

**M401: Theology and Practical reflection on Ministry and Mission**

**Name of Student:** Andrew Roberts

**Making disciples in fresh expressions**

Fresh expressions of church are springing up all over the country. Some might say they are the ecclesiastical flavour of the month. If they are to be a lasting and natural part of the life of a mixed economy Church then they need to be communities of good soil in which the seeds of the Gospel can grow to maturity. Without good discipleship there is a real risk that fresh expressions will be communities of shallow soil in which seeds spring up quickly and enthusiastically but wither equally rapidly when the novelty of the new fades away<sup>1</sup>.

The need to make disciples is nothing new. Davies and Allison<sup>2</sup> point out that the transitive use of μαθητεμῶ (make disciples) is peculiar to the New Testament and occurs only thrice (Mt 13:52 and 28:19-20, and Acts 14:21). But one of these has had an enormous impact on Christian mission; the words of Jesus in Matthew 28:19 – 20.

“Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything that I have commanded you”.

If ever a single verse could be said to have shaped the history of the world, this is the one. We should be careful as we weigh it and interpret it for today.<sup>3</sup>

In recent years there has been a renewed emphasis on the foundational importance of making disciples. Hirsch argues

When dealing with discipleship, and the related capacity to generate authentic followers of Jesus, we are dealing with that single most

---

<sup>1</sup> Matthew 13:1-9 and 18-23

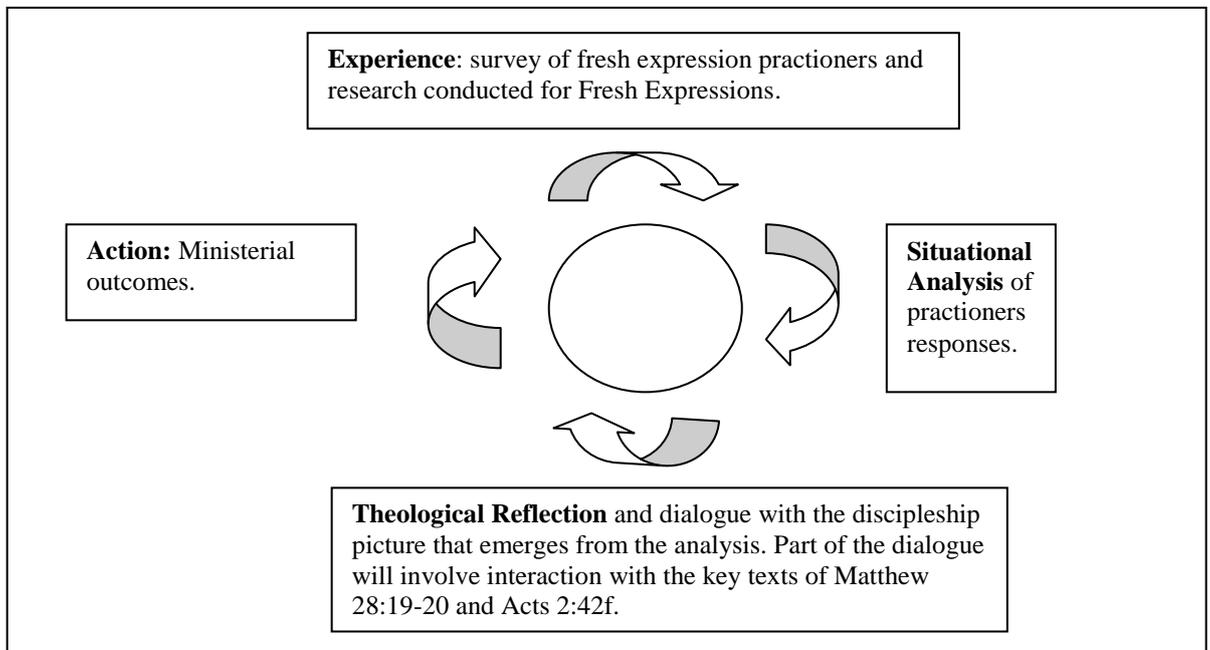
<sup>2</sup> Davies W D and Allison D C: *International Critical Commentary Matthew Volume III* : (Edinburgh, T&T Clark 1997) p684

<sup>3</sup> Croft, Steven *Jesus the Evangelist (according to Matthew)* Address to the Fellowship of Parish Evangelists, January 2007

crucial factor that will in the end determine the quality of the whole  
– if we fail at this point then we must fail in all the others. <sup>4</sup>

In this essay I will present a situational analysis of discipleship in fresh expressions based on research work conducted for the Fresh Expressions Team<sup>5</sup> and in depth conversations with twelve practioners. I will reflect theologically on this before offering ministerial outcomes for those engaged with, or supporting, fresh expressions as well as those in established churches who are seeking to make disciples.

The essay will be structured around the Pastoral Cycle:-



## Definitions

A fresh expression is:-

A form of church for our changing culture established primarily for the benefit of people who are not yet members of any church.

<sup>4</sup> Hirsch, Alan: *The Forgotten Ways*: (Brazos 2006)

<sup>5</sup> Fresh Expressions upper case refers to the organisation established by the Archbishops of Canterbury and York and the Methodist Council. fresh expressions lower case refers to the new forms of church.

It will come into being through principles of listening, service, incarnational mission and **making disciples**.

It will have the potential to become a mature expression of church shaped by the gospel and the enduring marks of the church and for its cultural context.<sup>6</sup>

*Mission Shaped Church* argued persuasively that in a changing culture we need different forms of church. Sociologists argue that the biggest cultural movement in recent British history has been from modernity to post modernity. Drane says that post-modern culture,

Values a holistic view of humanity and the world, pluralism and tolerance, openness to the numinous as a worthwhile part of life, a recognition of the importance of intuition and experience, of Eastern as well as Western models of viewing reality and spirituality, and at the same time stressing connections and relationships alongside individualism, and belief in subjective truth.<sup>7</sup>

The research work of Linda Barley<sup>8</sup> has shown post modern people to be pro spirituality and wary of organized religion. A position encapsulated by Joanna Lumley when she said

“I’m not into religion but I am into spirituality”

The definition of a fresh expression identifies the making of disciples, as integral to their formation. There are many definitions of disciple and discipleship. Hind argued that:-

‘The term “discipleship” designates the whole life response of Christians to Jesus Christ. Everything a Christian believes and does is an aspect of discipleship: the goal of discipleship is to grow ever more Christ-like in every aspect of life’.<sup>9</sup>

It is this pattern of discipleship that is emerging in fresh expressions according to Fresh Expressions Team Leader Steve Croft.<sup>10</sup>

---

<sup>6</sup> Fresh Expressions Prospectus Volume 2

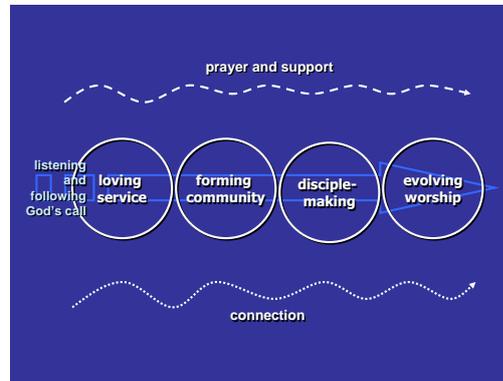
<sup>7</sup> Drane, John: *The McDonalization of the Church*: (London, Daton-Longman +Todd 2000) p135

<sup>8</sup> Church of England Research and Statistics ORB 2000

<sup>9</sup> Education for Discipleship, draft report for the Hind working group quoted in *Time to Talk of God*, a report of the Methodist Conference 2005

## Does the practice match the theory?

*Starting a Fresh Expression*<sup>11</sup> suggests the following pattern as the most common formative sequence.



The diagram shows that the active development of disciples emerges some way into the formative process. It is important, therefore, to be mindful of the amount of time a new community has been developing when it comes to asking the critical question, *are fresh expressions becoming disciple making communities?*

To begin to answer this question I conducted in depth questionnaire conversations with twelve practioners who have been developing fresh expressions for several years (see Attachment 1 for the questionnaire and Attachment 2 for details of the practioners). Most of these are full time, trained and paid leaders (which is important when considering ministerial outcomes).

The picture that emerged was very positive and reflected Luke's portrait of the life of the early Church in Acts 2:42f. Dunn suggests that we should not be surprised.

The portrayal may be somewhat idealized..... But anyone who is familiar with movements of enthusiastic spiritual renewal will recognise authentic notes: the enthusiasm of the members of the renewal group, with a sense of overflowing joy (2:46), desire to come together frequently (2.44,46), eating together and worshipping (2.46-47) and including the

---

<sup>10</sup> Croft S, talking on *expressions:the dvd2* Chapter 9 (London, Church House Publishing 2007)

<sup>11</sup> Croft S and Lings G, *Starting a Fresh Expression* (London Church House Publishing 2006)

readiness for unreserved commitment to one another in a shared common life.<sup>12</sup>

Within such communities, disciple making flourishes. Atkins having despaired of the disciple making of many established churches says of fresh expressions

“I find discipleship almost happens at an accelerated pace”.<sup>13</sup>

### **Three key ingredients**

In my conversations three vital ingredients emerged for the making of disciples.

#### **1 A Sacramental Environment.**

When answering the open questions:-

*How do you nurture disciples in your fresh expressions? and  
What is needed for a fresh expression to be a community in which there is  
good soil for disciples to grow?*

practioners spoke of the need for:-

- Openness, grace, safe space in which there is honesty, room to question, try and fail.
- Community, belonging and holistic living.
- Rich spiritual life of prayer and worship and a deep sense of God’s imminence and transcendence.

Barbara Glasson said that at *Somewhere Else* they seek to make disciples

“Through friendship, laughter, being real with each other, finding a way to engage in honest conversation, honouring questions, encouragement and mutual learning”.

---

<sup>12</sup> Dunn, James: *The Acts of the Apostles*: (Peterborough, Epworth 1996) p34

<sup>13</sup> Atkins Martyn, talking on *expressions:the dvd2* Chapter 9 (London, Church House Publishing 2007)

Ian Mobsby at *Moot* explained that.

“Grace and radical generosity are the focus of the community and its understanding of the new testament word ekklesia for the church”.

What was being described by the practioners was a Sacramental Environment. Those I dialogued with are seeking to develop communities that model the grace of God. This sacramental dynamic is given practical expression through the prevalence of table fellowship and a culture of hospitality. In this environment the making of disciples flourishes.

Fresh expressions are not the first in Christian history to discover this! The table fellowship that Jesus shared with his disciples was key to their formation.<sup>14</sup> More recently, one of the reasons why the *Alpha Course* has been so fruitful is the environments that are created through the sharing of meals and a weekend away. Such gracious, hospitable, safe spaces create an environment in which the call to discipleship can be heard in an open, relaxed and effective way. In busy, noisy, blue tooth, I-Pod, 21<sup>st</sup> century Britain there is an urgent need to create spaces in which people can *hear* the call of Christ.

Davies and Allison suggest that behind the usage of μαθητεμώ in Matthew 28 may lie the

insight that one can become a disciple of Jesus only on the basis of a call which leads to discipleship.<sup>15</sup>

They go on to suggest that the order of the ecclesiastical verbs in Matthew 28:19-20 indicates a formative sequence in which

one first hears the call to discipleship then enters the community through baptism and finally learns instruction with a view towards obedience.<sup>16</sup>

---

<sup>14</sup> This was key both for the twelve see Matthew for example (Matthew 9:9-13) and the wider circles of disciples, see Zaccheus for example (Luke 19:2-10).

<sup>15</sup> Davies W D and Allison D C: *International Critical Commentary Matthew Volume III*: (Edinburgh, T&T Clark 1997) p684

<sup>16</sup> *ibid.*, p686

In my conversations I found a different pattern. The leaders were keen to present their fresh expressions as open communities. Whilst all saw baptism as an important marker on the journey of discipleship none of them saw the sacrament to be a prerequisite to someone joining their community. Simon Rundell (an Anglo Catholic) at Blesséd said

“None of the sacraments should be withheld from those seeking a relationship with God, and so baptism (or confirmation) is not a prerequisite for this community. Encounters within Blesséd have led onto commitment to baptism and confirmation”.

In contrast to Davies and Allison’s presentation of the Matthean sequence, I found a pattern of welcoming people into a community in which the gracious (sacramental) environment helps them to hear the call of Christ, the response to which is then marked by baptism or confirmation. Discipleship was perceived as a journey that begins in an enquiring way in response to a call<sup>17</sup>, or simply an invitation ‘to come and see’<sup>18</sup>, but before conversion or professed commitment. This raises interesting questions about the relationship between evangelism and discipleship that I don’t have space to go into here but will pursue further in my wider work.

Within the sacramental environment the specific sacrament of Holy Communion was highly valued by the practitioners (right across the ecclesiological spectrum). Toby Wright at *St John and St Andrew* described the Eucharist as,

“Absolutely central, as a modern catholic parish, the Mass lies at the heart of our expressions of worship”

Ben Edson said,

“Communion is central to Sanctus1. It is the way that people feel part of the community, and for some has been a rite of passage into the community. It helps sustain community and focus us on the central focus of our

---

<sup>17</sup> cf for example Peter’s call (Mark 1:16-18) which came a long time before his confession of Jesus as the Christ (Mark 8:29)

<sup>18</sup> John 4:29

discipleship - the person of Christ”.

This perception of participation in the Lord’s Supper as a rite of passage was echoed by Andy Jones when he said,

“We’ve seen (Holy Communion) act as a barometer of discipleship and as a spur to discipleship. We’ve seen a number of people move through the stages of watching, praying, coming forward but not partaking until they finally reach a stage of eating and drinking in faith. Similarly we’ve noticed some stop eating and this has given us discipleship openings and opportunities”.

The Methodist report *Share this Feast* affirms the importance of Holy Communion for nourishing our discipleship and mission:-

The nourishment we receive is not for ourselves alone, but in order that God may empower us to go out into the world, find out what God is doing there and join in.<sup>19</sup>

It is encouraging that as missional churches, fresh expressions are recognizing the importance of the Eucharist for making disciples and energizing mission.

To be fruitful in disciple making fresh expressions are helping us to see again that churches need to be living sacraments, gracious communities in which people can hear the call of Christ. Barbara Glasson put it this way,

“We consider ourselves to be a Eucharistic community i.e. Holy Communion isn’t something we do – it is who we are”.

---

<sup>19</sup> *Share this feast*: The Methodist Church 2006 p38

## 2 Supportive Relationships.

The second key ingredient for making disciples was supportive relationships. The discussion of sacramental environments points to the importance of the life of the community as a whole as a place of fellowship. Stott argues that this *κοινωνία*

is a Trinitarian experience, it is our common share in God, Father, Son and Holy Spirit. But secondly, *κοινωνία* expresses what we share together, what we give as well as what we receive.<sup>20</sup>

Whilst recognizing this, the practitioners, without exception, stressed the importance of small groups for making and nurturing disciples. The groups had different names but shared in common the features of Acts 2:42; teaching, (typically the small group is seen as the key gathering for biblical study and learning) fellowship, eating/breaking bread and prayer. Commenting on the four hallmarks within Luke's idealistic presentation of the life of the early church, Barrett argues

That they were all familiar features of Christian life in Luke's own time need not be questioned..... they have been features of Christian life in all ages, and (whether or not Luke possessed direct evidence of this or not) it was probably so at the beginning.<sup>21</sup>

As with many things relating to fresh expressions there is not anything revolutionary or even new here. In a way this is reassuring and affirms what Archbishop Rowan has said, that through fresh expressions

“We're rediscovering something about what the Church is”.<sup>22</sup>

Small groups were not the only forms of relationships that practitioners highlighted as important for making disciples. There were also various forms of one to one relationships. Some of these took the form of mentoring or apprenticing relationships. The BBC

---

<sup>20</sup> Stott, John: *The Message of Acts*: (Leicester, IVP 1990) p83

<sup>21</sup> Barrett, C K: *International Critical Commentary Acts of the Apostles*: (Edinburgh, T&T Clark 1994) p162

<sup>22</sup> Williams, Rowan *Fresh Expressions is the 'life blood of who we are*. Address to General Synod. 28<sup>th</sup> 2007. February

programme 'The Apprentice' has started a national debate on the nature of apprenticeship. Greene and Cotterell argue that long before Sir Alan began his search for an apprentice both Jesus and Paul

were in the business of apprentices and apprentice-makers. That's what people were, apprentices – people learning to live the way that their Master lived.<sup>23</sup>

They then go on to call for an apprentice making church

a place where everyone helps one another move along the path towards maturity in Christ<sup>24</sup>

This call is being heard in some of the fresh expressions I engaged with.

Other one to one relationships were in the form of companions with an emphasis on support and mutual accountability. Richard Priestley at Eagles Wings spoke of how they encourage prayer partners. Mark Berry at Safe Space explained how they practice the principles of Anam Chara in one to one relationships. Andy Jones described the Grace Church approach.

“We try and pair up people in discipleship relationships. They typically meet once a week to read the Bible together, pray and talk about issues they face. It's usually a more mature Christian meeting with a new or not-yet Christian”.

Such relationships are to the mutual benefit of both. The new Christian learns from their more mature partner, whilst the more mature disciple is kept fresh and challenged by their new companion.

These forms of companion based relationships are very in keeping with post modernity. Phenomena such as texting and *My Space* may border on the neurotic at times but they do have values of support and accountability underlying them. Mentoring is very much in

---

<sup>23</sup> Greene, Mark and Cotterell Tracy *Imagine: Let My People Grow: (Milton Keynes, Authentic Media) p7*

<sup>24</sup> *ibid.* p8

vogue and with the number of life coaches rapidly expanding people with a post modern outlook may readily embrace the concept of a discipleship coach.

For biblical, theological and cultural reasons good supportive relationships need to be developed if disciples are to form and grow.

### **3 Intentional Learning.**

The classic New Testament understanding of the word *μαθηταις* is learner or follower (although interestingly Young's Analytical concordance translates the word as *taught or trained one*).

All of the practioners surveyed affirmed the importance of good intentional learning for the making of disciples. They are clearly not fans of Young's and shared the post modern preference for language of learning rather than teaching. One, Toby Wright, used the language of catechesis.

Whilst there was commonality in seeing the importance of intentional learning there was a marked variety in approaches (another post modern characteristic) with three groupings emerging.

The first group were happy to use externally produced teaching/learning materials. A second group have developed their own learning resources, wanting to develop learning that is incarnational and appropriate to context. These resources typically embrace a variety of learning styles, especially kinaesthetic learning and make use of popular culture as a learning medium.

Moynagh believes that we are seeing some growing (post modern) teaching/learning movements within fresh expressions<sup>25</sup>. Movements from:-

- Starting with creedal knowledge to starting with practical knowledge.
- Top down courses taught by experts to bottom up approaches that encourage participants to discover truth for themselves. (There is something of a hermeneutic

---

<sup>25</sup> Moynagh, Mike internal Fresh Expressions working papers.

of suspicion amongst some fresh expressions or emerging churches of anything remotely institutional).

- Standardised courses to contextualised culturally relevant approaches – which very much fits with the underlying rationale for fresh expressions.

He suggests that instead of starting with basic doctrines, discipleship will tend to start with life questions. Responses to these questions will draw on Christian doctrine, thereby introducing the questioner to creedal knowledge. Paul's letters were largely theological responses to pastoral issues, which later Christians drew on to develop doctrine. The focus on practical knowledge ensures that discipleship is for the whole of life.

Several practitioners saw a key responsibility of disciples to be to invite others to follow Christ. In a Mission Shaped Church discipleship learning needs to be missionally orientated. A point not lost on the Roman Catholic Church.

The General Directory for Catechesis recognising the 'entire panorama of these religious situations' calls for a missionary dimension rather than a strictly catechetical dimension.<sup>26</sup>

A third group are choosing to develop disciples through a spirituality or new monastic route. Mark Berry was keen to point out that "We don't use programmes". Instead at *Safe Space* they practise daily rhythms and liturgies, Ignatian Spiritual exercises and pilgrimage. Ian Mobsby explained how *Moot* has adopted a "Very spirituality focused" approach to learning via "a creative and artistic discourse". The approach he says is

"Very experiential – encouraging questing – encouraging questing of the imagination – inspiration from Walter Bruggemanns prophetic imagination and Berryman with Godly Play – encouraging changes in the imagination by encountering God – knowing God through experience of God – less about knowing facts about God – through wonderment exploration. Use of image and story are vital...".

---

<sup>26</sup> Gallagher, Jim: *Soil for the seed*: (Great Wakering, McCrimmons 2001) p209

There is much good creative work being done to develop learning approaches that are culturally relevant and appropriate for disciple making in post modern context. The approaches I encountered resonated strongly with the ‘Discipling Model of Teaching’ described by Collinson<sup>27</sup>. She says this model has six key components. It is:-

1. Relational.
2. Intentional (all members have a responsibility for learning).
3. Mainly informal and life related.
4. Typically communal.
5. Reciprocal (learning is mutual and collaborative).
6. Centrifugal in focus (disciples go out from community to be involved in service and mission and then return to reflect).

The definition of a fresh expression states that:-

It will have the potential to become a mature expression of church shaped by the gospel and the enduring marks of the church and *for its cultural context*.

The original draft of the definition ended with the phrase *by its cultural context*. One of my minor contributions to the Fresh Expressions movement was to argue that *for* should replace *by*. One of the ongoing questions I have for fresh expressions, particularly in the area of making disciples is are they shaping Christ like disciples in ways appropriate *for* their culture or are disciples being formed *by* their culture?

The fresh expressions I met emphasised the importance of being open and inclusive and this is to be commended. After all Jesus embodied this attitude (and got into trouble for it!). But he also challenged people.

The discipleship for which Jesus called was both open and committed. For many people today (including Christians) these two are a contradiction in terms.<sup>28</sup>

---

<sup>27</sup> Collinson, Sylvia Wilkey: *Making Disciples*: (Milton Keynes, Paternoster 2004) p241

<sup>28</sup> Dunn, James: *Jesus Call to Discipleship*: (Cambridge University Press 2002)

In a postmodern context choice is also important. The psychologists Beit-Hallahmi and Argyle<sup>29</sup> found that

secularists are less prejudiced, less authoritarian, less dogmatic, and less suggestible, compare to religious individuals.

They argue that

the idea of individual choice and voluntary change in religious identity is in itself a relatively novel idea, *tied to secularization and individualism*. (my emphasis).

The Great Commission contains words (highlighted) that do not sit easily with the key post modern values of personal choice and the sovereignty of the individual.

“Go therefore and **make** disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit and **teaching** them to **obey** everything that I have **commanded** you”.

Commenting on this passage Filson says,

With such complete and universal authority, the Risen One can properly give the instructions in vss.19f... make disciples: Teach them, win them to obedient faith, make them active members of the larger group of disciples<sup>30</sup>.

Words such as authority, make, teach and obedient were conspicuous by their absence in my conversations with practioners (only Gordon Crowther referred to didactic teaching). What do they mean in a post modern context? In a pick and mix culture how can we be sure that learning reflects the *everything* that Jesus speaks of?

---

<sup>29</sup> Beit-Hallahmi and Argyle: *Religious Behaviour, Belief and Experience*: (London, Routledge, 1997)

<sup>30</sup> Filson, Floyd: *A Commentary on the Gospel according to St Matthew*: (London, A&C Black 1960) p305

Ward reflects on Sweet's picture of postmodernism

Postmodern surfaces are not landscapes but wavescapes, with the waters always changing and the surfaces never the same. The sea knows no boundaries.<sup>31</sup>

In this wavescape Sweet presents the Church as a boat with the Bible as a maritime chart and the Minister as the Ship's captain steering a course through culture. Ward argues that

We need to develop ways of being church that doesn't float on water like a boat. ... We need to embrace and internalize the liquid nature of culture rather than to learn to sail through it. Only by locating church within culture can we find ways to develop a *distinctive Christian expression* within that culture' (emphasis added)<sup>32</sup>

The key challenge is to be culturally relevant and distinctively Christian.

Moynagh<sup>33</sup> argues that

Within the Christian community both the individual disciple and those in leadership have a responsibility for learning. Discipleship has often been taught by an expert, but in fresh expressions there will greater emphasis on 'side to side' learning. The need is for a co-produced learning culture in which disciples take their own learning seriously, leaders seek to facilitate good learning and the two collaborate together.

Leaders do have a responsibility for ensuring that learning has substance as well as style and honours the creeds, theology and tradition of the wider Church. In age when café church is cool we need to be careful of serving cappuccino froth!

---

<sup>31</sup> Ward, Pete: *Liquid Church*: (Carlisle, Paternoster Press 2002)p15

<sup>32</sup> *ibid.*,p15

<sup>33</sup> Moynagh, Mike internal Fresh Expressions working papers.

## **Ministerial Outcomes**

When it comes to making disciples it is clear that there are no quick fixes. For disciples to grow to maturity a programme or course (however good) is not enough. The fresh expressions I have interviewed have highlighted the need for:-

1. **A sacramental environment.**
2. **Supportive relationships.**
3. **Intentional learning.**

that are all culturally relevant to help form mature whole life disciples.

Environments and relationships take time to form so care needs to be taken in not being too hasty in judging the effectiveness of fresh expression in their disciple making.

There are some theological and practical issues that need to be addressed if existing fresh expressions are to further develop and new ones are to form as disciple making communities.

1. Presidency at Holy Communion. Ruth Poch at re:generation highlighted the problem when she said,

“As leaders of this fresh expression without a dispensation for communion, regular breaking of bread is not as easy as it could be. We are therefore reliant upon guest speakers who are authorised to do communion. This is obviously not ideal”.

With many fresh expressions being lay or diaconally led and with reducing numbers of ordained presbyters and priests there is a real theological and practical issue as to who should preside at the Eucharist within newly forming churches.

2. The theology of the sacraments of baptism and Holy Communion and the relationship between the two. This needs further work. Whilst many will welcome the open approach to the Eucharist others will not be so comfortable. Is baptism or participation in Holy Communion the rite of passage into the Church?

3. The training of leaders. Small groups are clearly the key learning places in fresh expressions. In practice this means that leaders will need to be identifying and training other leaders if there is to be growth in the number and maturity of disciples.
4. Theologically there is a need for a debate about the relationship between culture and discipleship. The need for cultural relevance is clear (it is one of the key principles of *Mission Shaped Church*) but care needs to be taken to ensure that discipleship is shaped *for* culture and not uncritically *by* culture. If Mathew 28:19 -20 is a key text for disciple making we need to remember that it includes the words of Jesus to 'teach them to obey everything that I have commanded you'. Much of Jesus' teaching is deeply *counter* cultural.
5. Supporting the development of new learning materials. For those seeking to develop their own learning resources guidance will need to be given. There are some key questions to consider. Is the material:-
  - Biblical?
  - Culturally relevant and engaging?
  - True to the Christian tradition?
  - Whole Life?
  - Open *and* challenging?
  - Comprehensive?

Does the approach to teaching and learning:-

- Cover different learning styles?
- Provide for substance as well as style?
- Allow for co-produced learning?
- Encourage the development of reflective disciples who take responsibility for their own discipleship?

*Starting a Fresh Expression*<sup>34</sup> highlights the important for fresh expressions of being fully connected to the wider body of Christ. This is especially important in the area of learning. Barbara Glasson tells of how *Somewhere Else* has always sought the views of wise friends who will critique what they are doing. A good practice for others to emulate.

## **In Conclusion**

Through *Mind the Gap* a fresh expression in Gateshead, Norma heard the call of Christ to discipleship, is growing in whole life discipleship and is helping others to grow as a cell leader. She says

“I became a follower of Jesus three years ago. I had a drink problem, my home was full of violence and rage. Three month after asking Jesus to come into my life, I was controlling my drinking habits. Three months after that I was not drinking at all. I have my family back, my home is now filled with love and hope and peace in Jesus”<sup>35</sup>.

Graham Carter<sup>36</sup> says

It is my belief that the time has come for us to rediscover that the real basis for our Christian life is our discipleship, our desire to follow the way of Christ in the world, not our structures or our creedal and doctrinal statements.<sup>37</sup>

The stories of Norma’s and the twelve practioners demonstrate the rediscovery that Carter calls for. The Fresh Expressions Team is actively encouraging fresh expressions to be disciple making communities. Disciple making *is* being taken seriously and the stories emerging are of great value for other fresh expressions and the wider church. When I present learning from fresh expression to those in established churches they are quick to recognize universal principles. Styles of church may change but the commission to ‘make disciples’ continues to be heard and acted upon.

---

<sup>34</sup> Croft S and Lings G, *Starting a Fresh Expression* Church House Publishing 2006

<sup>35</sup> Taken from *expressions* newspaper winter 205/06

<sup>36</sup> President of the Methodist Conference 2006/07

<sup>37</sup> Carter, Graham *Following, leading, growing*. An article in *expressions* newspaper summer 2006.

## Bibliography

### Commentaries

Barrett, C K: *International Critical Commentary Acts of the Apostles*: (Edinburgh, T&T Clark 1994)

Davies, W D and Allison, D C: *International Critical Commentary Matthew Volume III*: (Edinburgh, T&T Clark 1997)

Dunn, James: *The Acts of the Apostles*: (Epworth Peterborough 1996)

Filson, Floyd: *A Commentary on the Gospel according to St Matthew*: (London, A&C Black 1960)

Stott, John: *The Message of Acts*: (Leicester, IVP 1990)

### Other texts

Ballard, Paul and Pritchard John: *Practical theology in action*: (London, SPCK 2006)

Beit-Hallahmi and Argyle: *Religious Behaviour, Belief and Experience*: (London, Routledge, 1997)

Best, Ernest: *Disciples and Discipleship*: (Edinburgh, T&T Clark 1986)

Collinson, Sylvia Wilkey: *Making Disciples*: (Milton Keynes, Paternoster 2004)

Croft, Steven (ed): *The Future of the Parish System*: (London, Church House Publishing 2006)

Croft, Steven and Lings, George: *Starting a Fresh Expression*: (London, Church House Publishing 2006)

Drane, John: *Cultural Change and Biblical Faith*: (Carlisle, Paternoster 2000)

Drane, John: *The McDonalozation of the Church*: (London, Daton-Longman +Todd 2000)

Dunn, James: *Jesus Call to Discipleship*: (Cambridge University Press 2002)

Gallagher, Jim: *Soil for the seed*: (Great Wakering, McCrimmons 2001)

Gibbs, Eddie and Bolger Ryan: *Emerging Churches*: (London, SPCK 2006)

Gill, Robin: *Churchgoing and Christian Ethics*: (Cambridge University Press 1999)

Graham Elaine, Walton, Heather and Ward, Frances: *Theological Reflection: Methods*: (London, SCM 2005)

Greene, Mark and Cotterell, Tracy (eds): *let my people grow: making disciples who make a difference in today's world*: (Milton Keynes, Authentic Media 2006)

Greene, Mark and Cotterell Tracy *Imagine: Let My People Grow*: (Milton Keynes, Authentic Media 2005)

Hirsch, Alan: *The Forgotten Ways*: (Brazos 2006)

Mission Shaped Church (London, Church House Publishing 2004)

Robinson, Martin: *Planting Mission-Shaped Churches today*: (Abingdon, Monarch 2006)

Stoddard, Chris and Cuthbert Nick: *church on the edge*: (Milton Keynes, Authentic Media 2006)

Singlehurst, Laurence: *Loving the Lost: The principles and practice of cell church*: (Eastbourne, Kingsway 2001)

Ward, Pete: *Liquid Church*: (Carlisle, Paternoster Press 2002)

Watson, David: *Discipleship*: (Hodder and Stoughton London 1981)

Wright, NT: *Following Jesus: biblical reflections on discipleship*: (London, SPCK 1994)

Papers, Articles, Addresses

*expressions* newspaper winter 2005/06

Carter, Graham *Following, leading, growing*. An article in *expressions* newspaper summer 2006

Croft, Steven *Jesus the Evangelist (according to Matthew)* Address to the Fellowship of Parish Evangelists, January 2007

Education for Discipleship, draft report for the Hind working group quoted in *Time to Talk of God*, a report of the Methodist Conference 2005

Fresh Expressions Prospectus Volume 2

*Share this feast* The Methodist Church 2006

Williams, Rowan *Fresh Expressions is the 'life blood of who we are*. Address to General Synod. 28<sup>th</sup> 2007. February

DVDs

*expressions:the dvd2* Chapter 9 Church House Publishing 2007

## Attachment 2

<b>Fresh Expression</b>	<b>Genre</b>	<b>Denomination</b>	<b>Leader</b>	
Blessed	Sacramental Alternative Worship	Anglican (AC*)	Simon Rundell	Gos
Church Without Walls	Emerging/Network	Anglican	Gordon Crowther	Stob
Eagles Wings	Local Mission Initiative	Anglican	Richard Priestley	Kett
Grace Church	Church Plant	Anglican	Andrew Jones	Hac
Living Hope	Church Plant	Independent	Jeremy/Joy Parkes	Duc
re:generation	Youth Congregation	Methodist	Ruth Poch	Ron
Safe Space	Missional Emerging New-Monastic Community	Anglican	Mark Berry	Telf
Sanctus 1	Emerging Church	Anglican	Ben Edson	Mar
Somewhere Else	Emerging Church	Methodist	Barbara Glasson	Liv
Vine	Youth Congregation	Methodist	Jeff Reynolds	Sta
St John and St Andrew	Renewed Church/Creative Arts	Anglican (AC*)	Toby Wright	Pe
Moot	Emerging Church	Anglican (AC*)	Ian Mobsby	Lon

\* AC – Anglo Catholic



