ordained people interested in starting and serving NPNP communities.
35. We celebrate and give thanks for the ministry of Culture and Language Diverse Fellowships and Congregations (CLDFC). In the past five years, the existing CLDFCs have grown and have also formed language-diverse congregations and Methodist Societies across the Connexion, often in disused chapels. We are learning through the CLDFCs and others of the passion for mission and evangelism that many Methodists with diverse cultural and linguistic backgrounds have. The new emerging communities formed by the CLDFCs have demonstrated that a growing Church is a Church that is more culturally and linguistically diverse. Open and honest conversations and transparent communication have enabled significant shifts in supporting the ministry of the CLDFCs and their leaders, affirming the distinctive sharing they have in the mission and ministry of the Methodist Church in Britain. We must continue to respond to God's call to be an increasingly multilingual, multi-ethnic, and anti-racist Church.
36. We are learning that the core struggle in the initial stages of emerging NPNP communities is often less about the challenges of financial support and more about making space and time for discovering a shared vision that people feel passionately committed to and around which ministry teams develop and community engagement is prioritised. That said, we are learning that NPNP communities and

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

leadership teams must still be attentive earlier than generally assumed to questions of medium-to-long-term financial and leadership sustainability.

37. We are learning that the organisational and ecclesial structures that support existing churches often struggle to support NPNP communities long-term. Increasingly agile structures and responsive processes must be developed for sustainability and growth in environments that frequently change.
38. We are learning that the fruitfulness markers created for NPNP communities to develop their mission²⁰ are a rich model of reflection and contextual assessment which might be used more generally across the Church's mission and ministry.²¹

Testimony: 'Caleb' is the Manchester and Stockport District's NPNP project. Caleb pays particular attention to encouraging and supporting new faith communities on the margins of society. Caleb creates the possibility for 'new wine' to flow and reach people who have not felt able to access more traditional forms of church community. For example, 'Bitesize Church' has recently launched, featuring tasty brunches as well as plenty of food for thought. It also has 'Your Space', which is a digital community, providing a safe environment for people to explore faith. The group is passionate about improving well-being and tackling loneliness. The Revd Anthony Clowes, Church Planting Officer in the Manchester and Stockport District, said: "Through Caleb, God is calling and equipping God's children to start new ministries to share the good news about Jesus."

Testimony: On a new housing estate at Overstone in the Northampton District, Melvina Brown, a pioneer community chaplain, works in collaboration with ecumenical partners to develop a community by building caring relationships and sharing the love of Jesus. In Peckwood, an ancient woodland in the Birmingham District, pioneer minister Ruth Wilson with the Bromsgrove and Redditch Circuit has started a NPNP. It uses the wood as a focus of mission – and features matters of creation, the natural world, biodiversity, ecology and climate concerns, well-being, retreat, sabbatical, story-telling, walking and wondering. But most of all Ruth's focus is leading people to know Jesus and have a personal relationship with him and forming a church beyond the walls of a building.

20 New Places for New People, Starting New Christian communities: A practical guide, chapter 12.

21 See paragraph 62 of this report for a proposal for how these fruitfulness markers may be used in future reports to the Council and the Conference.

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

Testimony: The Revd David Goodall, District Mission Enabler in the Yorkshire West Methodist District, said: “We’ve witnessed the Holy Spirit opening hearts and minds to New Places for New People: an openness to their place within the life of the Methodist Church; an openness to give it a try and see what happens; an openness to where God might be showing us opportunities to explore where NPNPs might emerge. Our NPNP work is a priority in our District Strategy 2022-2027. As part of that commitment, the District Policy Committee has agreed to commit £450,000 over the next three years, in hope that circuits will commit an additional £280,000 of funding to match the connexional funding. This means that we will potentially allocate more than £1million to NPNP over the next three years. We believe the openness to NPNP and the resources being made available are exciting and with the continued guidance of God’s Spirit we will see new communities emerging across Yorkshire West and the entire Church where people meet God and begin to live as disciples.”

Church at the Margins

39. We celebrate that with its foundational commitment to Church at the Margins and New Places for New People, *God For All* is offering a possibly unique approach to mission and ministry among Churches in Britain, which we should continue to build upon.
40. We celebrate that Methodists share a deep desire for mission and ministry with and within communities at economic margins. We celebrate that there is an emerging awareness that justice and evangelism should be gospel partners in every context, but absolutely must be held together in mission and ministry contexts at the economic margins.
41. We are learning that our desire for mission and ministry at the economic margins, in communities experiencing poverty, is still generally more aspirational than taking place in practice. Moreover, when we are present in economically marginalised communities, often our default mission practice is to respond to ‘perceived need’ rather than to build community. We need to nurture new relationships in economically marginalised communities and embed actions that demonstrate ‘we are with people, not for them’. Alongside starting new Church at the Margins communities, we must find ways to support existing Church at the Margins communities, which are in danger of closing in the current economic climate.²²

22 A timely resonance is noted between the reports of the Mission Committee and Ministries Committee in calling for the Methodist Church to address more urgently what the Christian and Methodist

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

42. We celebrate that in the past two years, more than 240 individual leaders have been trained on robust courses such as ‘Beginning a Church at the Margins’, ‘Faith Rooted Community Organising’, and ‘Church Planting Intensive’; with an additional 300 or more individuals attending Church at the Margins events or taster webinars.

Testimony: Street Banquet, an NPNP community in Birmingham, is rooted in Jesus’ parable of the great feast as recorded in Luke 14:15-24. The Revd Dr Neil Johnson, pioneer minister, said: “Here is a vision of a table where the most marginalised and disempowered people are welcomed as honoured guests. The parable challenges social norms, breaks down barriers and turns conventional roles upside-down. Street Banquet is a place where hosts become guests and guests become hosts – a sign of the new world of God.”

Testimony: Derbyshire North East Methodist Circuit launched in 2020 and brought together two smaller circuits, modelling a transformative consultation and discernment process between members of those circuits. The decision has resulted in a deeper commitment and expanded missional capacity to remain present and reach out in new ways in the context of a post-industrial village and a group of interconnected estates – ‘left behind places’ where residents face economic deprivation and isolation. The Circuit’s community pioneer is prayerfully engaging with and serving communities that have very few amenities. Through an unexpected meeting during a prayer walk, God revealed a venue for youth and children’s work that is now thriving.

Testimony: Deacon Michelle Legumi, of The Beacon Church and Christian Centre in Dover, said: “Six years ago I inherited a weekly lunch with a traditional ‘God slot’ and prayer. We now look completely different! Our Friendly Friday community includes many who for different reasons find themselves on the edges of society. God has brought us together and continues to create a community of belonging where together we learn how to be the people and community that God calls us to be.”

traditions of relational economic justice ask of us practically for such a time as this. This may include a proposal for a process to enable the Conference to confer deliberately on a way forward in order: to fund ministry and mission where the need is greatest, where the reserves are depleted, where the “income” is comparatively less due to poverty and economic marginalisation; to practise the connexional principle enshrined in our theology and polity; and to respond to the Principle for Justice that “God consistently shows a bias to people experiencing poverty and those who are excluded.”

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

Every Church a Growing Church

43. We celebrate the churches across the Connexion who are faithful to *Our Calling* and are responding to the gospel of God's love in Christ in diverse and life-giving ways. Particularly we celebrate the faithfulness of many smaller or rural churches who are discerning the way forward in especially challenging conditions, innovating and partnering together for the sake of mission.
44. We celebrate that 150 Circuits – more than 40% of Circuits in the MCB – have hosted a Circuit Meeting or circuit leadership team meeting in partnership with the Connexional Evangelism and Growth team specifically to explore *God for All* and their churches' process of discernment in order to have more focused mission and evangelism. We celebrate that 1042 individual leaders have participated in online or in-person mission engagement events for smaller and/or rural churches and contexts. We also celebrate that the Rural Hope Hub, which supports national and regional rural leaders, has been led by the Methodist Church to grow in number and scope: from 11 Methodist members in 2021 to 55 Methodist and ecumenical members in 2024.
45. We celebrate that intentional mission planning – when approached with attentiveness and prayer, community engagement, and a trust in God's presence and calling – can help move churches and leaders beyond reactive crisis management. It can be liberating, leading to a clearer sense of purpose and increased energy for mission and ministry.
46. We are learning that the membership of the Methodist Church is currently getting smaller. *God For All* (2020-2025) was clear-eyed about the impossibility of changing this trend immediately or through merely "fine-tuning our current reality and 'just working harder'". Amidst this general trend, we celebrate that some churches are experiencing growth and that many churches have committed to missional discernment. We are learning that churches are discovering that some current commitments may need to be pruned or stopped to discover what is most important for their future. We continue to envisage in the words of *God For All*: "in both existing churches and new churches, the stewarding of mixed ecology cultures so that over the long-term, growth does occur in the numbers of new disciples of Jesus Christ, the numbers of missional risks taken and new churches started, the numbers of people who offer themselves for ordained and lay leadership... and the numbers of lives and communities transformed."²³

23 *God For All* (2020-2025), paragraph 26.

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

47. We are learning that rural churches are often very deeply connected with their local communities and have increased potential (proportionately when considering population size) to reach more people, especially when working ecumenically. Rural churches are able to stage mission events that engage significant percentages of the entire village population, eg a Messy Church in a village where half the families with children participate.
48. We are learning that property is a crucial tool for mission, whether buildings are creatively repurposed, renewed, or sold after careful discernment in order to fund something new.

Testimony: The Revd Ruth Gilson-Webb from the Yorkshire North and East District said: “[There were] two sets of predominantly elderly congregations and very little energy for anything other than coming together on a Sunday. And so, one of the Councils was brave enough to write to the other Council to say ‘We’re going to think about our future. Shall we think about it together?’ ...I think there was a God thing happening, to be honest... I was saying, “Perhaps if we’re called now to be together, it’s because God *is* doing something new. And what is it that we could be opening ourselves up toward?” In September 2022, the two churches formally merged to become one Methodist Church on two sites, which enabled a deeper sharing of resources, a reduction in the amount of administration, and more time for mission.

Testimony: In Devon, the Horrabridge Love Your Neighbour Church Project works in partnership with the whole community, running ten community groups where countless faith conversations take place. The pioneer faith community project, Dinner Church, has recently become an established church, bringing a brand-new Christian community to the circuit. Project lead, lay pioneer Ali Mansfield, said: “We have all witnessed the Holy Spirit at work in our village and are excited to see where this leads in the future.”

Testimony: Townend Methodist Church in Chapel-en-le-Frith wanted to stay alive and thrive in its rural context, so it pushed its mission outward and with the help of the local community turned a paddock at the rear of the church into a thriving community garden. All are welcome in this nurturing space, where various groups

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

meet throughout the week. The garden also hosts larger events and services. Project lead Mary Craner said: “It has been very rewarding and heartwarming to see the garden project blossom over the past four years, both in what we grow and in the people we have worked alongside. I feel a real sense that God has led me to use my life experience and gardening skills to make life better for the people of Chapel-en-le-Frith.”

Testimony: Keswick Methodist Church in Cumbria underwent a significant remodelling and refurbishment project in 2018. In the final stage some of the church land was sold to address the need for more local affordable housing. It was sold to Keswick Community Housing Trust at a below market price to support the charitable aim, the local need and the church's overall mission. The proceeds contributed to the church redevelopment and enabled the building of four town houses for rent. ‘Southey Court’ opened in July 2021 with four tenants in place from a long list of local people looking for such properties. The project has significantly strengthened the relationships between the church and its community, transforming local views of how the two are so interconnected. One leader said: “Throughout the development of the project, God’s presence became increasingly evident in the positive impact of the teamwork, the overwhelming support and encouragement from the community and our user groups, and also in the number of successful grant applications awarded.”

Transformational Leadership

49. We are learning that positive engagement with mission planning and transformational action increases in the presence of the following factors:
- Not feeling rushed. There needs to be planning time and open space to discern and experiment
 - Not feeling in competition with other churches, circuits, and districts
 - Having a guiding leader or facilitator that keeps the process moving
 - Having lay and ordained leadership that builds teams around prayer, reflection on the gospel purpose (the ‘why?’ of mission and ministry), and bold missional experimentation
 - Knowing that we become more missional and evangelistic by actually doing mission and evangelism; and trusting that we don’t have to do everything, we can do a few things well with purpose

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

50. We celebrate that teams from more than thirty Circuits have spent a year participating in the Transformational Learning Community since 2020, with some staying in for up to the three years.
51. We celebrate the transformation that happens when we discover and embrace shared leadership: lay and ordained people working as a team.
52. We are learning that there is sometimes confusion about who has the influence or authority to advocate for healthy changes in churches. Some superintendents and ministers might claim that it is not their responsibility, that change should be led by the Circuit Meeting. On the other hand, circuit and church members sometimes expect the ordained to take the lead. This can set up a cycle of uncertainty and conflict avoidance. We long to see lay and ordained leaders with influence and responsibility stewarding their power faithfully by creating robust teams that share decision-making and enjoy saying 'yes' and who build stable missional cultures that enable, equip, and release more people to discern and follow God's call on their lives.
53. We are learning that when there is a conscious commitment to a 'mixed/blended ecology'²⁴ or 'dual transformation' in Districts, Circuits, and churches, there are often signs of hope and even flourishing for both existing churches and New Places for New People.
54. We celebrate the ecumenical relationships that are growing across the Connexion and the focus on working together in mission (in addition to continuing the dialogue and mutual exchange of wisdom that have been the centrepiece of relationships since the ecumenical renewal of the 1960s). We particularly celebrate how our strategic New Places for New People/Church at the Margins commitment is leading to shared work in the ecumenical pioneering and planting movement in Britain and continental Europe. We applaud how different denominational teams have come together for increased capacity and joy in evangelism projects spearheaded by the Methodist Church, such as at the Eurovision festival in Liverpool in 2023, how our commitment to rural mission and ministry has led to increasing ecumenical attention on pioneering and replanting in rural contexts, and how Methodism is leading alongside other denominations

24 "The *blended ecology* refers to [New Places for New People] in symbiotic relationship with [existing] forms of church in such a way that the combining of these missional and attractional modes blend to create a nascent form. ... The blended ecology is not healthy if both [existing] and emerging forms do not have some influence on the other. As both grow and influence each other, the whole church is strengthened" (Michael Beck in *Deep Roots, Wild Branches: Revitalizing the Church in the Blended Ecology*, 2019, p. 10).

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

in ecumenical work in digital evangelism (eg through the Christian Enquiry Agency) and new decolonised models of evangelism and evangelisation (eg through the Churches Together in England's Churches Group for Evangelisation).

Testimony: Deacon Dawn Canham of the Wimbledon Circuit, London District, said: Through the provision of coaching I have been enabled to journey alongside a community who wanted to try something different from a traditional model of church: to develop their relationship with an arts centre to explore evangelism through the arts. This has helped us transform the language and format of our Sunday gatherings, which now include food, music and discussions in a relaxed 'come as you are' setting in the auditorium of our theatre church. We can now truly say we are working towards a fully inclusive community where all are welcome. We have seen God's Spirit moving more people who may have only attended Art Centre events to join with us on a Sunday morning; several have remarked they "didn't think church could be like this."

Structural/Cultural Challenges and Future Hope²⁵

55. We are learning that there remains a sense of 'initiative overload and fatigue' among some in the Connexion and that many are working with significant levels of stress and fatigue. We are learning that staff teams and churches alike can feel that they are failing when they can't see how to create space for deeper missional discernment that includes well-being or how to approach decisions about shifting contexts and commitments.
56. We recognise and celebrate the importance of the connexional principle,²⁶ which is about integrating commitments and empowering different areas of the Church to work harmoniously and strategically together. We are at our best when we build learning and trust through shared mission priorities with local expressions of service.
57. We celebrate that healthy, committed relationships among people in mission and ministry often have the most significant influence in moving us forward

²⁵ cf. Section 4.7.11 in *Called to Love and Praise*

²⁶ The connexional principle is "a vital truth about the nature of the Church ... which witnesses to a mutuality and interdependence ..., a complementarity of connexionalism and local autonomy" *Called to Love and Praise*, 4.6.

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

into transformative change. We celebrate the growing call to more significantly resource people and places with passion, capacity, and potential for local transformation. We want to ‘overinvest’ in groups and areas of particular strategic focus, for example young people, economically marginalised communities, and churches that are particularly serious about community engagement and growth, etc.

58. We are learning that there is widespread desire for continuing organisational/ ecclesial alignment to serve the Connexion’s bold commitments to mission and ministry. For example, questions were raised consistently during the year-long consultation process asking for increased attention to: the complexities of ministerial stationing and potential barriers to missional and pioneering appointments; systemic challenges in terms of structural issues, governance, and compliance that may unintentionally inhibit innovation and change at the local church, circuit, and district levels; the limits of the traditional implementation of the preaching plan for encouraging rooted mission, helping the worshipping community grow in depth and number, and including rising generations of unaffiliated people; the desire for every church to have a ‘pastor’ (ordained or lay) who spends the great majority of their time with that church’s community and missional leadership. The consultation process also heard questions about relevant pathways into the distinctiveness of Methodist membership and how exploration of our core doctrines and faith beliefs might link creatively and mutually to the faith practices of ‘A Methodist Way of Life’, and about the potentially unequitable resource sharing across the Connexion that may put communities experiencing poverty at a stark disadvantage. We believe that the Church must continue to unpack these questions and explore them further. At the same time, we wonder if focusing our primary energies on seeking *permanent* new structures might mistakenly distract us from having flexible structures that work ‘for now’. This is an important dynamic for the entire Church and is particularly relevant for Church at the Margins and New Places for New People communities.
59. We celebrate the Conference’s recent, ongoing, and/or upcoming work²⁷ to address the structural changes that *God For All (2020-2025)*, among many other Conference reports, looks for.²⁸ We celebrate the growing awareness that if the Church wants to be different, we must do things differently.

27 For example: *Changing Patterns of Ministry, Reflective Supervision, Stationing Review, Oversight and Trusteeship*.

28 *God For All (2020-2025)*, paragraph 27.

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

The Importance of Stopping and Transitioning

60. We are learning that focusing our mission and ministry in the most life-giving and community-building ways requires us to review and change our current commitments – sometimes to transition them towards a different approach and sometimes to stop them altogether. Churches, Circuits, and Districts acknowledge that this is necessary work, and the same applies to connexional commitments. In engaging and reviewing *God For All (2020-2025)*, we have learned that some of its plans and ideas didn't work, needed significant revision, or didn't bear the fruit envisaged. For example, the following programmes have been stopped or realigned:

- The 'Transformational Leadership Learning Community' (TLLC) was engaging scores of lay and ordained leaders, with the focus shifting from regular residential to monthly online check-ins and coaching during the pandemic. However, making space for two monthly meetings proved difficult for participants' diaries, and take-up for the annual residential was low. Transitioning the learning model has helped focus on the most transformational element of the process – team and individual coaching online – and aligned with the Church's commitment to net zero. It also freed up energy to host a larger missional residential conference ('Whole Hearted') that gathered more than 200 diverse leaders from across the Connexion.
- The 'Mission Hubs' pilot revealed that though there was interest from a few circuits to serve as centres of pilgrimage for learning and training, the challenges of the pandemic and the subsequent strains on general circuit life meant that the programme would not be consistently viable. Likewise, the learning partnerships with Fresh Expressions and Leading Your Church into Growth have been reframed and realigned to reduce complexity and to free funding to our increased commitment to Church at the Margins communities.
- The commitment to start a movement of young evangelists is still a priority, but it has become clear that the most strategic way to do that is by integrating it into a less fragmented, more joined-up offering for young people and young adults to explore vocation and develop leadership, and also to reach unaffiliated members of the rising generations.
- Instead of sponsoring three major *God For All* in-person conferences during 2020-2025 as previously planned, we have built key evangelism content into existing gatherings and celebrations such as 3Generate, the Superintendents' Conferences and Methodist Diaconal Order Convocations, and existing synod and circuit gatherings. This has reduced travel, saved money, and allowed for more bespoke content to be delivered in contextually appropriate ways.

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

Testimony: Participants at the 'Whole Hearted' evangelism conference said: "This gathering felt to me like heaven coming down to earth: artists, prophets, storytellers, inclusive evangelists and justice-seekers, pioneers and planters and pastors ordained and lay, people right across the theological spectrum who care about theological depth and missional growth, diverse but together as we breathe in the Spirit and follow Jesus where he points us." "It emptied me and filled me at the same time." "I leave the conference feeling freer than I have in a long time but also with a great sense of holy burden and invitation."

Section C – Ongoing Commitments to Support God's People in Mission and Ministry

61. *God For All (2020-2025)* originally set out eight areas of commitment which, for the sake of simplicity and accessible communications, have now been aligned into the following four core areas:

- New Places for New People/Church at the Margins
- Evangelism
- Missional Growth and Leadership
- Discipleship/Methodist Way of Life

Under each of these four core areas in the following sections, there is:

- a brief re-introduction of the core area
- a table showing the ongoing outworking of commitments agreed and trajectories set by the Conference in *God For All (2020-2025)*, as well as key partners across the Connexion and wider Church
- some rationale statements for key collaborative continuing development work

62. In the following commitments, we seek to be attentive to the fruitfulness to which God calls the Church. This attentiveness includes recognising, celebrating, and building on the things that are essential for the flourishing of Local Churches (including New Places for New People), Circuits, and Districts. Measuring this fruitfulness flows from our faithfulness to God and wise stewardship of the time, energy, and resources we have to offer. A breadth and depth of reflection on fruitfulness includes measuring three types of missional markers:²⁹ *quantifiable*

29 This fruitfulness orientation to measurement is result of consultations with ministers, lay people and pioneers across the Connexion, and is rooted in tried-and-tested best practice that works in all contexts. For more information, see *New Places for New People, Starting New Christian communities: A practical guide*, chapter 12.

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

aspects (such as the number of NPNPs started in a district and how many reflect our commitment to marginalised communities, the number of one-to-one community conversations as part of an evangelism/justice project, and the amount in a circuit budget for missional purposes); *qualitative aspects* (eg emerging themes and practices, descriptions of experience such as how spiritually alive a community feels); and *narrative aspects* (eg stories and testimonies of God’s movement or challenge, including signs of joy, conflict, and lament). Stabilising this threefold attentiveness to fruitfulness, while also anticipating unexpected insights and discoveries along the way, will support the embedding of shared missional priorities across the diverse contexts of the Connexion in the next decade of important change, but also well beyond 2032.

New Places for New People/Church at the Margins

63. New Places for New People (NPNP) are new Christian communities among religiously unaffiliated people. Church at the Margins (CAM) communities are NPNPs started and nurtured among economically marginalised people, which requires prioritising the lived experience of people experiencing poverty so that they become co-partners in designing, creating and leading new Christian communities. NPNP/CAM communities have been created across the Connexion in diverse contexts with different models. They are among the most effective means of connecting new people to spiritual exploration and Christian community. In addition, they often identify and strengthen emerging leaders, offer missional learning to existing churches, and help the whole Church reflect on and examine its calling. CAM communities in particular challenge the whole Church to receive the gifts and ministry of people at the economic margins in order to be more fully transformed by the gospel.

The Methodist Church’s mission towards 2032: New Places for New People/Church at the Margins		
Our deepening commitments to...	We will do this by...	Our work is shared through partnerships with...
Beginning new and sustaining existing NPNP/CAM communities	<ul style="list-style-type: none"> • Funding and resourcing Circuits and Districts to begin and sustain increasing numbers of NPNP/ CAM communities • Funding existing district and circuit CAM communities 	<ul style="list-style-type: none"> • District and circuit teams • Learning Network • Culture and Language Diverse Fellowships and Congregations (CLDFC)

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

The Methodist Church's mission towards 2032: <i>New Places for New People/Church at the Margins</i>		
Our deepening commitments to...	We will do this by...	Our work is shared through partnerships with...
	<ul style="list-style-type: none"> • Funding Culture and Language Diverse Fellowships and Congregations (CLDFC) to form emerging Methodist societies and new Christian communities • Funding chaplaincies to explore NPNP/CAM community formation • Funding half-time district NPNP leads 	<ul style="list-style-type: none"> • Ministries Committee and Team
Embedding a culture of Faith Rooted Community Organising that joins justice and evangelism	<ul style="list-style-type: none"> • Funding half-time district faith rooted community organisers and a connexional faith rooted community organising officer • Supporting the growing 'Let's End Poverty' movement with a local commitment to justice and community engagement 	<ul style="list-style-type: none"> • Justice-Seeking Church • Joint Public Issues Team • Methodist Diaconal Order and Convocation • Ministries Committee and Team • Queen's Foundation • Learning Network • Citizens UK • Urban Life
Training, equipping, learning for pioneering and planting development	<ul style="list-style-type: none"> • Expanding and diversifying the Methodist Pioneering Pathways • Engaging current and future NPNTs in a long-term research project in order to learn and communicate findings • Resourcing ministerial formation and training for pioneering ministry contexts • Pioneering online Christian communities and digital discipleship networks • Expanding safeguarding policy and practice for NPNP/CAM communities 	<ul style="list-style-type: none"> • Queen's Foundation • Cliff College • Ministries Committee and Team • Fresh Expressions movement • Church Mission Society • Safeguarding • Digital Team • Justice, Dignity and Solidarity Committee • Culture and Language Diverse Fellowships and Congregations (CLDFC) • NPNP Guiding Team

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

Rationale for key developments:

- **District/circuit funding for increasing New Places for New People/Church at the Margins communities:** At a time of limited financial and human resources for new work, supporting NPNP communities to emerge in every District and Circuit remains a priority. This involves building on collaborative ways of working and the signs of new life across Districts/Circuits. Matched funding remains available to support the increase of new CAM/NPNP communities.
- **District/circuit funding for sustaining existing Church at the Margins communities:** One in five people lives in poverty in the UK, with four million people experiencing destitution. Poverty is increasing and deepening with a devastating impact on people's lives, especially children. Methodism (like many other denominations) has been more likely to close churches in low-income communities. Long term commitment is vital to develop and sustain new communities in low-income areas. As part of our commitment to be a justice-seeking Church, sustainability funding is now available to provide support for existing connexionally funded Church at the Margins communities.
- **Funding for emerging Christian communities with Culture and Language Diverse Fellowships and Congregations (CLDFC):** In the last five years, there has been significant and continuing growth among CLDFC in the Methodist Church. In addition to ongoing conversations in order to support and nurture emerging Methodist societies, focused funding is available for the networks of CLDFC to help discern vision and enable more communities to begin.
- **Funding for New Places for New People/Church at the Margins communities related to chaplaincies:** Many chaplaincy settings are rich contexts for starting New Places for New People. Focused funding is available to enable chaplains, particularly those in business and commerce contexts including workplace chaplaincy, to explore building new Christian communities (with an emphasis on low-income contexts and ministry with economically marginalised people) as part of their chaplaincy work.
- **District funding for New Places for New People district leads:** In conversations with district NPNP teams we are increasingly aware that 'grass roots change needs grass roots accompaniment'. Developing new communities requires focused attention and dedicated and sustained local support. We have seen the benefit of district mission enablers and others accompanying missional change and want to enable this dedicated support to be available in every district. To 'normalise' new communities emerging in every District, we will fund a dedicated half-time NPNP lead/coordinator (0.5 post in each District) to accompany the development of a vision, and provide the vital support needed in the early stages of a new community forming. The district NPNP lead will work in partnership with the district NPNP team and connexional NPNP team to support new communities as they begin.

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

- **A broad commitment to Faith Rooted Community Organising (FRCO):** If we want things to be different, we have to do things differently. Faith Rooted Community Organising is a series of practices, informed and guided by our faith, that draw people together to listen, connect, and build collective power to bring about change. FRCO builds on and works alongside other expressions of community organising.³⁰ It will be co-developed to support the underlying cultural and leadership changes needed to action our vision to become an inclusive, justice-seeking, evangelistic, growing Church. This involves three distinct aims of implementing organising practices:
 - to embed the principles and practices of *A Justice-Seeking Church* report
 - to transform existing churches
 - to begin New Places for New People.The practices of community organising will enable the flourishing of relationships with God, ourselves, and others, which are at the heart of the gospel and fundamental to *God For All; Justice, Dignity and Solidarity; Action for Hope; Positive Working Together*; and the implementation of our commitment to being a *Justice-Seeking Church*.
- **Funding to support a connexional Faith Rooted Community Organising officer:** To accompany deep cultural change, a connexional FRCO officer (provisionally located on the Justice-Seeking Church Team with deep connection to the work of the Ministry: Worship & Vocation and Learning & Development Team, the Evangelism & Growth Team, and the Joint Public Issues Team) will develop the existing strands of work on FRCO theological and ecclesiological foundations and core values, in collaboration with the district FRCO leads and others. The priorities of the Justice-Seeking Church report will be integrated with bespoke materials developed for the Rural Ministry Course and Church at the Margins FRCO weekends and learnings from the 'Let's End Poverty' movement, the work of the Queen's Foundation with Citizens UK, and the *West Midlands Community Organising* pilot. The FRCO officer will lead on developing and implementing a connexional FRCO training and support strategy, including developing FRCO communities of practice across the Connexion, liaising with other FRCO officers and leading on developing external partner relationships in collaboration with other key voices in the anti-poverty movement.
- **District funding for Faith Rooted Community Organising (FRCO) district leads:** Local and focused FRCO resources are needed to support cultures of vision-into-action in every District by working with key district colleagues including the district leadership team, the district NPNP team, superintendents, mission enablers, Methodist Pioneering Pathways and social justice leads. To seed and 'normalise'

³⁰ For example, Broad-Based Community Organising is practised by diverse organisations including Citizens UK, which has Methodist member institutions (including churches, circuits, or districts) in 11 of its 17 UK chapters.

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

an organising culture in every District, we will fund a dedicated half-time FRCO district lead, who will provide bespoke support to embed Faith Rooted Community Organising practices aiming to develop teams and effective leaders of change in those congregations and communities. The role will be key to supporting existing churches and new Christian communities (NPNPs) to make connections as part of their discipleship and core mission to be justice-seeking.

- **Expanding safeguarding policy and practice for NPNP/CAM communities:** The Safeguarding Training Working Group is reflecting on specific resources and training needed to support sensitivities that may arise in pioneering contexts, with particular attention to Church at the Margins communities who may be experiencing poverty, seeking asylum, or have other factors that potentially could make them vulnerable.
- **Resourcing ministerial formation and training for those who have candidated with the specific context of pioneering ministry** – We invite the Ministries Committee, in consultation with The Queen’s Foundation and the Ministerial Candidates and Probationers Oversight Committee (MCPOC), to reflect on any further resources (beyond the standard initial training) needed in initial training and formation for ordained ministry to equip candidates who have candidated for the specific context of pioneering ministry. This is alongside continuing to resource all student ministers in training to develop confident skills and missional capacity to develop and/or offer supportive, permissive oversight for New Places for New People.

Evangelism

64. Evangelism is good news for others, our local communities, our world, and us. Ultimately it is “the good news of what God has done in Jesus Christ ... in the power of the Holy Spirit.”³¹ Every single disciple is called to listen for, speak of, and live out the good news – however young or old we are, whether we live in an urban or rural or suburban area, or whether we communicate digitally or in person. Evangelism is not about having the ‘right answers’, nor is it about doing ‘to’ others, but it is about stepping out of our comfort zones, forming meaningful connections with diverse people, and trusting God as we intentionally listen, speak, live, and pray. We continue to deepen our commitment to this part of ‘A Methodist Way of Life’ (MWOL) as we seek to be confident and authentic evangelists, present missionally in our local communities, together identifying our gifts and opportunities for faith sharing.

31 *Called to Love and Praise*, 3.2.2

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

The Methodist Church's mission towards 2032: <i>Evangelism</i>		
Our deepening commitments to...	We will do this by...	Our work is shared through partnerships with...
Training, equipping, learning for evangelism	<ul style="list-style-type: none"> • Increasing supportive capacity for diverse Methodists engaging the core suite of evangelism resources • Annual focused resourcing of a specific connexional evangelistic call to action • Facilitating cross-pollinated learning across diverse ministry contexts with particular attention to the global Church, chaplaincy and pioneering (within Britain) • Funding the Tutor in Evangelism and Leadership post in ministerial training at Queen's Foundation • Increasing integration with the Children, Young People, and Young Adult programmes to equip Methodist people under the age of thirty for evangelism • Expanding the Methodist Community of Evangelists • Continued and increased resourcing to embed a culture of testimony in the Church, integrated within existing and developing programmes 	<ul style="list-style-type: none"> • Learning Network • Children, Youth and Family Ministry • Ministries Committee and Team • Cliff College • Global Relationships Committee • CLDFC • Queen's Foundation • Churches Together in England (CTE) Churches' Group for Evangelisation • World Methodist Council • Justice, Dignity and Solidarity Committee • Methodist Heritage Committee
Expanding our evangelistic presence at festivals and major events	<ul style="list-style-type: none"> • Strategically resourcing an increased number of flagship national events • Supporting Circuits with planning for significant local events • Increasing opportunities for creative evangelism in schools and through heritage and art 	<ul style="list-style-type: none"> • Engagement Team • Learning Network • Children, Youth and Family Ministry • Young Adult Network • District and circuit teams

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

The Methodist Church's mission towards 2032: <i>Evangelism</i>		
Our deepening commitments to...	We will do this by...	Our work is shared through partnerships with...
		<ul style="list-style-type: none"> • Methodist Heritage Committee • Methodist Modern Art Collection Management Committee
Developing tools for exploring faith online	<ul style="list-style-type: none"> • Digital campaigns for evangelism and discipleship that combine connexional production and adaptable local resources • Launching a unified content hub to engage people as they discover or deepen their faith through digital facilitation 	<ul style="list-style-type: none"> • Digital Team • Christian Enquiry Agency
Resourcing the Church digitally and for digital mission and ministry	<ul style="list-style-type: none"> • Building confidence in utilising digital as a mission field • Providing a digital suite of resources including a church finder platform, innovative digital training, and hosted websites for any Methodist church or community • Resourcing integrated digital technology 	<ul style="list-style-type: none"> • Digital Team

Rationale for key developments:

- **Expanding our evangelistic presence at festivals and major events:** In the words of *God For All*: “we want to be known ... as a Church that proclaims the saving good news of a God for all and a Church for all ... that builds a national evangelistic witness at major events and festivals.” This work has proved to offer significant missional opportunities, working most effectively when Local Churches, Circuits and Districts collaborate with a connexionally supported team. This is the work of seed planting, watering, and nurturing, as the Church turns up in surprising places, creating space for deeply meaningful spiritual connection and conversation. It is also the work of equipping Methodist people across the Connexion to be confident,

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

authentic evangelists – many of whom are surprised by the formational experiences they have while witnessing in this way. In order to increase capacity to support more local places and events, and to develop and model good evangelistic and discipleship pathways for people we engage with, this work requires significant expansion in 2025–2032. Event and festival spaces, as well as increased evangelistic focus at our heritage sites and museums, offer us ideal contexts to practise Methodism’s inclusive evangelism for the 21st century in ways that are healing, holistic, justice-seeking, and creative.

- **Annual focused resourcing for a specific connexional evangelistic call to action:** We know there continue to be many barriers to Methodist people engaging in evangelism. Leaders still say that the parts of a ‘Methodist Way of Life’ their churches find most difficult to engage with are the three evangelistic commitments. We know that the most effective way to increase our evangelistic confidence as a Church is by practising evangelism. By taking appropriate risks and stepping out of our comfort zones, we meet with God as we meet with others and talk about faith and spirituality. Good evangelism evangelises the evangelist. Often, individuals and church communities need a ‘gateway’ experience of evangelism to show them this – in other words, an experience that invites them into evangelism which does not seem too demanding of their time or too risky. Resourcing the entire Connexion to mobilise annually around an evangelistic call to action will help evangelistic practice move from ‘early adopters’ into the majority. This would integrate with existing frameworks and priorities within the Church, and would support local churches with significant communications focus, resources, training, guidance, and storytelling.
- **Facilitating cross-pollinated learning across diverse ministry contexts with particular attention to partnerships across the global Church, and chaplaincy and pioneering within Britain:** Too often in the past (and still sometimes in the present) our evangelism within Britain has been shaped by theologies and practices that are racist, colonial, and harmful. Even when well-meaning, some efforts at evangelism have been seen as something we do ‘to’ others, a colonisation of spaces instead of a mutual, relational orientation. It is vital, as we develop new practices for our time and cultures, that we resist these damaging models of evangelism. In order to grow as a Church in Britain that is inclusive, justice-seeking, and evangelistic, cross-pollinated learning across diverse contexts will be essential – in particular with partners from the global South and the majority world,³² and with increased

32 The Methodist Church in Britain is in an ongoing process of decolonisation in its global practice. There has been a move over the last century and this century from control and paternalistic benevolence – through charity, advocacy, relationship and mutuality – towards deep solidarity. This is not to say that instances of inappropriate engagement with the Global Church cannot sometimes occur. It is vital that this process of decolonisation continues, to repair the harm from the past, and examine, learn and renew our practices into the future. That process requires change in Britain, and within our relationships and thinking here, just as it has required change and continues to require examination in our practice and relationship with partners around the world.

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

connectivity across British Methodist networks including chaplains and pioneers. By seeking expertise on the way we decolonise and renew our practices when the Church is a guest or a partner, and recognising insights we gain both from partnerships with churches and institutions beyond Britain, and from members from elsewhere in the world who become part of our church life in Britain, we will enable greater reflection on, and improvement of, our own evangelistic practice.

- **Digitally led campaigns:** Our seasonal and year-round campaigns celebrate the values and distinctiveness of the Methodist Church, providing key touch points at moments when people are either more open to a religious message, or where we can confidently speak into a relevant context nationally. These campaigns will primarily be digitally led, but we must endeavour to provide routes in for those who do not have access to a computer or other digital device, as well as resource Local Churches to join in and contribute. At Advent/Christmas, we must speak prophetically and promote with confidence the message we have to share, in an arena that becomes diluted with confusing and 'me-first' messaging. Our annual flagship Christmas campaign will be increasingly taken up by the Church in all areas, bringing people together and providing a consistent experience (as much as that is possible) from our social media to our churches to our community partners.
- **Launching a unified content hub to engage people as they discover or deepen faith through digital facilitation:** On average in the UK, an adult spends around six hours a day using their mobile device. As a Church, we need the ability to engage people on different journeys with Methodist-shaped Christian content that enables to them to discover or deepen faith through digital facilitation. We are committed to learning from and adapting to their digital habits rather than anticipating frequent visits to our own digital platforms. A content hub will allow us to develop journeys and pathways for external users to discover what being a Christian and a Methodist is about, as well as developing discipleship and engaging in Methodist communities. Internally, the Church will fully assess and analyse digital interaction across our different platforms and understand user journeys to maximise our engagement opportunities. This will help transform the way we practise digital evangelism and integrate with on-site evangelism through connection and follow-up methods. This work will enhance our confidence in engaging individuals and deriving insights from their interactions with us. The main aim of this resource should be to connect people with the Local Church in their community. This will also give us the opportunity to anticipate how people will respond to particular 'next steps' and provide them with ones they are more likely to engage with on a recurrent basis.
- **Resourcing the Church digitally and for digital mission and ministry:** The current state of the Church's online presence is highly variable. Although most Methodist Circuits do have websites, they differ greatly in quality and usability. Individuals in

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

the Church have diverse experiences of digital mission, with some bringing vast expertise, and others having very little understanding of technology at all. Though there is a church-mapping tool on the Methodist Church's website, currently it does not satisfactorily connect new people with Methodist communities. If we are going to embrace effectively the digital world as our parish, we must invest significant resources in our Church's digital life. Methodist churches and communities need to feel able to develop their own digital mission in local contexts, and it needs to be easier and more accessible for new people to find a Methodist community relevant to them, with up-to-date information about those communities. We will build this work for the whole Connexion, resourcing the Local Church and all other structures within it to provide a unified experience for both the Church and those interacting with the Church. Integrated management of technology, platforms and data allows for a more coherent digital strategy and engagement experience and ultimately more simply facilitates the connection of spiritual explorers to the most helpful places to continue their faith journey.

- **Resourcing integrated technology:** Providing technological and digital hardware and coordinated software resource directly to ministers and key lay leaders across the Connexion will be a transformative way to equip the Methodist people, increase creativity and communication, and free up capacity for mission and ministry. We are ambitious and aspirational in our desire to see the Methodist Church realise its full potential for the digital world. We will consider how AI could ethically free up capacity in all areas of the Church, especially for those burdened with administrative tasks that block them from mission and ministry within their communities.

Missional Growth and Leadership

65. This is about churches, New Places for New People, Circuits and Districts putting the mission of God first. It requires transformational leadership which means lay and ordained people experiencing transformation and then working together to transform churches and Circuits for the sake of transformation in the world God loves. It is about putting mission first in all we do: when planning church activities; in church and circuit meetings; through the way we use our finances; when allocating ministerial and other staff time. It is about growing relationships; growing in love for our communities; growing in community engagement; growing in confidence in evangelism and, by God's grace, growing numerically too. Having prioritised mission, leaders plan for it, take action, reflect on their practice and act again. A continuous cycle of action and reflection ensures that mission happens and that it is continually evolving according to the prompting of the Holy Spirit.

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

The Methodist Church's mission towards 2032: <i>Missional Growth and Leadership</i>		
Our deepening commitments to...	We will do this by...	Our work is shared through partnerships with...
<p>Training, equipping, learning for missional growth and leadership</p>	<ul style="list-style-type: none"> • Increasing supportive capacity for church and circuit teams to reflect on their mission planning and practice with a bias for outward-focused action and transformational encounters/relationships with unaffiliated people • Providing resources, training, and coaching intervention that encourage every church, circuit, and district to have an active and sustainable mission plan that prioritises outward-focused action • Facilitating learning about the principles and practices of growing healthy, differently sized churches, with particular attention to youth/children, smaller churches, rural churches, and Culture and Language Diverse Fellowships and Congregations (CLDFC)³³ • Supporting churches to build relationships and ministry in their local schools, with uniformed organisations, and with other ecumenical or parachurch partners • Supporting the development of a learning pathway for foundational faith formation and ministry with children, youth, young adults, and families 	<ul style="list-style-type: none"> • Learning Network • Children, Youth and Family Ministry • District Missioner Community • Justice, Dignity and Solidarity Committee • Action for Hope • Global Relationships • Culture and Language Diverse Fellowships and Congregations (CLDFC) • Ministries Team and Committee • Place for Hope

33 Note the expected Culture and Language Diverse Fellowships and Congregations (CLDFC) strategic development is currently in process towards a report to Conference in 2025.

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

The Methodist Church's mission towards 2032: <i>Missional Growth and Leadership</i>		
Our deepening commitments to...	We will do this by...	Our work is shared through partnerships with...
Expanding provision for coaching	<ul style="list-style-type: none"> • Building the community of Methodist coaches • Matching coaches to circuit/church teams that are prioritising mission • Matching coaches to pioneering/missional lay and ordained leaders • Matching coaches to children, youth, young adult, family and intergenerational leaders and teams to start or reboot related ministries in churches, circuits, schools and communities 	<ul style="list-style-type: none"> • Learning Network • Children, Youth and Family Ministries
Strengthening a Christian presence in rural communities	<ul style="list-style-type: none"> • Supporting existing rural churches in sharing examples of stability and innovation for the future • Encouraging pioneering of rural New Places for New People, micro-communities and replanted discipleship classes, with or without ownership of a building • Extending training and networks that prepare people for leading, ministering, and pioneering in rural communities 	<ul style="list-style-type: none"> • Learning Network • District/circuit missionaries • Cliff College • Queen's Foundation • Fresh Expressions movement • Arthur Rank Centre
Encouraging the strategic use of property for mission	<ul style="list-style-type: none"> • Led by the Property Support Team, working together across the Connexion to develop a consistent response system, enabling clear, accessible routes, guidance, and networks for churches needing support in the missional use of property 	<ul style="list-style-type: none"> • Property Development Committee / Resourcing Committee • Property Support Team

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

The Methodist Church's mission towards 2032: <i>Missional Growth and Leadership</i>		
Our deepening commitments to...	We will do this by...	Our work is shared through partnerships with...
	<ul style="list-style-type: none"> • Encouraging Local Churches to partner with the wider community in re-imagining and re-developing church property to be thriving spiritual hubs for the whole community 	<ul style="list-style-type: none"> • Trustees for Methodist Church Purposes (TMCP) • Methodist Heritage Committee • Action for Hope • Justice-Seeking Church

Rationale for key developments:

- **Mission planning consistency:** Mission planning is about freeing churches from the burden of doing every good thing it is possible to do in their communities, so that they can focus on the one (or very few) good thing(s) God is asking them to do. At circuit and district level, it's about allocating support and resources to churches and circuits that are committed to doing that one thing to share Jesus's love with their communities. Through deep listening with their communities as part of mission planning, churches will be better able to notice where marginalisation and injustice exist, and to make real the Methodist commitment to being a justice-seeking Church, including seeking climate justice and caring for the whole of creation.
- **Expanding provision for coaching:** Mission in 21st century UK is challenging and the Church is learning and adapting. Helping leaders and churches to discern their part in the mission of God is life-giving yet challenging, sometimes without obvious solutions and always inviting experimentation. Coaching equips pioneers and missional leaders, both lay and ordained, for this complex work by helping them achieve new insights. It is a future- and action-focused process that helps individuals and teams think clearly in order to go further and deeper with those they lead than they would otherwise, being transformed and transforming the world God loves. Coaching is complementary to supervision, which is the Church's ongoing commitment to enable ministers to reflect on the whole of their ministry and to seek the additional support they need for mission. Coaching is open to all Methodist lay leaders as well as to the ordained; it is entirely voluntary; and it is focused entirely on development with a view to positive, mission-focused action. For many leaders coaching may be the main external support they have; for others it can complement other sources of valuable support they have.

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

- **Strengthening a Christian presence in rural communities:** In the UK nearly ten million people are categorised as ‘rural’ (20% of the total population of the UK) with an increasingly ageing demographic compared to urban areas. Within the Methodist Church in Britain (MCB), 1,345 of the total 3,628 active societies are ‘village rural’ (37% of total MCB societies). Since September 2022, 67 village rural societies have closed (out of total 117 closed societies); of these 33 village rural societies merged (total 93 across MCB), 13 became classes of another society (total 17 across MCB) and 21 ceased to meet (total 45 across MCB). We recognise the additional challenges faced by rural communities and are working across *God For All* to ensure the small is valued and blessed, with rural-specific support aimed at ensuring an ongoing Christian presence in as many rural settings as possible. The expansion of the rural mission and ministry role within the updated *God For All* strategy articulates our ongoing commitment to investment in and support of rural communities. Expanding work alongside Heritage and Property Services will offer further specific support for small and rural churches, with focused guidance for merging churches including pastoral support, legal considerations, and testimonies and case studies of churches who experienced fruit in these processes. This guidance goes beyond just rural contexts, but its focus on the experiences of small churches means that it serves the needs of rural churches well.
- **Encouraging the strategic use of property for mission:** Property is potentially a huge asset for mission, but can equally be a distraction from it. The strategic use of property for mission is about allowing property to be shaped by the needs of the church/Circuit’s mission rather than the other way around. Where discernments are being made about improving, developing, or selling a property to release resources, these need to be shaped by the way in which the property will be used to serve and enhance the mission of the local church and circuit, including a consideration of the Church’s commitment to becoming a net zero carbon emissions Church. These discernments should be made with the property portfolio of the whole circuit in mind – enabling a more strategic approach to be taken to property in the wider missional context. Methodist Church property is there to serve the needs of the whole community as well as of the congregations that use it for worship.
- **Supporting churches to develop relationships with schools and young people:** Schools are a crucial part of our communities. They are hubs in supporting families, particularly those in most need, and often have a real passion for transforming the community around them. God’s Spirit is present, working for good and transforming lives, and each Methodist church can join in and be part of that work for good. Churches without any children and young people, including the very smallest churches, can sometimes feel as if children’s and youth work is beyond them. But every church can build a positive relationship with their local school, whether that

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

means praying for the school and hearing children read, or more demanding support such as helping with school trips and running homework clubs. We will offer specific support for churches starting ministries with young people in their communities.

Discipleship

66. Discipleship is at the heart of *Our Calling*,³⁴ a response to God’s love. We are all disciples on a journey with God, with other travellers in our community alongside us, as we try to live our lives following Jesus. And we all have a sacred responsibility to be disciple-makers: both helping new people start their own journeys and encouraging seasoned travellers to keep on moving. ‘A Methodist Way of Life’ is becoming a shared framework that provides a map to the journey. It gives an extra level of detail and clarity as to what life as a Methodist disciple looks like, and where we are inviting people to travel with us. But it isn’t a list of things to do for the sake of it; the twelve practices are means of grace, ‘thin places’ where we encounter God, and ask the Holy Spirit to sanctify us. A Church of disciples, having transformative encounters with God, being willing to share our stories, and traveling alongside new people, will be a vibrant, healthy, restorative, and growing Church.

The Methodist Church’s mission towards 2032: <i>Discipleship / A Methodist Way of Life</i>		
Our deepening commitments to...	We will do this by...	Our work is shared through partnerships with...
Embedding ‘A Methodist Way of Life’ across the Connexion	<ul style="list-style-type: none"> • Increasing support for diverse Methodists engaging the suite of A Methodist Way of Life (MWOL) materials and tools • Developing the accessibility of MWOL to aid and accompany unaffiliated people in spiritual exploration on their discipleship journeys • Supporting churches, pioneer communities, and circuits in using the MWOL framework to form vibrant personal and communal pathways of discipleship 	<ul style="list-style-type: none"> • Learning Network • Children, Youth and Family Ministry

34 “The calling of the Methodist Church is to respond to the gospel of God’s love in Christ and to **live out its discipleship** in worship and mission” (emphasis added).

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

The Methodist Church’s mission towards 2032: <i>Discipleship / A Methodist Way of Life</i>		
Our deepening commitments to...	We will do this by...	Our work is shared through partnerships with...
Strategically communicating the Church’s mission and ministry related to <i>God For All</i> and MWOL	<ul style="list-style-type: none"> Facilitated by the Connexional Communications Team, increasing communications strategy development, focused planning, and ongoing coordination to ensure consistent communications to circuits and churches. Also, ensuring maximum ease of local accessibility to, and engagement with key news, resources, and guidance for mission and ministry related to <i>God For All</i> Using MWOL as an internal and external communications framework to describe and inspire diverse activities and to share good news stories across the churches, circuits, communities, and teams across the Connexion 	<ul style="list-style-type: none"> Connexional Communications Team
Exploring the renewal of worship	<ul style="list-style-type: none"> Supporting local churches, ordained and lay preachers, worship leaders, and the whole gathered community of Christ in our common hunger for a renewal of worship and preaching life that facilitates deep encounters with God; is transcendent and hospitable; is rooted in tradition and accessible and compelling for new generations; seeks the transformation of the human person, the Church, the world and entire cosmos; and supports the extension of the liturgy into personal and community life. 	<ul style="list-style-type: none"> Ministries Committee and Team Faith and Order Committee Justice-Seeking Church

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

The Methodist Church's mission towards 2032: <i>Discipleship / A Methodist Way of Life</i>		
Our deepening commitments to...	We will do this by...	Our work is shared through partnerships with...
Training, equipping, and learning for discipleship	<ul style="list-style-type: none"> • Supporting churches, pioneer communities, and Circuits in: <ul style="list-style-type: none"> ◦ <i>Theology for All</i> – helping Methodists develop and sustain rhythms of interpreting scripture and tradition, including the intersection with cherishing and telling stories of encounter with God in real life. ◦ <i>Prayer</i> – offering a variety of modes and methods of prayer and spiritual attentiveness that help committed Methodists and spiritual seekers discover, root, and deepen their personal and communal relationship with God in prayer and contemplation. ◦ <i>Vocations</i> – helping Methodists reflect, as part of their discipleship, on how they are called to serve God and others, whether through a particular kind of ministry in or on behalf of the Church, or through faithfulness in everyday life, relationships, and/or work. 	<ul style="list-style-type: none"> • Ministries Committee and Team • Faith and Order Committee • Cliff College • Queen's Foundation • Digital Team • The Conference Office
Enabling a movement of young adults through initiatives and programmes that support the development of a culture of flourishing	<ul style="list-style-type: none"> • Opportunities for vocational exploration through missional placements (eg chaplaincy, NPNP, youth work) and volunteering along the lines of the One Programme currently being reviewed. • Leadership development through courses, coaching and resources, empowering young adults to thrive in the Church and the world. 	<ul style="list-style-type: none"> • Young Adult Network • Children, Youth and Family Ministry • Cliff College • Global Relationships Committee and Team

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

The Methodist Church's mission towards 2032: <i>Discipleship / A Methodist Way of Life</i>		
Our deepening commitments to...	We will do this by...	Our work is shared through partnerships with...
discipleship, evangelism, justice-seeking and vocational exploration	<ul style="list-style-type: none"> • Evangelism experiences (eg at festivals) to encourage young adults to live out and share their faith. • Build young adult networks around different interests (eg social justice, activism, evangelism) for support and experiential training. • Supporting churches and church leaders to engage with and develop young adults in their localities (whether one person or one hundred). Places of encounter include local churches, Further and Higher Education institutions, New Places for New People, Church at the Margins, digital pioneering, and church planting. 	

Rationale for key developments:

- **Embedding 'A Methodist Way of Life' across the Connexion:** 'A Methodist Way of Life' will continue to embed as a common framework for what Methodist discipleship could look like. Additionally, there is currently a gap for a course to introduce newcomers to the Christian faith that is suitably inclusive and open to theological diversity. A new course based around the commitments of MWOL, with a focus on practice, experience and reflection, will provide this. It will also be of value to existing Methodists who wish to refresh their faith, and offer a safe way for people who have deconstructed their faith to rebuild. It will be important to connect this work in a complementary way to the Church's work on Methodist membership in the 21st century.
- **Strategically and consistently communicating well:** MWOL is proving to be a comprehensive and flexible integrated framework for communications, for instance in the *Methodist Prayer Handbook* and the weekly Methodist news. Strong clear, consistent messaging of our identity allows Methodists and unaffiliated people alike to understand how our activities are borne out of our discipleship, and to share their God stories. The Methodist Church becomes a visible player across the nation as it utilises common good topics to engage people, and unaffiliated people are inspired

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

by the stories shared to engage with the Methodist Church. Local churches, circuits, and districts will be resourced strategically and consistently by the Communications Team to share in the use of this language as a way to express all that they do.

- **Exploring the renewal of worship:** In addition to praising the living God, Methodist worship has always had a vital *missional* function: worship involves a regular pattern of the public gatherings of God’s people encountering the living God, being open to transformation, and being sent to seek God in our ordinary lives and the life of the world. As this changes us, we desire to invite others to experience the riches of God’s presence and grace, too. Many churches and leaders hunger for an exploration of diverse elements that might aid (or distract) us in our desire for a richer, fuller participation in the worship of God. Remembering that worship renewal is a gift of the Holy Spirit and something that cannot be engineered but only prayed for, the Methodist Church means to help churches prayerfully reflect on their understanding and pattern of worship. And then we must seek and actively create space for an increasingly faithful offering of worship which leads people into encounters with God; mines the fullness of scripture and the joy of the gospel; involves every sense of the mind, spirit, soul, and body – our learning, our wondering, our engaging of diverse expressions of art, music, and media; draws people into the presence of Christ in the sacraments; flows from the active participation of diverse people including lifelong Christians and new explorers; and as a long-term result helps Methodists to increasingly know that all of life can be an act of continuous worship and prayer.
- **Enabling a movement of young adults:** There are 10.5 million 18-30 year olds³⁵ who are at a transitional time in their lives: 2.75 million are in HE (higher education) institutions; 2.8 million are FE (further education) students; and 10,000 leave the care system every year. Their self-identity is a fluid spectrum from evolving young person to confident adult; this can vary from person to person, moment to moment and situation to situation. Alongside other transitional life events in this age bracket, this impacts how they engage and disengage with church life in intergenerational and peer settings. We are losing young adults from our denomination and yet they are open to the spiritual. Therefore, we need to develop young adults to deepen and share their active faith, within and beyond the Church at all levels. Church leaders and communities must be welcoming, enabling and inclusive of the contribution, gifts, and participation of young adults (both committed Christians and unaffiliated people), empowering and releasing young adults to be leaders and blessings within the Church and within life. This includes financial support for young adult participation and accessible meeting and event times to fit in with young adult lifestyles.

35 As of October 2023.

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

Section D – Budgets Overall Summary

	2025-2026	2026-2027	2027-2028	2028-2029	2029-2030	2030-2031	2031-2032	Total
New Places for New People Church at the Margins	£2,518,669	£3,037,466	£3,258,912	£3,318,470	£3,339,215	£3,400,088	£3,422,177	£22,294,996
Evangelism Digital Evangelism	£1,164,190	£1,103,862	£984,774	£961,935	£869,349	£897,024	£854,966	£6,836,100
Missional Growth and Leadership	£317,890	£323,343	£328,925	£334,640	£340,490	£346,480	£352,615	£2,344,383
Discipleship Methodist Way of Life	£693,190	£698,532	£704,000	£709,599	£715,332	£721,202	£727,214	£4,969,070
Ongoing support for salaries across the Connexional Team	£475,663	£489,733	£504,223	£519,146	£534,514	£550,341	£566,641	£3,640,261
Partnership co-development across MCB and Ecumenical movement	£72,500	£47,500	£42,500	£42,500	£42,500	£42,500	£42,500	£314,500
Total	£5,242,102	£5,700,436	£5,823,334	£5,886,290	£5,841,400	£5,957,635	£5,966,113	£40,417,310

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

New Places for New People | Church at the Margins

	2025-2026	2026-2027	2027-2028	2028-2029	2029-2030	2030-2031	2031-2032
Funding NPNP/ CAM communities including new circuit starts, ongoing CAMs, CLDFC new Methodist societies, and chaplaincy NPNPs	£1,466,408	£1,669,388	£1,872,429	£1,872,429	£1,872,429	£1,872,429	£1,872,429
Funding NPNP/ CAM district leads	£536,500	£552,595	£569,173	£586,248	£603,835	£621,951	£640,609
Funding Faith Rooted Community Organiser district leads	£277,500	£552,595	£569,173	£586,248	£603,835	£621,951	£640,609
Pioneering and Planting: pathways expansion, learning, development	£102,070	£122,926	£104,293	£125,704	£107,159	£127,564	£107,974
Related programmes, training, and staff support	£136,190	£139,962	£143,844	£147,842	£151,957	£156,194	£160,556
Total	£2,518,669	£3,037,466	£3,258,912	£3,318,470	£3,339,215	£3,400,088	£3,422,177
							£22,294,996

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

Evangelism | Digital Evangelism

	2025-2026	2026-2027	2027-2028	2028-2029	2029-2030	2030-2031	2031-2032
Training, resourcing and equipping for evangelism	£58,000	£63,000	£59,000	£76,000	£73,000	£90,000	£87,000
Expanding our evangelistic presence at festivals and major events	£275,000	£301,200	£277,436	£303,709	£280,020	£306,371	£282,762
Digital campaigns for evangelism and discipleship	£100,000	£102,000	£104,040	£106,121	£108,243	£110,408	£112,616
Developing tools for exploring faith online	£105,000	£105,900	£106,818	£107,754	£108,709	£109,684	£110,677
Resourcing the Church digitally and for digital mission and ministry	£90,000	£91,800	£93,636	£95,509	£97,419	£99,367	£101,355
Resourcing digital integrated technology	£400,000	£300,000	£200,000	£125,000	£50,000	£25,000	
Related programmes, training, and staff support	£136,190	£139,962	£143,844	£147,842	£151,957	£156,194	£160,556
Totals	£1,164,190	£1,103,862	£984,774	£961,935	£869,349	£897,024	£854,966
							£6,836,100

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

Missional Growth and Leadership

	2025-2026	2026-2027	2027-2028	2028-2029	2029-2030	2030-2031	2031-2032	
Training, resourcing and equipping for mission planning, growth & leadership	£32,300	£32,610	£32,923	£33,239	£33,559	£33,881	£34,207	
Strengthening a Christian presence in rural communities	£19,400	£19,514	£19,629	£19,745	£19,863	£19,982	£20,101	
Encouraging the strategic use of property for mission	£10,250	£10,383	£10,517	£10,654	£10,794	£10,935	£11,079	
Expanding provision for coaching	£119,750	£120,875	£122,011	£123,159	£124,318	£125,489	£126,671	
Related programmes, training, and staff support	£136,190	£139,962	£143,844	£147,842	£151,957	£156,194	£160,556	
Totals	£317,890	£323,343	£328,925	£334,640	£340,490	£346,480	£352,615	£2,344,383

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

Discipleship | Methodist Way of Life

	2025-2026	2026-2027	2027-2028	2028-2029	2029-2030	2030-2031	2031-2032
Embedding 'A Methodist Way of Life' across the Connexion	£95,000	£95,950	£96,910	£97,879	£98,857	£99,846	£100,844
Enabling a movement of young adults	£452,000	£452,520	£453,045	£453,576	£454,111	£454,653	£455,199
Vocations work support	£10,000	£10,100	£10,201	£10,303	£10,406	£10,510	£10,615
Related programmes, training, and staff support	£136,190	£139,962	£143,844	£147,842	£151,957	£156,194	£160,556
Totals	£693,190	£698,532	£704,000	£709,599	£715,332	£721,202	£727,214
							£4,969,070

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

Ongoing support for salaries across the Connexional Team

	2025-2026	2026-2027	2027-2028	2028-2029	2029-2030	2030-2031	2031-2032
Communications/Digital Team: Digital Communications Training Officer	£64,578	£66,515	£68,511	£70,566	£72,683	£74,864	£77,110
Communications/Digital Team: Director of Digital Engagement	£85,190	£87,746	£90,378	£93,090	£95,882	£98,759	£101,722
Communications/Digital Team: Digital Content Producer	£53,727	£55,339	£56,999	£58,709	£60,470	£62,285	£64,153
Communications/Digital Team: Building the Communications Team strategy through the MWOL framework, including district training events	£10,000	£10,100	£10,201	£10,303	£10,406	£10,510	£10,615
Ministries Team/Queen's Foundation: Officer & Tutor in Evangelism & Leadership	£60,000	£61,800	£63,654	£65,564	£67,531	£69,556	£71,643
Mission Team: Mission Funding Officer	£75,668	£77,938	£80,276	£82,684	£85,165	£87,720	£90,351
Cliff College: Support for two Mission/Evangelism-related officers	£76,500	£78,795	£81,159	£83,594	£86,101	£88,684	£91,345
Justice-Seeking Church/ Mission Team: Connexional Faith Rooted Community Organiser	£50,000	£51,500	£53,045	£54,636	£56,275	£57,964	£59,703
Totals	£475,663	£489,733	£504,223	£519,146	£534,514	£550,341	£566,641
							£3,640,261

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

Partnership co-development across MCB and Ecumenical movement

	2025-2026	2026-2027	2027-2028	2028-2029	2029-2030	2030-2031	2031-2032
MCB: Spiritual formation support	£5,000	£5,000	£5,000	£5,000	£5,000	£5,000	£5,000
MCB: Methodist City Centre Network support	£2,500	£2,500	£2,500	£2,500	£2,500	£2,500	£2,500
Ecumenical: NPNP/CAM resourcing eg FX Ltd, CMS, Crucible, Urban Life	£50,000	£25,000	£20,000	£20,000	£20,000	£20,000	£20,000
Ecumenical: Digital resourcing eg Christian Enquiry Agency	£10,000	£10,000	£10,000	£10,000	£10,000	£10,000	£10,000
Ecumenical: Evangelism resourcing eg Hope Together, Arthur Rank Centre	£5,000	£5,000	£5,000	£5,000	£5,000	£5,000	£5,000
Totals	£72,500	£47,500	£42,500	£42,500	£42,500	£42,500	£42,500
							£332,500

20. God For All: The Connexional Strategy for Evangelism and Growth – Strategic Update and Renewal (2025-2032)

*****RESOLUTIONS**

- 20/1. The Conference receives the Report and commends it to the Methodist Church for continuing prayerful discernment and missional action throughout the Connexion.**

- 20/2. The Conference directs the Mission Committee and the Connexional Council to monitor progress, evaluate learning on an annual basis, and identify next steps, with particular reference to the structural questions noted in paragraph 58 and the missional markers in paragraph 62 of the Report.**