



Young People in Missions Today; New Trends, New Strategies

- The place of young people (teens and young adults) in global missions– (theological and biblical exposition)
- New trends and strategies that may be considered to reach the lost in the contemporary global ecosystem (both digital and in-person)
- A cursory appraisal of selected young people's mission groups around the world and the strategies they are deploying to reach the lost and disciple them



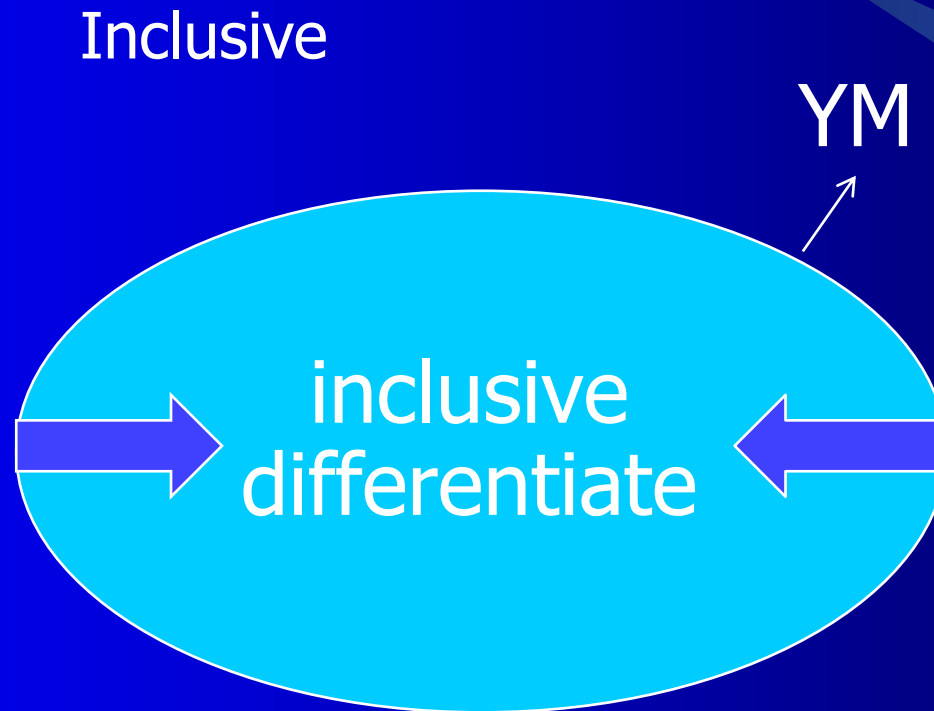
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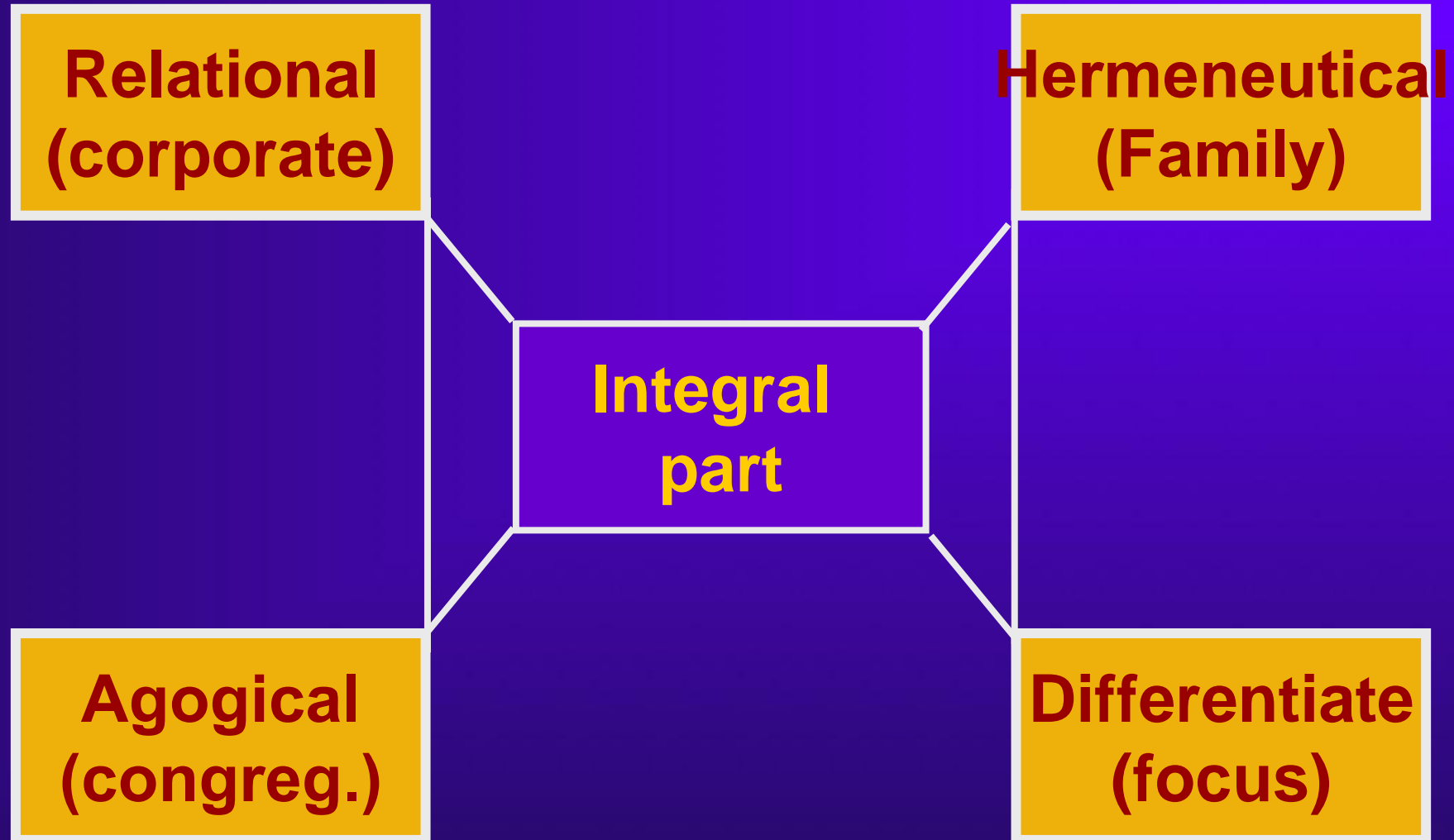
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A Theological understanding of youth and Youth Ministry



Youth Ministry

Revisiting a few beacons



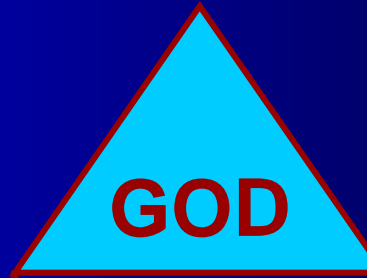


**GOD
CREATED
HIS
WORLD**

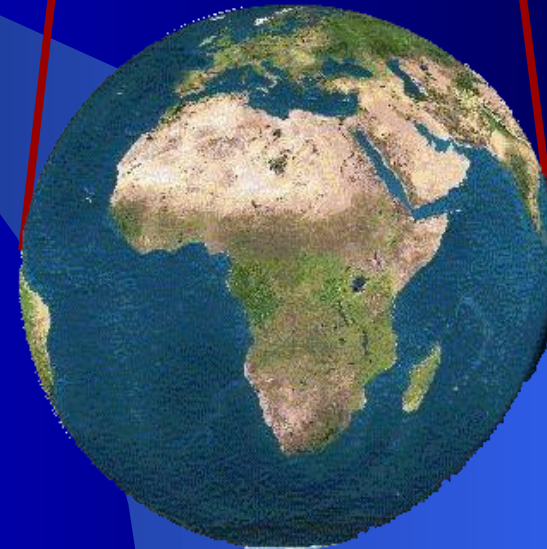


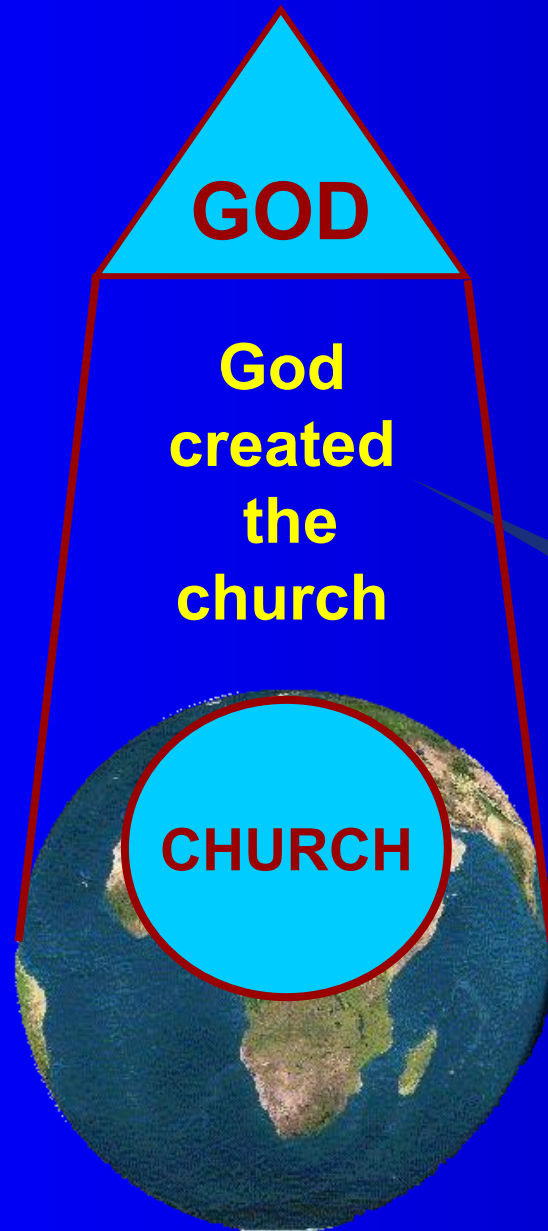


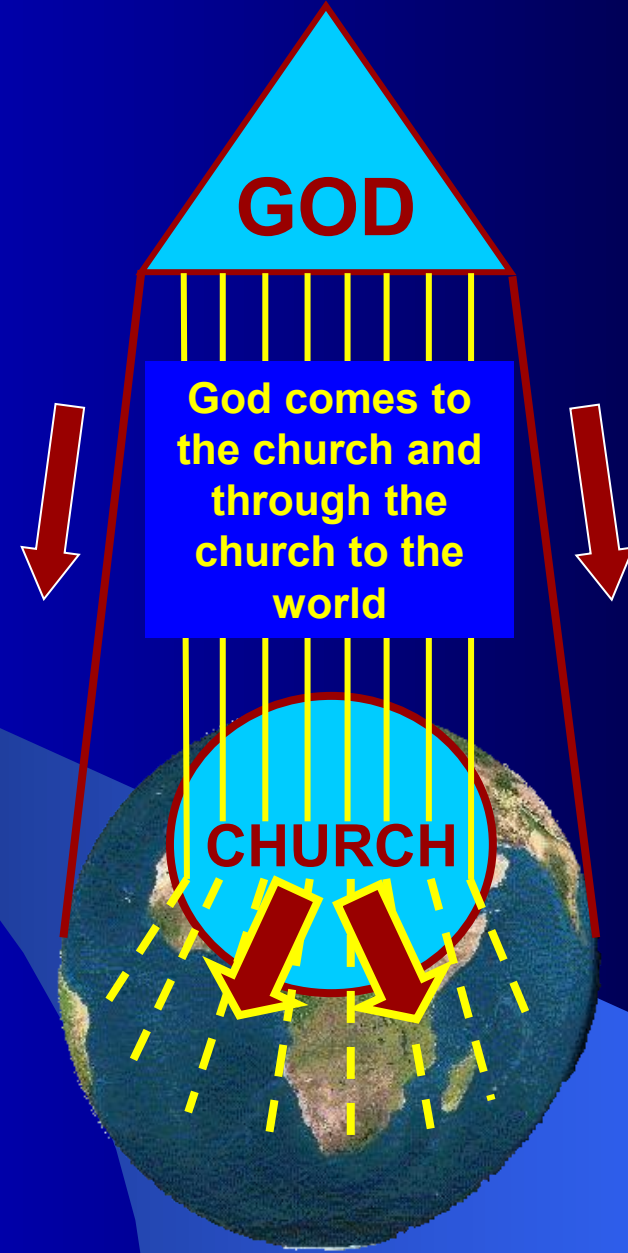
**GOD
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HIS
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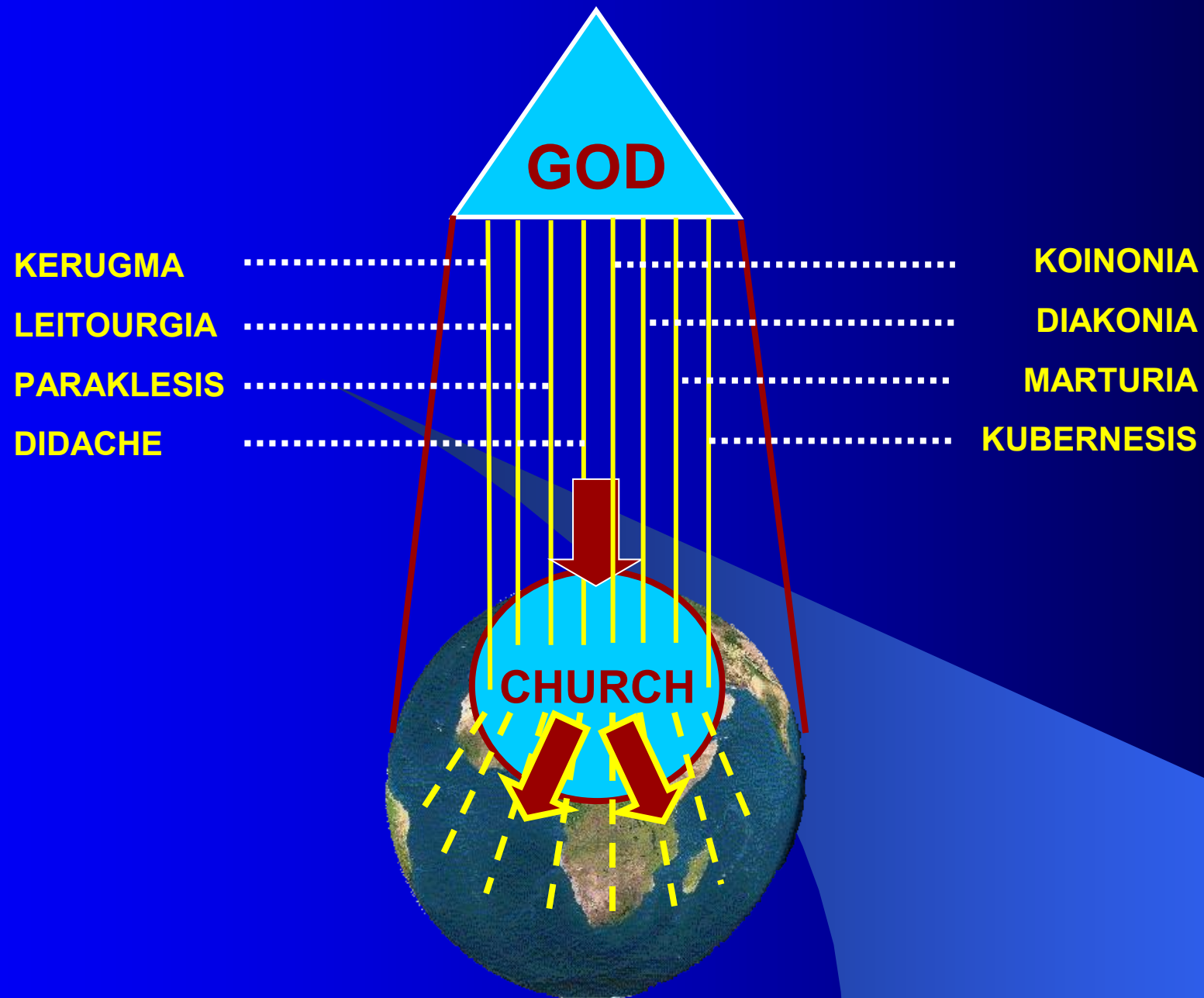


**God
committed
Himself to
creation
(world)**

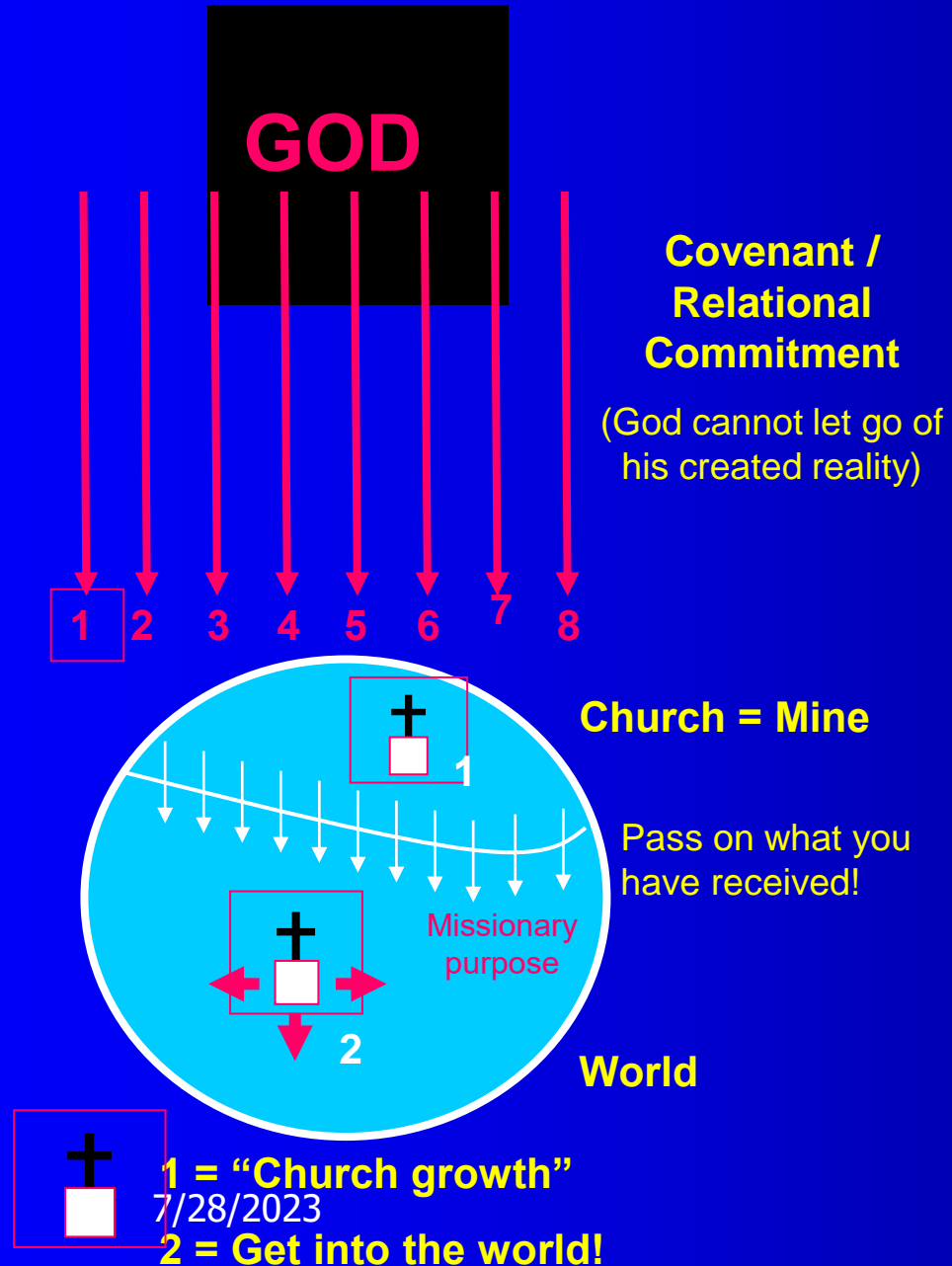








God's church / God's Kingdom



Communication of the gospel of Jesus Christ, in service of God, of one another and of the world.

1 = Preaching (Kerugma)

2 = Worship Service (Leitourgia)

3 = Pastoral Care (Paraklesis)

4 = Teaching (Didache)

5 = Management + Administration (Cybernesis)

6 = Fellowship of Believers (Koinonia)

7 = Deeds of Mercy (Diakonia)

8 = Witnessing (Marturia)



Being in Mission

- Peace, shalom, the all-embracing blessing of Yahweh – this is what the presence of the kingdom is. The church is a movement launched into the life of the world to bear in its own life God's gift of peace for the life of the world. It is sent, therefore, not only to proclaim the kingdom but to bear in its own life the presence of the kingdom. (Newbigin (1978:54; cf.1995:48–49). Both Hunsberger (1998:106) and Willimon (2015:60) quoted part of this paragraph too.)

Being in Mission

- What is 'missional': The missional church conversation started with a recognition that the church's relationship to its surrounding culture in the West had changed: the era of functional Christendom or a church culture was over, and the primary source of the church's identity and vocation could no longer rest on social centrality. By 'missional church' I mean a church whose identity lies in its participation in the Triune God's mission in all of creation. In the view of missional ecclesiology, it is God's mission that has a church, not the church that has a mission. Missional church views church as definitive of what the church is as a product of and participant in God's mission.

(Zscheile (2012:1, 5–6). With the last sentence Zscheile refers to Tim Dearborn cited in the Archbishops' Council 2004, Mission shaped church: Church planting and fresh expressions of church in a changing context. Church House. London.)

Being in Mission

- Missional is an adjective; applied to Christianity or to individual Christians it describes a lifestyle that is specifically and intentionally exocentric rather than endocentric, boundary-breaking rather than boundary maintaining [...] Missional Christianity is Beyond Belief [with reference to a dogmatic approach]. We identify ourselves in terms of our embodiment or incarnation...Missional Christianity implies an ongoing process: Missional Christianity is a lived experience rather than a fixed attitude or patterns of set behaviour.
(Gittens (2008:46, 47, 48)).

Being in Mission

- The missional church conversation brings together two streams of understanding God's work in the world. First, God has a mission within all creation – the Missio Dei. Second, God brought redemption to bear on all of life within creation through the life, death, and resurrection of Jesus Christ – the Kingdom of God [...] A missional understanding of God's work in the world from this perspective is framed as follows: God is seeking to bring his kingdom, the redemptive reign of God in Christ, to bear on every dimension of life within all the world so that the larger creation purposes of God can be fulfilled – the Missio Dei. This missional understanding has the world as its primary horizon and the church is placed at the center of the activity in relating the Kingdom of God to the Missio Dei. The church's self-understanding as being missional is grounded in the work of the Spirit of God, who calls the church into existence as a gathered community, equips and prepares it, and sends it into the world to participate fully in God's mission.

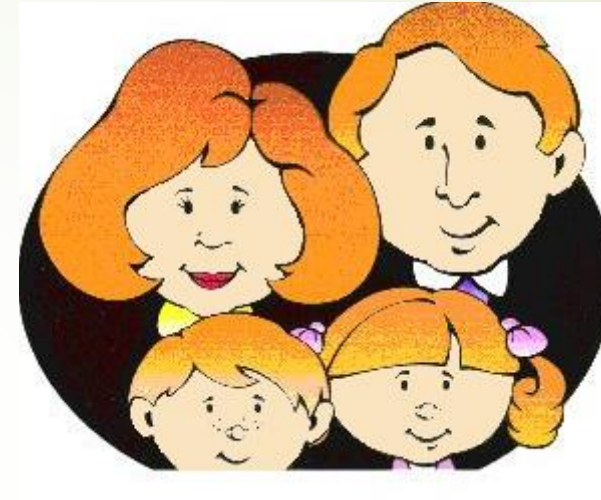
(Van Gelder (2007:85)).

Being in Mission

- ●● The congregation as sent by God: the *missio ecclesia* gives expression to the *Missio Dei*.
- ●● The congregation as people on the way, following the Christ, busy rediscovering their God-given identity, rejoicing in this given identity and living out this identity.
- ●● The congregation as purposefully/intentionally becoming who they already are in Christ, seeking, even more faithfully, the Kingdom, the will of God and his righteousness.
- ●● The congregation as participating in his own upbuilding both in caring for one another (consolidation as discussed above) and adding of the stones not yet in the wall, built-in on the cornerstone Jesus, the Christ.
- ●● The congregation as deeply rooted in context, contextually committed to relevant help and hope-giving.
- ●● The congregation in training, equipped (*katartidzein*) utilising all the ministries to faithfully fulfil its purpose in context.

By **EVANGELISM** we mean

- ◆ reaching out to others in **Christian love**
- ◆ identifying with them
- ◆ caring for them
- ◆ listening to them
- ◆ and sharing one's faith with them in such a way that they



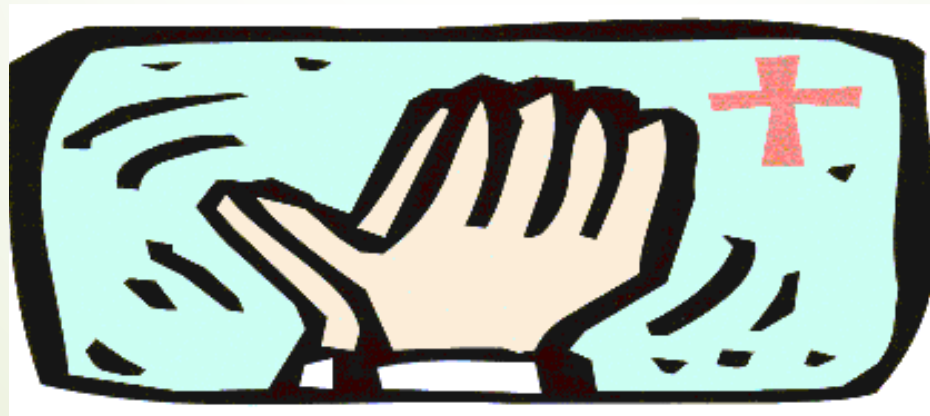
will freely **respond and want to commit** themselves to trust, love and obey God

- as a **disciple of Jesus Christ**
- and as a member of his **servant community, the church.**

We are now ready to face the question of **methodology** and to present a **particular style and approach** called

Service Evangelism,

- Which is *incarnational* rather than *propositional*,
- *Person-centered* rather than **convert-centered**,
- *Need-related* rather than a *memorised spiel*.



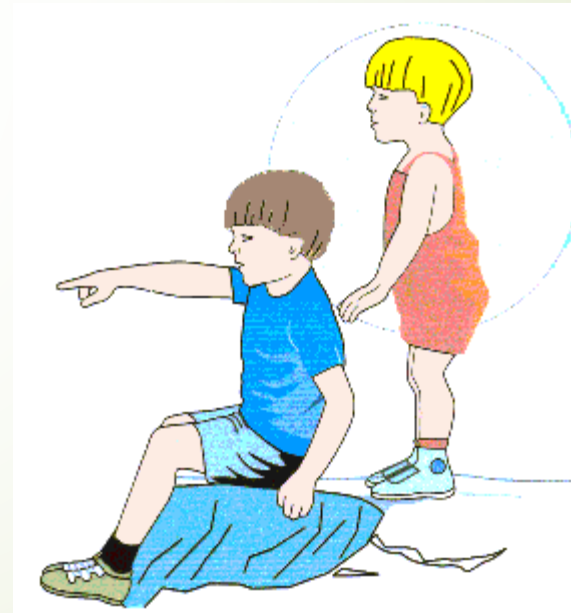
SERVICE EVANGELISM is more than what has been popularly called “friendship evangelism”, which as it is generally practiced is not need-oriented. In general it is viewed as: “You befriend in order to convert”.



The word “service” is intended to imply a STYLE of evangelism that is

- caring
- supportive
- unselfish
- sensitive
- And responsive to human need

The purpose is
to be a friend,
and not to
gain a statistic.



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Steve Sjogren

REVISED • UPDATED
THE BOOK THAT DEFINED
SERVANT EVANGELISM

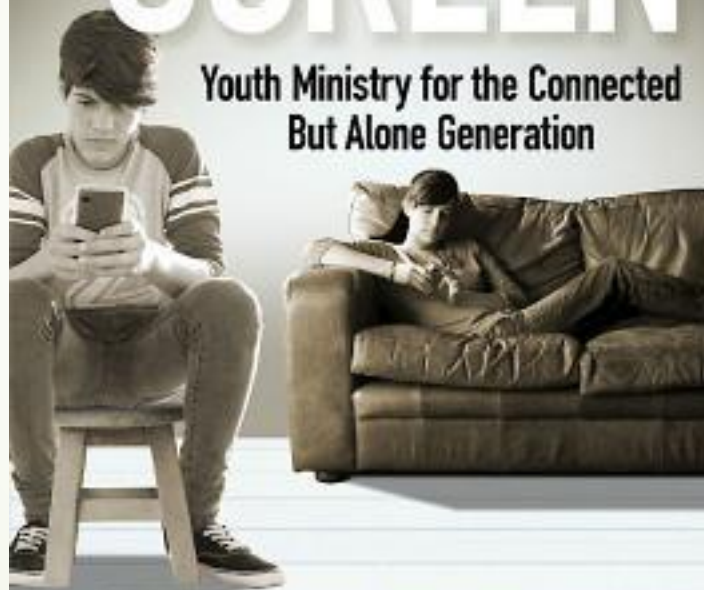
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A Unique Approach to
S H A R I N G
the Love of Jesus

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The ***good news*** in one word is **Jesus**.

* To **know** Him is **life**,

* To **love** Him is **joy** and

* To **serve** Him is **freedom**

