

## **ABSTRACT**

### **MISSIONAL MOVEMENT THROUGH THE LOCAL CHURCH: APPLYING MOVEMENTAL PRINCIPLES IN A BRITISH CONTEXT**

by  
Revd. Dr. Nicholas R. Allan

The UK is at a transitional phase in the understanding and practice of the mission of the evangelical church. Why is it so hard to achieve missionary movement through the local church of western Europe? What will it take to produce a missionary movement that is able to thrive in persecution and poverty—arguably the climate into which the UK church is heading, as post-Christendom takes hold? Leaders within all evangelical church streams, especially the numerically declining denominations in the UK, have been spurred to consider seriously the necessity of shifting from inherited Christendom forms of church leadership, structure and gatherings in order to meet the new missionary task, sometimes called the ‘re-evangelization’ of the UK. There are only a few isolated examples of local movemental breakthrough in western contexts from which to learn. Since the turn of the twenty-first century, attention has been drawn to the principles and practices of rapidly multiplying church planting movements in the Global South, highlighted by key missiologists like Garrison, Addison, Watson, Trousdale, and Farrah.

The aim of the research was to understand the principles and practices that may catalyse a healthy local church to become a locale-impacting, lay-led missionary movement. It aimed to determine common factors which help and hinder movements of mission and thus to identify best practices in transitioning healthy local UK churches towards multiplying missional movement, with particular reference to Disciple Making Movement (DMM) methodology. Beginning with the biblical, theological, and

sociological significance of movement, and the movement of God in history, it took a specific interest in how, and whether, the principles and practices of contemporary DMMs in the Global South may translate sufficiently into the British church context. The primary research utilized both quantitative and qualitative methods to assess the common factors facilitating and hindering the widespread multiplication of evangelism and discipleship through a survey and interviews with 245 UK churches and leaders in winter 2023–24. The majority were evangelical/Pentecostal and operating on a ‘traditional/inherited’ model of church. A smaller proportion were micro-church, Fresh Expressions or DMM practitioners. Their practices and principles were assessed against a typology drawn from the missiologist Steve Addison’s observations of six factors which make up a movement, to evaluate the extent to which UK churches had a movemental modus operandi (Addison, *Movements*; Addison, *Pioneering*).

The project’s findings identified where churches matched or had the potential for movemental practices, and it identified the key hindrances to creating a culture of missional movement through the local church. Finally, it determined good leadership practices to transition a healthy local inherited-model church towards fostering a missional movement.

MISSIONAL MOVEMENT THROUGH THE LOCAL CHURCH: APPLYING  
MOVEMENTAL PRINCIPLES IN A BRITISH CONTEXT

A Dissertation

Presented to the Faculty of  
Asbury Theological Seminary

In Partial Fulfilment  
Of the Requirements for the Degree  
Doctor of Ministry

by

Revd. Nicholas Ralph Allan

May 2024

© 2024 Nicholas Ralph Allan

ALL RIGHTS RESERVED

## TABLE OF CONTENTS

ABSTRACT.....	
TABLE OF CONTENTS.....	iii
LIST OF TABLES.....	viii
LIST OF FIGURES.....	ix
ACKNOWLEDGEMENTS.....	x
CHAPTER 1.....	1
Overview of the Chapter.....	1
Personal Introduction.....	2
Statement of the Problem.....	6
Purpose of the Project.....	7
Research Questions.....	8
Research Question #1.....	8
Research Question #2.....	8
Research Question #3.....	8
Rationale for the Project.....	8
Missiological and Ecclesiological.....	9
Biblical & Theological.....	11
Definition of Key Terms.....	12
Delimitations.....	16
Review of Relevant Literature.....	17
Research Methodology.....	19
Type of Research.....	20
Participants.....	20
Instrumentation.....	21
Data Collection.....	22
Data Analysis.....	22
Generalizability.....	23
Project Overview.....	24
CHAPTER 2 LITERATURE REVIEW FOR THE PROJECT.....	25
Overview of the Chapter.....	25
Biblical Foundations.....	26

Old Testament.....	27
New Testament Foundations.....	44
Does God intend congregations (rather than individuals) to be missionally effective in a region?.....	61
Theological Foundations.....	63
Introduction.....	63
Trinity and <i>missio Dei</i> .....	64
Developments in Twentieth Century Missional Thinking.....	66
Missiology.....	70
Ecclesiology.....	74
Incarnation.....	78
Contextual Theology.....	81
The Challenge for the Church to be Genuinely Missional.....	86
Disciple Making Movements.....	95
Defining Movement.....	95
Disciple Making Movements (DMMs).....	99
Commonly hindrances to movemental practices in Western / UK churches.....	110
Applying the lessons of movements to the Western evangelical church.....	112
Reflections upon ecclesial practice.....	112
Social Spaces Theory.....	115
Research Design Literature.....	117
Summary of Literature Review.....	120
<b>CHAPTER 3 RESEARCH METHODOLOGY FOR THE PROJECT.....</b>	<b>123</b>
Overview of the Chapter.....	123
Nature and Purpose of the Project.....	123
Purpose Statement.....	124
Research Questions.....	124
Research Question #1.....	125
Research Question #2.....	128
Research Question #3.....	129
Ministry Context.....	129
Criteria for Selection.....	134
Description of Participants.....	136
Ethical Considerations.....	138
Instrumentation.....	139

Expert Review.....	141
Reliability & Validity of Project Design .....	142
Data Collection .....	144
Data Analysis .....	147
CHAPTER 4 EVIDENCE FOR THE PROJECT .....	150
Overview of the Chapter.....	150
Participants.....	151
Participants of Research Instrument 1 (RI1): Online Survey .....	151
Participants of Research Instrument 2 (RI2): Semi-Structured Interviews .....	157
Description of Evidence Relating to Addison’s Typology, applied to: Research	
Question #1 .....	162
Addison’s Typology: #1 Commitment to the cause .....	162
Addison’s Typology: #2 Relational connections.....	167
Addison’s Typology: #3 White-Hot Faith .....	173
Addison’s Typology: #4 Rapid Mobilization .....	179
Addison’s Typology: #5 Adaptive Methods.....	183
Addison’s Typology: #6 Apostolic Leadership Culture .....	187
Description of Evidence Relating to Addison’s Typology, applied to: Research	
Question #2 .....	189
Addison’s Typology: #1 Commitment to the Cause.....	189
Addison’s Typology: #2 Relational Connections .....	195
Addison’s Typology: #3 White Hot Faith .....	199
Addison’s Typology: #4 Rapid Mobilization .....	203
Addison’s Typology: #5 Adaptive Methods.....	206
Addison’s Typology: #6 Apostolic Leadership Culture .....	211
Description of Evidence Relating to Research Question #1 .....	212
1) A Church’s History and Shared Journey .....	212
2) Vision and Vocabulary .....	216
3) Values .....	221
4) Vehicles .....	229
5) Investing in people.....	238
Description of Evidence Relating to Research Question #2 .....	239
1) External factors.....	240
2) Internal Factors.....	244
3) Church Cultural Practices.....	247

4) People’s Preferences.....	251
Description of Evidence Relating to Research Question #3.....	255
1) Intentionality.....	255
2) Culture .....	257
3) Leadership and Leader’s Style .....	260
4) Collaboration and Empowerment.....	261
5) Innovation and Adaptability .....	263
6) Change and Change Management .....	265
Summary of Major Findings.....	268
CHAPTER 5 LEARNING REPORT FOR THE PROJECT .....	270
Overview of the Chapter.....	270
Major Findings.....	271
1. There are no UK examples of missional movement yet, and there are clearly identifiable common obstacles.....	271
2. The inherited model of church is prevalent and is a bottleneck .....	276
3. The potential for missional movement exists within existing church good-practices .....	279
4. A paradigm of hybrid-church is emerging as some embrace DMM principles and practices .....	284
5. Common practices have been identified to help transition local churches towards missional movement .....	288
Ministry Implications of the Findings.....	293
Limitations of the Study.....	294
Unexpected Observations .....	295
Lay-training was underemphasized by leaders .....	295
Low confidence and capacity in supernatural ministry .....	296
Recommendations.....	296
Recommendations for the UK Church.....	296
Recommendations for Future Research .....	302
APPENDIXES .....	303
APPENDIX A: Research Instrument 1 (RI1) Online Survey Questions.....	303
APPENDIX B: Research Instrument 2 (RI2) Interview Protocol .....	323
APPENDIX C: Informed Consent RI1 .....	325
APPENDIX D: Informed Consent RI2.....	326
APPENDIX E: Expert Reviewer Confidentiality Agreement .....	327



APPENDIX F: Expert Review request covering letter.....	328
APPENDIX G: Expert Review feedback RI1 .....	330
APPENDIX H: Expert Review feedback RI2 .....	331
WORKS CITED .....	332
WORKS CONSULTED .....	352

## LIST OF TABLES

Table 3.1: RI1 Section Two Questions Relation To Research Questions 1,2,3 And Addison’s Typology.....	126
Table 4.2 S1Q2 RI1 Survey Participants’ Age Profile .....	152
Table 4.3 S1Q4 RI1 Survey Participants’ Ethnicity .....	153
Table 4.4 S2Q5 RI1 Survey Participants’ Primary Ministry Role.....	153
Table 4.5 S2Q12 RI1 Survey Participants’ Experience Of Multiplication.....	154
Table 4.6 S2Q8 RI1 Survey Participants’ Denominational Affiliation .....	155
Table 4.7 S1Q7 RI1 Church’s Spirituality.....	155
Table 4.8 S1Q0 RI1 Church Planting Affiliation .....	156
Table 4.9 S1Q6 RI1 Churches Congregation Size.....	157
Table 4.10 S2Q11 RI1 Churches Congregation Age-Range .....	157
Table 4.11 RI2 S1Q2 Interviewees’ Age.....	158
Table 4.12 RI2 S1Q3 Interviewees’ Gender.....	158
Table 4.13 RI2 S1Q14 Interviewees’ Ethnicity.....	158
Table 4.14 RI2 S1Q5 Interviewees’ Primary Ministry Role .....	159
Table 4.15 RI2 S1Q8 Interviewees’ Church Affiliation.....	159
Table 4.16 RI2 S1Q9 Interviewees’ Church Planting Affiliation.....	160
Table 4.17 RI2 S1Q7 Interviewees’ Church Spirituality.....	160
Table 4.18 RI2 S1Q6 Interviewees’ Congregation Size.....	161
Table 4.19 RI2 S1Q11 Interviewees’ Church Age-Range.....	161
Table 4.20 S2Q17 Entry Point Of New Believers To Church.....	169
Table 4.21 S2Q17b Route For New Believers To Become Disciples .....	170
Table 4.22 Common Group Sizes Within Churches.....	171
Table 4.23 S2Q18c Church’s Corporate Prayer Culture .....	175
Table 4.24 S2Q21 Regular Teaching/training Topics Of Church .....	177
Table 4.25 S2Q1 Primary Understanding Of Discipleship Within Church.....	179
Table 4.26 S2Q34 Where Power & Authority Lie Within Church Culture.....	182
Table 4.27 S2Q17b Route For New Believers To Become Disciples .....	198
Table 4.28 S2Q18c Church’s Corporate Prayer Culture .....	201
Table 4.29 S2Q27 Most Effective Means To Pass On Expectations Of Discipleship ..	208
Table 4.30 S2Q14b A Communicated Methodology For Discipleship? .....	210
Table 4.31 S1Q1 Primary Vision And Intention Of Church .....	211
Table 4.32 S2Q5a,b,c How Often Training Is Offered In Key Topics .....	234
Table 4.33 S2Q8a,b Ministries Which Combine Compassion/evangelism.....	237
Table 4.34 S2Q42b Greatest Structural Hindrances To A Culture Of Discipleship .....	245
Table 4.35 S2Q42c Greatest Cultural Hindrances To A Culture Of Discipleship .....	250
Table 4.36 S2Q42a Greatest People Hindrances To A Culture Of Discipleship.....	253

## LIST OF FIGURES

Figure 2.1: A Paradigm Shift in Church Mindset (Farah and Hirsch).....	113
Figure 2.2: Four Social Spaces (Hall) Adapted .....	116
Figure 4.1 Geographic Location of RI1 Survey Participants.....	152
Figure 4.2 Gender of RI Survey Participants.....	152

## ACKNOWLEDGEMENTS

Thank you to my family for bearing with me and cheering me on during these three years of study. Thank you to my church and Trustees for supporting my studies, and to the various Baptist bodies who generously gave me grant finance.

Thank you to the D.Min team from CCX and Asbury for facilitating a great experience and serving the new cohort in so many ways. European church planting will be impacted for years to come as a result. Thank you my BMD legacy group for your wisdom, keeping me sane, friendships and all the banter.

**“Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus: we no longer say that we are ‘disciples’ and ‘missionaries’, but rather that we are always ‘missionary disciples’”**

**Pope Francis, 2013.**

## CHAPTER 1

### Overview of the Chapter

The UK's post-Christendom context is a challenging environment for the church. Attendance has declined significantly in the past few decades (Brierley Consultancy, "UK Church Attendance"; Church of England Data Services). By 2015 only 5% of UK citizens attended church and practiced an active Christian faith, down from 11.8% in 1980 (Faith Survey). The nation's major denominations, church streams and networks are devoting strategic focus to regenerating their existing churches and to planting new worshipping congregations which are capable of communicating the gospel to the contemporary context and contributing to the re-evangelism of the nation. The Global South currently has just under 2000 recorded church planting movements which are enabling the rapid spread of the gospel into largely unreached people-groups, and the widespread reproduction of small-group sized churches (24:14). Scholars have identified certain key characteristics which appear to enable this phenomenon. This research project addressed the opportunity for the declining evangelical church in the Global North to humbly learn from these movements.

Chapter 1 outlines the framework for researching an understanding of missional movement with reference to church planting and disciple-making movements in the Global South, and the factors in UK churches, their leaders and cultures, which may assist missional movement to occur and those which tend to inhibit it. The research sought to understand the factors which enable churches to transition from an inherited Christendom model of church towards movemental forms of church.

Chapter 1 details a rationale for the project, supported by personal experience and research. Themes and significant contributions to the literature review are identified, including the purpose statement, research questions for the project, research and participant descriptions, as well as methods for data collection and analysis. It concludes with a preview of the entire project by chapter.

### **Personal Introduction**

Part of my vocation is to cultivate and replicate a missionary movement through the local church. Since my early 20s I have been heavily involved in leadership within the evangelical local church of differing sizes, denominations and characteristics in Sheffield, UK. I was ordained a Baptist Minister in 2012.

The culture of leadership that I was raised within placed great emphasis on the missionary task of the church and sought to empower all congregants to live as disciples of Jesus seeking to integrate evangelism and mission into all contexts of everyday life, alongside personal devotion and Christian community. We set our vision upon impacting our city and region with the gospel, through conversions, by affecting cultural change according to kingdom standards, and doing good works. Over time, theological frameworks, methodologies and resources were produced that defined our church practice in Sheffield. These have spread around the western church and have helped to generate missionary movements and developments in missiology.

Churches that intentionally follow an integrated, balanced approach of ‘up’, ‘in’, ‘out’ and ‘of’ in their principles and practice can be very effective at raising missionary-minded church leaders and laity who bring significant kingdom impact into civic life (Cray 100). However, my experience has not found that local church congregations in

western environments are effective enough that their evangelism has led to significant conversions and discipleship on a city-impacting scale. Healthy local churches with a defined missionary culture have been effective in empowering individuals to live kingdom-oriented lives. The churches I have been a part of have seen many people come to faith over the past twenty-five years. Yet, in my own environments we have not yet witnessed a whole church 'getting' this kind of life to the extent that it becomes a multiplying missionary movement. I have heard accounts of this in very few western contexts, but many in the Global South, and I began to ask the question: what will it take to see the same in the average European context?

In the past decade I have been interested in the rise of movements as our world becomes increasingly globalized and integrated. I have engaged with a parallel emphasis within sections of western missiological and ecclesiological thinking, seeking to understand the elements which might foster a missionary movement. Contributors such as Steve Addison, Mike Breen, Alan Hirsch, and Ed Stetzer have clarified the foundational principles which can and do bring these about, emphasizing the empowerment of all believers from the start of their faith journey to be disciples who go on to raise new disciples of Jesus (Matt. 28:18–20). Crucial factors seem to include a high degree of intentionality, an apprenticeship model of discipleship and leadership development, and the undeniable personal cost and choice which people, and churches, must make in order to live and operate in this manner. Since around 2000, missiological interest has been growing around the principles and practices of Church Planting Movements (CPMs) and Disciple Making Movements (DMM) which are apparently very successful at generating missionary movement in developing world contexts. A small body of research and

reportage is emerging that aims to apply these principles into western developed contexts and to equip churches and Christians. I have engaged with a DMM pilot project partnering with the Baptists in our local county of Yorkshire, UK since 2019, through the of Big Life movement.

In 2015 my wife and I, with a small team, planted The Well Sheffield Baptist Church to be a new missionary church to our city, in which perhaps only 1% would be professing Christians. From the outset we had a vision and purpose of becoming a ‘resource’ church with a role beyond the traditional functions of a local church. We aimed to train, equip, and release church planters and people who might influence our city, region and the nation for the Kingdom of God. The church grew rapidly with around 50% of the church was under the age of 40. We knew that gospel movement seems possible among these generations since they are drawn to (or manipulated into) various global movements in everyday life. In 2019 we planted a second church in the city, with more in the pipeline. Yet, we did not experience a mass mobilization of every-member ministry and mission to see thousands, rather than hundreds, come to faith in our city. We observed that seekers and new converts were not being genuinely discipled by our church culture, that is, apprenticed to “Be with Jesus. Become Like Him. Do as He Did” (Comer 10). Our congregants seemed to assume that it was enough to point a seeker to the Alpha Course or to Sunday gatherings, but people were not taking responsibility personally to follow-up new joiners, and to help guide them into patterns of life which genuinely build discipleship. As a response, in 2020 we introduced a new initiative called Everyone Disciple One, based on DMM movemental principles, with the expressed aim of “encouraging Christians to take personal responsibility to be a disciple who raises



disciples” (The Well Sheffield Baptist Church). We are monitoring its steady progress of becoming part of our culture, and I believe that the UK church should adopt similar approaches if it is to move from growth by addition, to growth by multiplication.

I am passionate about church planting. There is now an agenda for church growth and church planting shared by most UK denominations and networks. I see an opportunity as numbers of larger, healthy resource-type churches spring up around the UK, of various denominational affiliations, with capacity to grow their influence and to train and bless the wider body of local churches. I also have significant frustrations about progress so far, and the direction of travel. My biggest question is how to move a local congregation beyond the traditional model of planting congregations/buildings by addition. What will it take to generate genuine missionary movement? Rapid growth may be unrealistic to expect in our increasingly post-Christian Europe, but can a local church foster multiplication, rather than addition, in raising disciples who raise disciples? Can it form networks of new churches as a result, which saturate a region with the gospel?

I believe in a ‘both/and’ expression of the church: the church gathered and dispersed, the value of attractional presence-based gatherings of church community alongside individuals taking responsibility for personal evangelism and to raise new disciples, if necessary, away from traditional ecclesial structures, if they act as a hinderance. I see the value in organized church structures, programs and staff (paid or not) who serve the purpose of discipleship and spiritual formation. Yet, in my western European context a lot about church needs to change. It is possible that DMM practices may be part of the equation if they can take root. I chose them as a partial focus to my

research, particularly since they were being piloted locally to me and by some people from within my existing congregation.

### **Statement of the Problem**

The UK is at a transitional phase in the understanding and practice of the mission of the evangelical church as it comes to terms with the steady decline of mainstream denominations (Brierley Consultancy, *UK Church Statistics 7*). It is in what commentators like Murray would now consider to be a ‘post-Christendom’ culture (*Post-Christendom*). Significant change comes slowly to institutions, and the vestiges of Christendom in Britain run deep through the forms and practices of church. Church buildings dominate the skyline and the ecclesial imagination—approximately 38,000 remain in existence (National Churches Trust). Thus, it is unreasonable to suggest that congregations gathering in buildings will not continue to be a feature in the UK for decades to come. Consolidation has occurred so that every city now has larger sized churches of various affiliations which are different from purely local-focused or parish churches. They draw congregants from a wide geographic area and are often ethnically and demographically diverse. They operate like a resource hub, gathering and raising mission-minded leaders, cultivating momentum for evangelism and church planting. Some significant resource is being directed towards church planting in the UK at present (*NCPN Scoping*). Alongside this, a mixed-ecology of church has developed including variants of Fresh Expressions and, most recently, a small but growing interest in micro-church (Müller). However, conversion growth is slow and occurs by attraction and addition, not dispersed multiplication which is the movemental manner reported in CPMs

and DMMs of the Global South, whereby disciples are trained to raise new disciples, who in turn will continue the trend (Matt 28.18–20).

Why is it so hard to achieve missionary movement through the local church of western Europe? What are the opportunities and obstacles in the contemporary evangelical church? Can the principles and practices of CPMs and DMMs inform Western ecclesiology, missiology and praxis? Having studied them, scholars such as Garrison (*Church Planting Movements*), Trousdale et al. (*The Kingdom Unleashed*), Watson and Watson (*Contagious Disciple-Making*) suggest it will require the mobilization of the vast majority of Christians in a local church towards personal discipleship that includes a focus upon evangelism and a commitment to discipleship and follow-up of new believers. They also question whether Western churches are willing or equipped to operate in this way. There are a few North American examples of churches who have implemented DMM principles and experienced local movemental breakthrough (Sanders, *Underground Church*; Ford et al.).

This research addressed the principles and practices that may catalyse a healthy local church to becoming a locale-impacting lay-led missionary movement. The research had specific interest in how and whether Disciple Making Movement (DMM) principles translate sufficiently into the British context.

### **Purpose of the Project**

The purpose of the research was to identify best practices in transitioning healthy local UK churches towards multiplying missional movement, with particular reference to Disciple Making Movement methodology.

## **Research Questions**

### **Research Question #1**

What common practices do practitioners identify in the UK as foundational in creating a culture of missional movement through a local church?

### **Research Question #2**

What common obstacles do practitioners identify in the UK which inhibit a culture of missional movement through a local church?

### **Research Question #3**

What are the best practices for successfully transitioning churches towards the culture and practice of missional movement in the UK?

## **Rationale for the Project**

The rationale for this project is the desire to understand how and whether a healthy local church in the UK can foster the rapid multiplication of disciples who raise new disciples, and so spread its missional influence to a whole region. The UK church is in decline, outside of a handful of vibrant free or BAME (Black, Asian and Minority Ethnic-led) churches and a number of Anglican Resource Churches, bringing a fresh impetus for evangelism in the power of the Spirit (Thorpe, *Resource Churches*; NCPN *Scoping*). The opportunities seem to lie, therefore, in reviving the missional culture and impact of the local church. There is an opportunity to harness best practices from contemporary Christian movements experiencing rapidly reproducing growth in discipleship as well as to learn the lessons of the history of Christian movements in order to bring some level of reformation to the church and work towards the re-evangelization of the nation.

Since the turn of the twenty-first century, there has been a gradual encouragement and acceptance in the UK of ‘new forms of church’ typically with the purpose of contextual evangelism and the formation of new worshipping communities through conversion growth. However, while they have received official endorsement, initiatives like the Fresh Expressions movement remain small-scale and have tended to occur on the fringes of the mainstream denominations. For example, they were recorded in only seventeen percent of Anglican churches in 2022 (Church of England Data Services 8). In the past decade the UK’s most influential denomination has given revitalization and church planting a far greater emphasis, by releasing millions of pounds of ‘Strategic Development’ funding and denoting certain clergy and churches as Resource Churches (The Church of England; Thorpe, *Resource Churches* 9). In addition, in 2019 its General Synod made a commitment over the following decade to raising 6,000 lay and ordained pioneer ministers. They sought every parish to join a new “movement forming new disciples and new congregations through a contextual approach to mission with the unreached in their community” (General Synod of the Church of England, *GS 2142*). Most major church networks now have church planting or revitalization plans encompassing a mixed-ecology of models and methods (*NCPN Scoping*).

### **Missiological and Ecclesiological**

“To participate in mission is to participate in the movement of God’s love toward people, since God is a fountain of sending love” (Bosch 389–90). The movement of God is a missional movement. It is rooted in the *missio Dei*, the sending love of the Trinity towards creation and humanity. Jesus sent his disciples into all the world (John 20.21) to carry the mission of God to all people groups and to participate in the redemption of

creation (Rom. 8.19; Rev. 22.1-3). It is the responsibility of Christians to become active, intentional disciples of Jesus in their whole lives (Matt. 28.18–20). It follows that the churches which are formed in response are intended to grow and multiply, being designed as a reflection of, and participation in, the Trinity. The great commission calls for discipling of all ethnos—all distinct people-groups on the planet—which requires the movement of the gospel beyond its present boundaries. The New Testament and early church grew rapidly within unchristianised host cultures through the fervour of lay evangelism, and it was sustained by the planting of many small-scale churches.

If a local church is healthy, it will grow with new disciples. The purpose and action of the church is rooted in the biblical missional imperative which suggests that healthy growing churches ought to aim and achieve not just growth through gentle addition but the multiplication of disciples. There is evidence of this amongst new converts in the contemporary CPMs of the Global South. It is important to note that their cultures and pre-Christian contexts are very different from the UK's, and such rapid multiplication is arguably aided by particular sociological factors like the more communal nature of their societies which are built upon strong networks of extended family (Hopkins, *Miraculous*).

Movements are a contemporary sociological phenomenon. Western society is increasingly connected by social networks which transcend local geography. The idea of a person connecting to a local parish church in the UK seems almost irrelevant to the majority of the population, but it is not so with the idea of connecting to a highly contagious cause. Jesus began the greatest people movement the world will ever see. In the past two hundred and fifty years, the UK has experienced a number of rapidly

growing Christian movements of missionary discipleship, from the Methodists to the New Church and House Church movements of the late twentieth century. Each has impacted society and left a positive deposit in the nation's ecclesial heritage (Hempton; Turnbull; Bevins, *Marks of a Movement*; Brierley). Today, the majority of the UK church has lost some key aspects of the movemental side to Christianity, but it has the opportunity to recover them, in the face of great challenges.

### **Biblical & Theological**

One of the Bible's overarching themes beginning in Genesis and flowing through to Revelation is the movement of God, sometimes referred to as the *motus Dei*. The movement of God is at the heart of the biblical witness, and its theological basis in the doctrine of the Trinity is foundational for how the people of God, the new covenant church, must understand herself and her purpose.

The movement of God the Trinity towards each other in perichoresis flows into God's loving interaction with creation and humanity, which is always "good" (Gen. 1.31). The Old Testament narrative sets an expectation of fruitfulness, reproduction, and the spread of the people of God for the benefit and blessing of the whole of creation (Lings 39–42; C. J. H. Wright 209). The New Testament sees the expansion of the covenantal promises of God through the Jews to the Gentiles, inaugurated in "Christ's mission to Israel for the world" and continued in the mission of the church, the new people of God (Wax). Jesus is depicted as beginning a movement of evangelism in the power of the Spirit (Luke 10) and passing on the commission to his followers to do the same following his resurrection and ascension (Matt. 28). The book of Acts in particular, and certain epistles, outline the rapid spread of the gospel through the empowering

presence of God through his Spirit, and the catalysing witness of key apostles. Apostles like Paul, Peter, Barnabas and Philip are instrumental in sowing the seeds of this new covenant movement (McGinnis, Keller). Centres of evangelism, church planting and training are established in key cities in the Roman empire including Antioch of Syria (Acts 11.26), Ephesus (Acts 19, 20.17-38) and Corinth (Acts 18.1-11) through which ministry the gospel is reported to have spread throughout the surrounding province of Acacia in southern Greece (Acts 18.27-28; Rom. 16.1-2; 2 Cor. 1.1). These centres led to regional saturation of the gospel (Acts 13.49) and multiple small ecclesial communities being planted, typically through the oikos networks and homes of new converts (1 Cor. 16.1; 2 Tim. 4.19). It set an example for the Church to mirror, with differing results, in the centuries that have followed.

### **Definition of Key Terms**

**Britain / U.K.**—the political union and geographic position of the nations of England, Wales, Scotland, Northern Ireland

**BAME churches**—Black, Asian and Minority Ethnic-led/influenced churches.

**Church**—inherited forms of gathered church with a recognizable leadership, congregation and some form of governing document. Also, missional groups and/or disciple-making groups of any size which intentionally seek to operate as a community of faith and are typically distinct from their sending or origin church, whether or not they are independent.

**Church planting**—the establishment of a new community of Christian believers, which bears the ecclesial minimum of ‘up’, ‘in’, ‘out’ to which the influential *Mission Shaped Church* report of 2004 added a fourth dimension ‘of’ (Cray 99). This takes



various forms, depending upon context and whether those establishing it are seeking to replicate an existing model. The definition excludes the revitalization of pre-existing churches/congregations.

**Church Planting Movement (CPM)**—“a rapid and multiplicative increase of indigenous churches planting churches within a given people group or population segment” (Garrison 21). This indigenous-led church multiplication occurs in the Global South, often on the fringes of institutional denominational church structures. They emphasize the significance of cultural and contextual relevance to the gospel and ecclesiology and can look and feel quite different to traditional Western church as a result.

**Disciple Making Movements (DMMs)**—church planting movements which have developed through a strong emphasis on making and multiplying disciples. They hold to common, though not prescriptive methodologies (Farah, “Movemental Ecclesiology”). This includes the intentional use of small-scale accountable groups as incubators for obedience-based biblical discipleship and a set of simple, reproducible methods for personal discipleship and evangelism such as the Three-Thirds method, and the Discovery Bible Study.

**Discipleship**—The intentional following of Jesus like an apprentice so that over time and experience one takes on some Godly characteristics. John Mark Comer defines discipleship as the process whereby a Christian learns to “Be with Jesus. Become Like Him. Do as He Did” (10).

**Global North**—nations with high levels of economic and industrial development, typically located to the north of less industrialized nations

**Global South**—countries with relatively low economic development located in the Southern Hemisphere, in such regions as Africa, Latin America, parts of Asia, and the Pacific

**Inherited forms of church**—established or traditional expressions of Christian worship and community that have been passed down through generations, including denominational and congregational structures and liturgical practices. In the UK, this is typified by the local/parish church and vicar/minister leading an attractional form of church, typified by Sunday worship and mid-week ‘small groups’.

**Micro-church**—an intentionally simple church structure that exists autonomously. Volunteer-led and informal in style, they are often strongly bonded as a community, that is typically between 5–40 people. They exhibit the ecclesial minimum of worship and community, and they are highly focused on incarnational missional outreach.

**Missio Dei**—a Latin phrase that translates to “the mission of God.” A key term within theology and missiology.

**Missional**—an approach that emphasizes the central mission or purpose of the Church to actively participate in God’s mission of redemption and transformation in the world. It indicates a move beyond an inward focus on maintenance and institutional concerns towards intentional engagement with society in evangelism, service, and in seeking transformation.

**Motus Dei**—a Latin phrase that translates to “the movement of God.”

**Movements**—collective actions undertaken by groups of individuals aiming to bring about social, political, or cultural change. Examples of social movements include

civil rights movements, environmental movements, labour movements, feminist movements, LGBTQ+ rights movements, and many others.

**Movemental**—possessing the qualities or attributes associated with a movement.

In a church context: an initiative which is structured or led in such a manner that it could, and in unhindered circumstances would, lead to the core attributes being easily comprehended and multiplied by its adherents. Thus, leading in a movemental fashion means that a church leader creates a culture or initiative which has the purpose and possibility of movement at their heart.

**Multiplication**—the difference in Christian discipleship between addition (the process of adding individual disciples to the existing body of believers) and multiplication (creating a culture of disciples-who-make-disciples), which holds the potential for exponential growth.

**Oikos**—Greek term οἶκος referring to ‘household’. The oikos was the unit of people into which Paul in his New Testament missionary journeys most commonly planted the gospel (Rom. 16.5). In Roman times an oikos was an economic and social unit of perhaps 20–50 people of extended family/slaves typically revolving around a ‘bread-winner’ at the centre. Contemporary missiologists use the term to describe a similar sociological unit in the Global South, and the manufactured unit in the missional church of the Global North, such as a Missional Community (Breen, *Leading Kingdom Movements* 121–30).

**Organic**—In the context of Christian missiology, the term refers to a relational, grassroots, and naturally occurring growth and expression of the Church which emerges

bottom-up from within a community or context, rather than being hierarchically imposed. Neil Cole has written extensively about Organic Church (Cole).

**Post-Christendom**—refers to the contemporary social and cultural context of Europe in which Christianity no longer holds a privileged or dominant position in society but is becoming increasingly marginalized. “It does not only have descriptive value, but it can also serve as a heuristic lens through which to view the emerging cultural landscape in (Western) Europe” which is experiencing “the fragmentation of culture in the West” (Paas, “Post-Christian” 14–15).

**Resource Church**—“Church of England parish churches that are designated as ‘resource churches’ by their bishops and work strategically with them to minister beyond their parish to their city or town, revitalising other parishes or planting new churches, developing ministry resources for the city and diocese, developing leaders for the wider church, including ordinands (training to be clergy), and using their facilities and resources generously to benefit the wider church” (Thorpe, *City Centre Resource Churches* 8).

### **Delimitations**

The focus of this study was upon church leaders in the UK. The aim of the research was to understand the practices that contribute to creating a culture of missional movement through a local church and the common obstacles. Furthermore, it was to understand the leadership principles and practices that can contribute to transitioning a church from an inherited mode towards fostering a missional movement.

Participants were required to be over 18 years old and the primary minister or overseer of a church in the UK. This included small-scale communities of faith, recent

church plants, and groups with outreach and discipleship as their primary aim. There was no specific limitation upon gender, age, geographical location, or whether leaders were lay or ordained. The pool of those invited to participate had a balanced geographic spread, including conurbations and rural locations. Invitations were extended mostly to those churches or leaders identifying as Evangelical or Pentecostal. The majority operated to an inherited model of church. A smaller proportion of invitations were to those leaders committed to DMM or micro-church principles and practice. Some emphasis in selecting the churches was given to those of Black Asian and Ethnic Minority (BAME) make-up. This was done in part to achieve a balanced picture that accurately reflects the current make-up of the UK church as well as because several of these churches are very large in comparison to the average UK church congregation and engage in intentional church planting. Thus, the researcher expected there to be important observations from this sample. Since the researcher is from the Baptist background, the sample included a relatively high proportion of Baptist churches, at around 33 percent. No Methodist or Catholic churches were invited to participate.

### **Review of Relevant Literature**

This project consulted a variety of literature to consider biblical, theological, historical and sociological perspectives on movement, as well as accounts and analysis of contemporary disciple-making movements around the world. Texts included the Old and New Testaments, biblical commentaries, and various scholarly books and articles. Key Old Testament biblical contributions came from Deryck Sheriffs and Eckhard Schnabel with New Testament contributions from Charles Scobie, Michael Stroope, and regarding the book of Acts, Bob Hopkins, Steve Addison and Daniel McGinnis. A number of key

British evangelical scholars were instrumental in both the biblical and theological analysis, including George Lings, Christopher Wright and Richard Bauckham.

David Bosch and Miroslav Volf were foundational theologians for summarizing a Trinitarian basis to theology and missiology, as were certain writers on the Western 'Missional Church' who address issues like church growth, reproduction and mobilizing laity, such as Lesslie Newbigin, Alan Hirsch and Craig Van Gelder from a North American perspective. Key insights came from contemporary British practitioners and researchers in mission: George Lings and Trevor Hutton, and particularly Michael Moynagh and Stuart Murray writing from the perspective of newer forms of church and the Fresh Expressions or pioneer initiatives.

Analysis of historical movements of mission was informed by the foundational work of Rodney Stark and Alan Kreider looking at the early centuries of the church, and more recent analysis historical and sociological insight from Tom Holland, Rolland Allen, Winfield Bevins on the Methodist movement, and Gregg Okesson, alongside various scholars unpacking the twentieth century discipline of Social Movement Studies.

The latter section of the Literature Review investigates the recent phenomena of Church Planting Movements (CPMs) and the sub-set of Disciple Making Movements (DMMs). Experts like Warrick Farrah (pseudonym), David Garrison, Craig Ott, and Jerry Trousdale present a mixture of principles, practices, first-hand accounts and some theological reflection, mostly from past 10 years. They reflect on missionary movemental progress in Global South settings and how it can/might be applied into Western contexts. Perspectives from contemporary practitioners in North America experimenting with the implementation of movemental principles in local churches came from the collaboration

of Lance Ford with Rob Wegner, plus Brian Sanders' work of assessing the application of DMM principles. Contemporary analysis of Steve Addison in presenting the six common factors which enable missional movements formed the basis of the research typology (see Chapter 3). Finally, the works of David Morgan and Tim Sensing guided the research design.

### **Research Methodology**

This project utilized both quantitative and qualitative methods to assess the common factors facilitating and hindering the widespread multiplication of evangelism and discipleship through typical local churches in the UK. The project relied on a triangulated method of an extensive online survey (RI1) followed by semi-structured interviews with a smaller sub-section of church leader respondents (RI2) alongside the literature review. These church leaders led churches or church plants of various sizes, type and denominational affiliation in the UK, and the research was conducted during the winter of 2023.

The interviews were conducted to gain qualitative data about the practices and leadership perspectives which contributed to the church's good practice. Participants of the survey were selected based on criteria in their responses which indicated that they were operating in a movemental fashion. Twenty-nine people were selected and invited to participate; twenty-one people responded and were interviewed. The interviews were semi-structured and based upon six core questions. The responses and interviews were then assessed to understand if there were common factors of church practice, or leadership practice, that clearly contributed to good practice, or were common hindrances, from which the wider church in the UK can learn and benefit.

## **Type of Research**

The research was a pre-intervention study. It utilized a mixed method approach which combined quantitative and qualitative data. Data collection was by online survey and by interview.

## **Participants**

This project researched the practices and experiences of people in the position of a church senior leader in a variety of churches in the UK. Participants were selected on the basis of the church they led. Churches selected included those operating on a traditional model with a minister/priest and a building or parish, with a gathered congregation and typically worship services on Sundays. Other churches researched included recent church plants, or church re-vitalizations, and Fresh Expressions which were operating as unique entities, at least somewhat distinct from their sending church. Practitioners of Disciple Making Movements (DMM) techniques, and/or leaders of distinguishable micro-churches were also invited to participate.

The churches were chosen based on internet research, advice from denominational oversight bodies such as diocese or regional associations, and word of mouth recommendations from UK church and network leaders. Larger churches were prioritized in the expectation that they tend to exhibit practices which have led to growth in attendance and may typically also have discipleship and evangelism programs in place. Anglican Resource Churches were prioritized to see how their stated aim of multiplication was being borne out in their practices. Baptist churches were prioritized because the project research is from the Baptist denomination. However, numbers of smaller churches were also included in the study, not least because anecdotal



observations claim that smaller churches typically grow faster by conversion growth than larger ones (The Gregory Centre for Church Multiplication).

The RI1 survey was directly requested of c.1850 church leaders, and indirectly via Facebook posts to several hundred more. 245 leaders responded and completed the survey. The church leaders who responded were mostly men and some women, both lay and ordained within their denomination or network, from a variety of ethnic backgrounds, of a variety of ages. There was a good spread of different Christian traditions represented, including a deliberate invitation to hear the experiences and practices of some BAME church leaders, not least because their churches are some of the fastest growing in the UK at this time (Hayward).

### **Instrumentation**

Two instruments were designed by the researcher for this project. Research Instrument one (RI1) was an online survey of church leaders, asking a total of seventy-six questions. It was designed around a critically established typology drawn from the work of Steve Addison, which identifies six common contributory factors in CPMs around the world (Addison, *Movements*; Addison, *Pioneering*). This was not made clear to participants to avoid the possibility of biased responses. It included some demographic data to enable a thick analysis of the data collected. It included some opportunities for open-ended answers in order to give space for practitioners to reflect on their experience and practices, and to return qualitative as well as quantitative data (see Appendix A).

Research Instrument two (RI2) was a semi-structured interview designed to enable expert practitioners to reflect upon the three research questions which underpin this study. Based around eleven potential questions, the interviews explored common

practices that helped and inhibited creating a culture of missional movement through their church context, and the leadership styles, practices and principles were most important in transitioning their church towards the culture and practice of missional movement (see Appendix B).

### **Data Collection**

Data collection was undertaken in two ways. Firstly, an invitation to participate in RI1 was emailed to a pre-selected list in October-November 2023. A link to the online survey was included, which required its own confirmation of informed consent. The survey was open for completion for two and a half months. The online platform Jotform was used, which automatically collated the data and stored it securely in the cloud. Secondly, the semi-structured interviews (RI2) took place in January 2024 with twenty-one people over the Zoom online video platform which was integrated with the Grain AI plug-in which automatically transcribed the meetings. The interviewees each signed electronic consent letters. These interview calls typically lasted about one hour and were recorded and stored, along with the transcripts, securely in the cloud.

### **Data Analysis**

Data from RI1 was exported from the online platform and analysed using Microsoft Excel to identify correlations, trends and potential dissonance. Of interest was whether there were clearly identifiable factors, for example, in a respondent's denomination, ethnicity or size and type of church, which greatly impacted their responses in comparison to others. Transcripts of RI2 interviews were reviewed using textual analysis, scrutinizing for consonance and dissonance in the responses. Repeated or patterns of words and themes for noted for their significance.

The two methods of analysis, one largely quantitative (RI1) and one qualitative (RI2), were complementary in building a fuller understanding of the research. By cross-referencing individual church leader's survey responses with their interviews, the research was able to achieve a thicker analysis of the research.

### **Generalizability**

The methodology and findings of this research are of widespread validity and generalizability. The topic of finding best practices within local church congregations to achieve multiplying Christian conversions and disciple-making is a key question for most church leaders. The observations drawn from the Literature Review include the experiences of rapidly multiplying CPMs and DMMs in the Global South. This research project contributes to the body of existing research and practical experimentation from missional-minded churches in the Global North who are intent upon transitioning their post-Christendom churches towards fruitful missional movement. Thus, this research tackles some key issues about learning from the experience of the church in non-Western contexts and how feasible it is to apply them in the Global North. It is applicable beyond the UK, to most Western post-Christian contexts which are struggling to come to terms with the attendance decline of mainstream churches.

This research was designed to gather data that will inform the future practice of the church in the UK. Since the research included a variety of evangelical denominations and networks, its findings should be widely transferable to those UK churches and church leaders seeking to multiply the kingdom through the local church. An exception might be the Catholic church in the UK, who were not invited to participate and do not have any significant program of church planting underway at this time.

## **Project Overview**

This project aimed to determine common factors which help and hinder movements of mission and thus to identify best practices in transitioning healthy local UK churches towards multiplying missional movement, with particular reference to Disciple Making Movement methodology.

Chapter 2 reviews the relevant literature regarding the biblical and theological themes of movement, some sociological and historical analysis of Christian movements, and scholars' observations about what helps and hinders contemporary Church Planting Movements of mission in the Global South. Chapter 3 outlines the project's research methodology in detail, the subjects of the research, and the process of data-collection. Chapter 4 is a presentation of the research data collected. Chapter 5 offers the major findings of this study with recommendations for good practice in the future.

## CHAPTER 2

### LITERATURE REVIEW FOR THE PROJECT

#### Overview of the Chapter

The goal of this research was to understand some of the key principles and practices which underlie movements of Christian disciple-making, and to investigate whether they presently exist or may reasonably be introduced into the culture and practices of the UK evangelical church to help transition healthy local churches towards becoming missional movements which may impact their regions.

This chapter is a review of the literature relevant to movemental principles and practices. It begins with a consideration of the biblical understanding of the movement of God and the *missio Dei*. In the Old Testament (OT) this is closely tied to the creation and exodus narratives, and to the concept of covenant blessing for the sake of Israel and, ultimately, for the benefit of all nations. The New Testament (NT) segment first illustrates a continuity and development of certain themes within the OT, then it considers the motif of organic multiplication in the gospels, followed by lengthy treatment of missional movement and discipleship-reproduction in the book of Acts. The second section of the chapter looks at theological foundations, emphasizing the implication of trinitarian relationality, the incarnation and human participation in the movement of God. It assesses a missiological response as the natural progression from the sending nature of God to the sent nature of the church. The ecclesiological response is outlined as the church engaging in its innate ‘missional-incarnational impulse’ in response to the nature of God, which is contextual theology in action (Hirsch 129). The section explores the challenge before the post-Christendom UK church to be truly

missional—to understand and be responsive to its local contexts. It concludes with offering four steps towards a theology of movement. The third section of the chapter considers people movements from a sociological perspective and the movemental spread of Christianity in the early centuries of the church. Its focus is a review of the literature recounting the contemporary phenomena of Church Planting Movements in the Global South, with a particular focus upon Disciple Making Movements (DMM). The principles and practices of DMM form the foundation of the primary research conducted for this project. Scholars' assessment of the key factors behind the growth of DMMs is presented and critiqued from the perspective of how and whether they may be transferable into the cultural, sociological and ecclesial conditions of the UK.

### **Biblical Foundations**

Movement is one of the key motifs in the biblical narrative. Its understanding begins with a treatment of *missio Dei*, the missional nature of God, which defines the purpose of the people of God through the ages. Running throughout the Old Testament (OT) narrative is an expectation, set by YHWH, of fruitfulness, reproduction, and the spread of the people of God for the benefit and blessing of the whole of creation. This is the movement motif, or in the Latin phrase recently proposed by Warrick Farrah, the *motus Dei* (Farah, "DMM and Mission"). It offers a biblical hermeneutic framework within which some scholars ground an understanding of the roots and motivation for the contemporary practice of evangelism and the formation of new Christian communities, including church planting.

## Old Testament

The movement motif sees God call a chosen people into covenant, fundamental to which is establishing the practice of the communal worship of YHWH in specific places and occasions. This is a forerunner of the apostolic function which emerged amongst the New Testament church of establishing multiple new covenant communities for the worship and proclamation of Jesus the Messiah as God. The People of God who become established in the Promised Land as the nation of Israel are not permitted to become static; they are swept into a continual narrative of movement at YHWH's behest. The great Exodus does not merely save the Hebrews from slavery. It demonstrates the power of God to the surrounding national powers. The newly formed nation of Israel interacts with those nations which surround it, in battle or trade, always for the display of God's splendour (Isa. 43.7, 61.3). During their period of exile, the Israelites continue to establish ways to worship YHWH regardless of their geographic location because their identity is so strong as the People of God. The return from exile, a major event in Jewish history, is also heralded by the prophets as ultimately being of benefit to all nations. Throughout the OT narrative therefore, the establishment of God's people is for the enjoyment of God's creation blessing and his promise to "increase you a thousand times" (Deut. 1.10–11). All the while, they carry the mandate, unfulfilled in the OT histories, that the intent of their blessing is also that "all peoples on earth will be blessed through you" (Gen. 12.3).

### **Mission and Church Planting as a Concept in the OT?**

This literature review will present the view that the *missio Dei* means that multiplication is at the heart and intention of God's action on earth and is to be evidenced through the actions of his people. In modern times, it would follow that this is a basis for church planting. Scholars tend to agree that some principles, but not normative practices or rules, may be drawn from the OT narrative in relation to mission and church planting (Keller 355). There are no direct mentions of church planting in the Old Testament. Murray argues that the narrative does not provide a specific framework for church planting, neither does it provide models which may apply directly to church planting; it only offers broad "perspectives" (Murray, *Church Planting* 63).

Stroope summarizes three broad positions which scholars hold around the concept of mission within the Old Testament (74–81). The dominant position, held by the likes of Bosch and Christopher Wright, is that mission, in the sense of carrying the salvation of God to gentile peoples outside of YHWH's covenants, is absent for Israel and may not be explicitly not found in the Old Testament. The understanding for mission is there in the sense that Israel believed in the universal nature of their religion but not in the practice. A minority of scholars, including the influential Walter Kaiser and Harnack, make the case that mission and missionaries are intrinsic throughout the Old Testament, linked through themes such as election and the universality of YHWH's covenant blessing. Thus, the story of Israel is framed in a deliberately missional manner amongst 'the nations'. The third position held by certain commentators is that mission is merely a theological concept in the Old Testament and not an action, in the sense that God is in the Old Testament and God is missional. Stroope finds this particularly problematic.



Nevertheless, we must be cautious and careful, he says, in imposing contemporary notions of mission upon the Old Testament. “Mission, as a rhetorical device, improperly controls interpretation and communicates more than the Old Testament text intends” (Stroope 81).

There now follows a consideration of the motif of movement and the mission of God in specific sections of the Old Testament, beginning with the creation narratives of Genesis.

### *Genesis*

The book of Genesis sets the framework for a biblical and theological understanding of what can be called the *motus Dei*, the movement of God towards His people and His creation. The creation narratives are closely followed by a depiction of covenantal relationship between God and humanity. These form the basis for the kind of lifestyle which the entire biblical narrative depicts as the right way to live, as a response of faith in the character and action of God. It is a pilgrim journey. It is set upon movement in reflection of the nature of God in whose image humanity is created. Notwithstanding legitimate questions of hermeneutical method and distance, Genesis sets the foundations for several significant themes which are threaded through the rest of the OT, such as the *missio Dei*, which relate directly and indirectly to some aspects of church planting.

### *Creation Narratives*

A key motif in Genesis is that of creation, as God through His Spirit brings creative order into a state of chaos (Goldingay 9). The narrative is a fast-paced journey as God creates the heavens and the earth, setting planet earth on a course of rapid

establishment and continual development (Gen. 1.1). His command to the creatures and land to “be fruitful and multiply” (1.22) is categorically good (1.25). It is extended to humanity, the element of creation explicitly made in His own image (1.7–28) whom He blesses for this purpose. These good characteristics are always meant to lead to multiplication and fruitfulness.

Creation itself is endowed by God with the capacity to reproduce (1.11). Indeed, this is its core being and purpose. For Christopher Wright, “to be human is to have a purposeful role in God’s creation” (65). All living things, by their definition, are designed and intended to reproduce. Without that capacity, there is no future for life in any form. Lings identifies this capacity as being much more than mere biology; it “is a blessing and a calling” (39). Thus, humanity partners with God’s intention, because it shares God’s image towards good, fruitful reproduction. God’s interactions with Adam and Eve are archetypal, indicating what God always willed: people’s unfettered enjoyment and worship of God through our actions and intent (Gen. 2.8–9). As His people, humanity is intended to be in close, dependent relationship upon God. In the earliest chapters of the Bible, the *missio Dei* starts to emerge. From the mission of God flows the mission for humanity.

#### *Covenant People of God*

The Genesis narrative introduces covenant as the primary means by which YHWH establishes an original capacity for loving relationship with humanity and how He intends to maintain and redeem it despite the impact of humanity’s sin (Gen. 3.22–24). In the four principal Old Testament covenants YHWH establishes His promises with Noah, Abraham, Moses, and David with various caveats. His people strive to keep them,

yet frequently break these covenants by their iniquity. The narrative of the New Testament demonstrates how Jesus perfectly fulfils the demands and promises in each covenant, and He inaugurates a new covenant which calls the new people of God, Jew and Gentile, to carry the blessing and promises of God to the whole world through the power of the resurrected Christ's Spirit within us. Covenant is a divine relational rescue package; it is also the means by which the goodness of God, established in and through creation, is carried into all of humanity. It is the means for the movement of God centrifugally from the land of Ur (Gen. 11.31) to the ends of the earth (Acts 1.8).

God's first covenant promise is to Noah and all of His living creation. It represents a vast movement and displacement of all living creatures at the hand of God and towards the ultimate purposes of God into an ark until it lands on the mountains of Ararat (Gen. 8.4). It is a repetition and reinstatement of His original creation mandate of blessing for the purpose of increase and right dominion over the earth: "for in the image of God has God made mankind. As for you, be fruitful and increase in number; multiply on the earth and increase upon it" (Gen. 9.6b-7).

God's second intervention comes to Abram, whom He promises to bless by establishing infinite descendants who will become a people for Himself, in possession of a specific land (Gen. 17.7-8). It is one of the bible's central narratives, setting the foundation for theological concepts which are key to an understanding of movement and later church planting such as election, inheritance, and the idea of there being a people of God. The principle of movement is repeated as a foundational motif by God prophesying that this burgeoning nation will remain on the move. They will be a nomadic, unsettled people for generations, who rely on the hand of God to deliver them finally to the land of

promise (15.12–16). It is necessary for people to leave a place in order to receive their promise, as Abram uproots his family from “Ur in the land of the Chaldeans” (11.31) into Canaan, via a sojourn in Egypt (12.10–13.1). Similarly, Abram’s descendants in Egypt will be required to uproot themselves, in obedience to the voice of God, in an exodus movement (Exod. 12.31–42).

The blessing which God promises to Abram is a missiological blessing. It will extend through him to all the peoples of the earth (Gen. 12.2–3). Abram will “be the father of many nations” (17.4). It repeats the intent stated in the creation accounts that the mission of God is for all of God’s creation. A covenant is about partnership to reach a common goal. Abram’s descendants, by participating in the nature of God and becoming the people of God, are to participate in the movemental, missional purpose of God to bless the whole earth. “Blessings must include at least the concept of multiplication, spreading, filling and abundance” (C. J. H. Wright 209). As Wright observes, there is a universal blessing to the nations which is amplified through Abraham’s name change (204).

In his thesis for reproducing churches, Lings argues that there is a biblical narrative which highlights creation as having the capacity and calling to reproduce for the sake of mission. It is underpinned by covenant, and so it follows that doctrinally “election is for mission” (47). The people of God were to multiply for the sake of the whole world. “Only by reproduction can such proper dominion be achieved. From the start, God’s human community is to reproduce as part of fulfilling the divine purpose. The Church is one receiver of this inheritance” (42).

### *Particularity and Universality*

In the OT narrative are a number of key theological principles which relate to the purposes of God's people, to movement and potentially to how we might understand church planting today. They are brought to a more complete understanding as the implications of the various covenants unfold and are reinterpreted in light of Jesus in the New Testament.

Bauckham demonstrates that in the biblical narrative there is movement from the particular to the universal. The covenants unfold to show the place of God's people within this movement, "an identity whose God-given dynamic we commonly sum up in the word 'mission'" (*Bible and Mission* 13). The *missio Dei* is initially revealed and shared with a particular few, represented by the likes of Abraham, Moses and David. But for C. J. H. Wright, "the election of Israel is instrumental, not an end in itself" (26). The people of God gradually become the instrument through which the blessing of God is to be universally enjoyed. What moves them outwards is the revelation that the same YHWH who chose Israel has a universal sovereignty and providence which finds some expression in Old Testament kingship, and its fulfilment in the New Testament inauguration of the kingdom of God (263).

### **The Exodus**

God's covenant promise that Abraham would become a great nation (Gen. 12.2) begins its fulfilment some generations later through the great exodus of the Hebrew people (Exod. 1.6–7). The earlier promise to give the particular land of Canaan to a particular people (Gen. 15.18; 26.3; 35.12) comes to a climax through the dramatic

deliverance from the clutch of Pharaoh across the Red Sea to the brink of the unconquered Promised Land (Exod. 2.24).

What may be taken from the book of Exodus which informs a study of movement and even church planting?

...motifs such as promise, departure, journey, guidance, presence, testing, fear of the Lord, theophany, covenant commitment and cultic worship characterized Israel's spiritual experience. They typify Israel's faith not because other generations had identical experiences to the Exodus generation, which is plainly not so, but because they were paradigmatic for later generations in interpreting their own experience and expectations of God. (Sheriffs)

Exodus is the story of a particular people in a particular place at a particular time. Thus, one must resist any convenient but inappropriate hermeneutical contortionism by trying to make things fit too neatly to the Church's contemporary concerns. Notwithstanding, it also offers motifs which are universal to the human experience of seeking by faith to follow God's will and command. In short, to follow God's covenant promises and the *missio Dei*, in everyday life.

### *Liberation*

First, is the liberation motif. Exodus is the account of the liberation of an enslaved people into freedom. It is the freedom to follow and obey the covenant-making and covenant-keeping YHWH. As with the creation motif whereby Yahweh's רוח ruach (Gen. 1.2) breath of the Holy Spirit brings order into chaos, the biblical metanarrative expounds the heart and action of God to bring liberation to all His creation (Ps. 145.8–9) and to all of humanity (Ps. 31.19) (Bauckham, *Bible and Mission*; Dempsey). The Old

Testament hints at this movement motif whereby the generosity of the *missio Dei* is extended into the hearts and experiences of anybody, Jew or Gentile, who will respond in faith (Gen. 15.6; the gentile widow 1 Kings 17.7–16; Naaman of Aram 2 Kings 5).

The liberation in Exodus reiterates the promises of the Noahic covenant, that God will never again destroy humanity for its sin but has instead begun a process and means of salvation for His favoured creation (Gen. 9.11–12). It sets the tone for the salvation which will ultimately be revealed in the person and work of Jesus Christ, himself a descendent of the patriarchs (Matt. 1.1–16). Bauckham writes, “God identifies himself as the God of Abraham, Israel and Jesus *in order to be* the God of all people and the Lord of all things” (*Bible and Mission* 13. Italics original). For Bauckham, the whole of the biblical narrative is shaped by God’s movement of salvation. This movement is grounded in God’s interaction with people from the particular to the universal, and ultimately onwards towards the eschatological realization of God’s kingdom amongst people and all of creation.

This is the reason why the apostles in Acts respond to a vocational call to be missionaries, sent-ones carrying the message of salvation and liberation, first to the Jews, then to the Gentiles (Acts 1.8; 2.14,36–39; 28.28; Rom. 1.16). Valentine argues that crucial to how the Apostle Peter addresses the New Testament’s fledgling churches was his understanding that within their identity they carried the covenantal status of being “my treasured possession...you shall be for me a priestly kingdom and a holy nation” (Exod. 19.5b-6) which for Peter implies a liberation for themselves, and through the church, of many others, “in order that you may proclaim the mighty acts of him who

called you out of darkness into his marvellous light” (1 Pet. 2.9) (Valentine 32–33). Thus, contemporary church planting locates some of its roots in the liberation motif.

### *Journey*

Second, is the journey motif. Rooted deeply in the Christian tradition, this is one of life’s foundational metaphors. Partaking in the *motus Dei* will inevitably entail a walk of faith towards one’s ultimate destination of salvation. The faith journey follows trajectories which God chooses and fully comprehends, but which, to mere mortals, can at times feel difficult, disorientating, even dangerous (Ps. 13). Indeed, at times it is not the ultimate destination which matters so much as the journey of pilgrimage itself (Ps. 16). Sheriffs observes that although Moses meets YHWH in fearful glory on Mount Sinai (Exod. 19), that mountain is not the ultimate destination of the Exodus (Deut. 1.6). Rather, it is the beginning of a life-long journey of theocratic companionship as the people of God become “a kingdom of priests and a holy nation” (Exod. 19.5–6 NIV) (Sheriffs). God’s newly established people were formed through the journey, and they were prevented from proceeding to their land of promise until they learned to hear and obey the voice of God (Josh. 5.6).

Journeys in the OT are less about geography than about encountering and following YHWH’s presence (Exod. 33.11, 15). The journey of the exodus is guided by the God’s powerful presence, in cloud, fire and the angelic (Exod. 13.21–22; 14.19), and the biblical witness from the time of Moses onwards remembers this distinctly (Exod. 15.13). Beyond Israel’s salvation, the divine pattern of journey and reproduction establishes the people of God in the land. His people are simultaneously as a display of God’s glory to the nations, and a source of their blessing. The exodus represents



movement with purpose. It has been described it as God's "people planting movement" (Vaughn, "The Exodus"). Any Christian who has established a new work at the Lord's prompting, not least a new community of faith, will testify that it can feel like a journey of obedience, trial and sometimes error towards a sometimes-misty destination. This kind of pioneering is often vocational. One hears the call of God just as Moses did, although probably not as dramatically, and feels compelled to obey. The New Testament will later illustrate this as an apostolic function (Rom. 11.13), whereby God's chosen people establish the culture of the Kingdom of God into new ground (Matt. 10; Luke 10; Heb. 3.1–7).

*Leaving Behind the Old, to Gain the New*

A third motif which informs the concepts of movement, and church planting by extension, is that of "leaving in order to receive what is promised" (Sheriffs). To keep YHWH's covenant requires faithful love (Deut. 6.1–13) and frequently entails the giving up of old ways in order to move into the new ways God has for us. Sheriffs establishes a narrative link between the call upon Abraham to leave his homeland of Ur behind and to uproot his family on a pilgrimage to towards the promise (Gen. 15.7), and YHWH's command to Moses many generations later "now go!" (Exod. 4.12). He writes, "In both cases, there is a leaving in order to receive what is promised." In both cases, "they must give up their old ways in order to follow the Lord and embrace their new way of life" (Sheriffs).

Jacob is forced to flee to Paddan-Aram to escape Esau's wrath (Gen. 27.41–28.5), but he never settles and is called back by the Lord to the land of his father and grandfather (Gen. 31.3) in order to fulfil the covenant promise. In his theophany at

Bethel, this act of obedience to his covenantal relationship is rewarded by a change of name to Israel and a reminder of YHWH's wider purpose for him to "be fruitful and increase in number. A nation and a community of nations will come from you, and kings will be among your descendants" (Gen. 35.11). OT figures like David left shepherding behind for kingship (2 Sam. 5.2), and prophets like Hosea in surrendering his personal reputation and marital dignity (Hos. 1.2–3; 3.1), and Jonah who left the security of his homeland (Jon. 1.2–3)—all embodied this motif.

The motif is evident when the Israel's exiled remnant make their staggered return to re-establish Jerusalem. When Ezra leads a return from Babylon during King Artaxerxes' rule, he discovers that none of the vital Levites had volunteered to travel (Ezra 8.15), so attached were they to their place of abode. The exile required the people of God to learn how to remain faithful to YHWH's covenant, and, as in the case of Daniel, to worship and experience His presence in foreign lands (Dan. 6.10). Patterson argues that exile is not merely a punishment but is integral to the Jewish journey towards redemption. Their identity and mission were forged by the hope of a journey 'home' to the Promised Land, and when the opportunity arose they took the risk, prepared themselves under God (Ezra 8.21–23) and returned in their thousands (Patterson).

### **Establishing Places of God's Presence and Worship**

Throughout the Old Testament there is an accompanying theme to the establishment of the purposes of God through the people of God, which is the establishing of places of God's presence and worship. While the establishment of the Promised Land is a key theme, that territory remains under constant military threat throughout the period, and the Israelites never fully or securely occupy it, even during the

heyday of King David. Perhaps of greater significance for a study of movement and church planting is the repeated pattern that God instigates of guiding His people to establish recognized places of His presence, including in seasons when His people are on the move.

In the book of Exodus (Exod. 17.15; 18.12; 20.22–26; 24.4) and throughout the OT histories, God’s people build altars to mark an occasion or encounter with God. They mark what some have come to call ‘thin places’, such as at Bethel (Gen. 28.19). These places are “a physical place where human beings experience God more directly” (Roberts), Hayford identifies five purposes of altars which resonate with contemporary church worship: the altar as a place of encounter (Gen. 28); of forgiveness; of worship; of covenant (Gen. 15); and, a place of intercession (Joel 2) (Hayford). God’s promise to his new people is clear: build altars and “wherever I cause my name to be honoured, I will come to you and bless you” (Exod. 20.24). The correlation is clear to the New Testament practice of establishing apostolic outposts through the planting of new communities of faith and worship as ‘cities on a hill’ (Matt. 5.14–16) to witness to their surroundings. As Gaddy notes, “The biblical principles of worship understood through the Abrahamic narrative teach imperative values that are applicable for personal worship, public worship, and application to 21st century evangelical worship” (72). Establishing a place of worship, encounter and proclamation is mirrored in our contemporary practice of gathered church, whatever one’s spirituality, which finds its roots all the way back to this OT practice.

### **Concentric Mission**

The Old Testament pattern is concentric. “I brought you to myself” (Exod. 19.4) said YHWH to the Israelites, as each occasion is accompanied by a theophany. Then, on each occasion, He moves the people on again. “The book of Exodus may be seen as a series of interlocking concentric circles spreading outwards from the narratives of the coming of Yahweh.” (Durham qtd. in Sheriffs). As Bauckham contends, God begins to reveal his presence and glory in particularity, but His mission is always towards a universal accessibility and appreciation (Bauckham, *Bible and Mission* 27–54). His very personal theophanies to Abram (Gen. 12) and Moses in Egypt (Exod. 3.4) reveal His glory in very powerful ways in particular places. The first static location for the dynamic presence of God to be revealed to the masses is Mount Sinai (Exod. 19.9, 16–20). The people are both forbidden and afraid to climb the mountain, but the Law is given “while Moses approached the thick darkness where God was” (Exod. 20.21).

God’s solution is to instruct the creation of the Ark of the Covenant. It is to hold the tablets of the Law and be housed in the portable place of worship and encounter, the Tabernacle. The Tabernacle is to be “a sanctuary” for the Israelites, where God may “dwell among them” (Exod. 25.8). The Ark accompanies the people of Israel as they are guided through the desert by God’s presence (Exod. 40.36), as they cross the Jordan to enter Canaan (Josh. 3.1–4), and throughout their subsequent battles to gain possession of the land. The Tabernacle is a place of great glory and the tangible, holy presence of God upon the ark is obvious to all. Its proximity brings blessing (2 Sam. 6.10–11) and curses when misappropriated (6.3–8). Yet, at this stage only the priests are allowed direct access to the presence of God (Exod. 30.10; Lev. 16.2).

As Jerusalem is established and the theocracy gives way to Israel's monarchy, King Solomon is permitted finally to build the permanent structure of the temple (1 Kings 8). Still the inner sanctuary of the first and second temples are restricted to the priests, but the concentric pattern continues so that whole people of Israel are now encouraged to worship at the dwelling place of God. Indeed, the city of David is revered as a place of worship and the displaying of God's glory to nations (Ps. 48). Yahweh's ultimate intention is to establish a kingdom of priests (Exod. 19.5–6) for the sake of blessing the world. Years later the prophet Joel revives this theme by connecting the dwelling of God with His people (Joel 3.21) with the pouring out of His Spirit on all flesh (Joel 2.28–32). This is perhaps the most expansive promise of the *missio Dei* in the Old Testament.

The concentric pattern established through covenantal worship in particular places will be widened significantly through the ministry of Jesus within Israel. Shaw argues in favour of a biblical missiology of the mobilization of God's people into God's mission to the unreached. Jesus trained his disciples to become apostolic leaders who would "turn the world upside down" (Acts 17.6) by leading the church forward in the Great Commission. Similarly, the apostle Paul "focused on planting communities of believers who would multiply themselves outward in concentric circles...He was constantly pushing the boundaries of where the kingdom was already known, looking to the "unreached" of his day (2 Cor. 10.16)" (Shaw). For McGuiness, Luke's understanding of salvation in Acts is of an all-encompassing universal vision. The focus upon believing in Jesus renders it particular, while "it is also universal, in that it is for all places, all ethnicities and genders, all parts of the social spectrum, and every aspect of a person's life. This *universality* and *particularity* are both the fulfilment of the promises of the

prophets, in the person of Jesus of Nazareth” (McGinnis 68, italics original). Thus, the OT concentric missional pattern of places consecrated through worship and encounter with YHWH will be extended into consecrated hearts (Rom. 2.29), new peoples and places to the “ends of the earth” after Pentecost (Matt. 28.19; Acts 1.8) through the new *ekklēsia*.

### **The Nations as Beneficiaries of God’s Blessing to Israel**

The final point in illustrating the concentric spread of God’s *missio Dei* within the Old Testament is to demonstrate from excerpts of its poetic and prophetic literature how, even during the nation’s exile, God intends Israel’s blessing to extend as a blessing to the nations. The archetypal instruction and capacity to “be fruitful and multiply” is related to God’s people (Jer. 23.3) and according to Isaiah 11.9 is “woven into the eschatological vision of filling the earth with God’s glory” (Lim 97).

Certain Psalms are deliberately inclusive of the nations receiving the blessings of God. Kaiser calls Psalm 67 “a missionary psalm” (31). According to Christopher Wright, Psalms 96 and 98 celebrate YHWH’s kingship over all nations and call for his salvation and creation to be the subject of a new song that will multiply throughout the nations (480). Kaiser further argues that large sections of several prophetic books are addressed to other nations (such as Isa. 13–23; Jer. 46–52; Ezek. 25–32; Amos 1–2), albeit prophesying their impending judgment unless they turn to the one sovereign God of all nations (12).

Christopher Wright is particularly clear. The “seed” planted since the Abrahamic covenant, now dormant within the exilic remnant, “shall be prosperous, the vine shall give its fruit, the ground shall give her increase... it shall come to pass that just as you

were a curse among the nations, O house of Judah and house of Israel, so I will save you, and you shall be a blessing” (Zech. 8.12–13) (476).

The eschatological vision that the nations will offer their worship to YHWH is most clearly present in the book of Isaiah. Chapter 66 contains “the only unequivocally centrifugal articulation of mission in the Old Testament. Those who have been the recipients of Abrahamic blessing now become the agents of mediating it to others” (C. J. H. Wright 488). Ultimately, says Wright, the vision is highly inclusive. The nations will share in the identity of Israel itself. His survey of texts shows that the nations of the world will be: registered in God’s city; blessed with God’s salvation, accepted in God’s house; called by God’s name; and, joined with God’s people (490).

### **Old Testament Understanding Fulfilled in the New Testament**

The close of this summary must acknowledge that the majority of scholars do not hold that during the Old Testament era Israel was mandated actively to carry YHWH’s blessing beyond herself to the nations. Some exceptions include those who view the book of Jonah as presenting a universal God to all people (Antwi). However, the majority contend that at this stage in the history of God’s people, and in the Old Testament narrative, the Jewish nation viewed themselves as the sole beneficiaries of YHWH’s blessing. The language of love, covenant and election does not necessarily relate or translate to a modern understanding of ‘mission’ (Stroope). There is not an explicit demand to carry that blessing any further.

The movemental biblical imagery is like breadcrumbs laid out on the people of God’s exponential trail towards comprehending the ever-extending *missio Dei*. Fruitfulness and blessing, God’s presence and promise being established for the sake of

the whole world, do not find their fulfilment until the New Testament. “What we find rather is the clear promise that it is God’s intention to bring such blessing to the nations” (C. J. H. Wright 503). According to Schnabel, we may speak of a “local mission” within the borders of Israel only. “What is universal are the consequences of Israel’s obedience – in the future eschaton” (Schnabel, “Israel” 40).

“Mission points to a central action: the act of being sent with a commission to carry out the will of a superior. It is God who commissions and God who sends. And it is this word of ‘sending’ that lexically links the Old Testament with the New Testament” (Kaiser 11). Thus, there is no conflict between understandings of mission and movement between the testaments, rather, as in so many ways, the Old is fulfilled in the New. In Galatians 3.6–9 Paul combines the covenantal promise of God and the faith of Abraham in heralding the universal mission of God to bring salvation and blessing to all nations.

### **New Testament Foundations**

This section of the chapter considers the treatment of the movement of God in the New Testament (NT). It begins by examining some continuities with the Old Testament themes previously considered in the chapter, before exploring the theme of organic multiplication of the Kingdom of God and the prominence of the movement motif in the book of Acts. It concludes by addressing a key question in relation to this project’s research: does God intend congregations, rather than merely individuals, to be missionally effective in a region?

Within the body of scholarship there are considerably different hermeneutical perspectives to the place of mission in the NT. Authors tend to hold to a clear preference, which is obvious in the body of literature about the ‘missional church’ since the turn of



the twentieth century. For some in the modern tradition, like Glover, it is “uniquely and preeminently missionary - the greatest missionary volume ever produced” (Glover 22). Stroope in his recent survey of the literature comes down against using the phrases ‘mission’ and ‘missionary’ too broadly, since he judges scholars’ treatment as frequently reductionist to the intent and context of the texts. He prefers to stick to biblical concepts such as covenant, reconciliation, witness, and love. Neither does he agree that the original authors or actors can be said to have had a missiology as such (81–86). Both Morpew and Bosch in their magisterial treatments prefer to highlight the gospels’ focus upon Jesus inaugurating the Kingdom of God amongst the Jewish believers, while, in Bosch’s phrase, by his ministry He also opens the “road” of mission to the Gentiles, since “there are no simplistic or obvious moves from the NT to our contemporary missionary practice. The Bible does not function in such a direct way” (24). Rather, for Newbigin, “the previousness of the kingdom” is what naturally and correctly must shape the church. “Mission is not something that the church does; it is something that is done by the Spirit, who is himself the witness, who changes both the world and the church, who always goes before the church in its missionary journey” (Newbigin, *The Open Secret* 56).

Similar caution is required in interpreting the place of church planting in the New Testament. It is absent in the gospels but a key part of the narrative in Acts, and the pastoral epistles are written to fledgling church plants. The balance comes in appreciating that the movement of God through the coming of the kingdom of God are the predominant themes. As the gospel is shared and people experience discipleship and spiritual growth, so the church is formed, which can take many forms. Thus, for Murray church planting is an “option” in the NT, but not an “imperative”, and while we cannot

argue for a “biblical rationale” for church planting, we can certainly find “biblical perspectives” (Murray, *Church Planting* 71–72).

Notwithstanding the above, in assessing the theme of multiplication throughout the biblical narrative, there are significant continuities between both testaments. Christopher Wright says that “the New Testament picks up and brings to fruition all the theology and expectation of the Old Testament in relation to God and the nations” (505). The missional task for the Israelites may be interpreted as “a local mission, that is a task carried out by the Israelites within the borders of Israel” (Schnabel, “Israel” 40). But the inauguration of the kingdom reign in and through Jesus Christ rockets a somewhat latent missional capacity into “energetic missionary praxis” (C. J. H. Wright 505). The purpose of Israel’s election is reapplied in the New Testament to a far wider scope, of having a role in forming the new People of God, in unity between Jew and Gentile (Gal. 3.28). For the Christian church which came into being, it follows that “if YHWH alone is the one true living God who made himself known in Israel and who wills to be known to the ends of the earth, then our mission can contemplate no lesser goal” (71). The foundations were laid in Jesus for a new movement to begin, which reframed the message of the kingdom of God and reframed the identity of Christ’s followers (echoing Exod. 19.5–6) as “a chosen people, a royal priesthood” (1 Pet. 2.9). They become known as the Church and carry the capacity for the reproduction of the kingdom of God to every people group and ‘ethnos’ (Matt. 28.19).

### **Continuity with OT**

The New Testament brings fulfilment to a number of the Old Testament themes relating to movement, and by extension the *missio Dei* and the nature and purpose of the church. Below are some specific examples.

#### *Continuity: Covenant People of God*

The New Testament portrays the life, ministry, death and resurrection of Jesus as the fulfilment of Abrahamic covenant (Rom. 3.2–22; 4.20–24; Heb. 1.1–3; 3.1–6; 6.13–20; 7.22–28). The gospels are clear that Jesus viewed his primary task as fulfilling the law and prophetic promises of the scriptures on behalf of the nation of Israel (Matt. 5.17). In favouring the “the lost sheep of Israel” Jesus is firmly ‘Jewish first’ (Matt. 10.5–6). Nevertheless, just as that covenant was established with the promise of all the nations being blessed through Israel, there is continuity to Jesus’ self-perception (for example, regarding those prophecies relating to him as his ministry began [Luke 2.32; John 1.29]) and mission. He leaves a breadcrumb trail towards other nations receiving the blessings of his ministry (Matt. 15.21–28; John 4.22–23). Wax describes it as “Christ’s mission to Israel for the world” which begins to embody God’s generosity to gentiles and “the world” John 3.16. Indeed, during his ministry, Jesus’ fame and influence spread geographically and ethnically much further than merely to Jews (Matt. 4.24–25; Mark 3.7–8; Luke 6.17–18; John 4).

As Jesus passes on his parting instructions to his disciples, the language of his Great Commission is firmly rooted in Old Testament covenant vocabulary and concepts (C. J. H. Wright 512). Bosch warns against taking the Great Commission out of the context of the whole of Matthew’s gospel, which was written to provide guidance to a

community in crisis about how it should understand its calling and mission. This community should see itself not as merely Jewish, or a sectarian group, but as the church of Christ (Bosch 59). Correspondingly, “Luke, at the end of his Gospel, portrays the risen Jesus insisting that his disciples must now read their Scriptures (the Old Testament), both messianically and missiologically. The same scriptures that point inexorably to the Messiah also point to the good news going to the nations” (C. J. H. Wright 514). Thus, the NT portrays the disciple’s comprehension of Jesus’ death and resurrection as firmly and quickly opening the gate to YHWH’s covenants being radically and permanently extended to the gentiles, indeed, to “all” (Acts 2, drawing upon Joel 2).

*Continuity: Concentric Mission*

Through a series of theophanies, the OT narrative portrays the *missio Dei* extending from the particularity of the Garden of Eden through creation and covenant toward a universal applicability. Scholars generally agree that the structure of the book of Acts mirrors this understanding. Many describe the spread of the gospel as concentric, although Lings argues this should better be termed “ec-centric”, in the sense that the missional movement and churches established are detached from the centre once the movement begins (142). Jerusalem, the Jewish faith’s historic headquarters, does not transition into becoming the centre of the Christian faith, culminating in the AD70 destruction of the Temple and Jewish diaspora.

The gospel begins to be shared to Jews in Jerusalem (Acts 1–7) and is gradually extended geographically and ethnically just as Jesus commanded, from Jerusalem to “Judea and Samaria” (Acts 8–9) and to the ends of the earth (Acts 9–28). By observing how Paul generally portrays the nations, Christopher Wright illustrates the continuity

between the OT eschatological vision of how the nations will benefit from, and share in, the blessings of Israel. For Paul, the nations are seeing what God has done; the nations are benefitting from what God has done; the nations are bringing their worship to God; and the nations are sharing in the identity of Israel (522–30).

Modern missiological literature frequently refers to the idea of centripetal and centrifugal mission in acknowledging some nuance in the intent and action of the NT church and the pattern of church planting in Acts. For Scobie, the OT prophetic literature envisaged the nations coming to Israel, in a “centripetal” movement from the periphery to the centre (291–92). The gospels portray discipleship to Jesus as both centripetal and centrifugal. After being drawn to himself (John 12.32) and a necessary willingness to lose one’s life (John 12.25–26), Jesus declares that His followers will engage in a mission to the nations, since “it is written” that the gospel of Christ “should be proclaimed in his name to all nations, beginning from Jerusalem” (Luke 24.46–47).

For Bauckham the value of the image is that it is in two directions of movement, gathered and dispersed, and neither are more significant biblically. “The church’s mission requires both the individuals and groups who, authorized by God to communicate the message, go out from the community to others, near or far, and also the community that manifests God’s presence in its midst by its life together and its relationship to others” (Bauckham, *Bible and Mission* 77). Thus, the centripetal and centrifugal motif is evident for the people of God between both OT and NT.

*Continuity: Establishing Centres of Presence and Worship*

As the missional movement of the gospel spreads, churches are established. These form centres of God's presence in a far more widespread, reproductive and permanent form than the OT precedent. Hopkins and White have demonstrated a pattern in Acts of the concentration and dispersal of people and missional resources around particular cities and centres, occurring three times during the narrative (Acts 6.7; 12.24; 19.20) (Hopkins and White). As Paul establishes missionary teaching and training centres in Antioch and Ephesus, the pattern repeats. For Lings, this is a generative, movemental repeating pattern: "The eccentric effect, with its repeating pattern of concentration and dispersal, expresses the outward thrust brought by the Spirit towards the ends of the earth. These features are perennial"(145). Dispersal drives the reproduction of church to new locations and ethnicities; concentration helps that reproduction to occur.

*Continuity: Particularity and Universality*

Continuity with the biblical narrative of particularity and universality is demonstrated most clearly through Jesus' understanding of the kingdom of God (Matt. 4.17; 9.35; Mark 1.14–15; Luke 4.43; Acts 1.3), which the NT writers are keen to portray as the eschatological fulfilment of the OT portrayal of the kingdom. Theologically, the Kingdom can be defined as the dynamic rule and reign of God occurring within history, through the "life and mission of Jesus to overcome evil, deliver man from its power, and to bring them into the blessings of God" (Ladd 218). Ladd's perspective on the kingdom makes space to acknowledge a number of eschatological tensions between the "now" (realized) and the "not yet" (future) of the Kingdom. It offers a category which has become known as "inaugurated eschatology," by which the Kingdom is both future

(awaiting consummation on Christ's return) and present (inaugurated in the life of Christ) (Westerbeek).

Morphew broadens the New Testament understanding of the kingdom by offering four distinctions: the kingdom will come; the kingdom has come; the kingdom is coming immediately; the kingdom will be delayed (46–50). Bosch, drawing upon Newbigin, argues that by understanding Jesus' kingdom teachings as using such 'foretaste' language, they can be applied as a beckoning device to the church today.

Christopher Wright portrays a gathering of pace of the movement of God from particularity to universality:

The redemption of Israel has begun, though it is not yet complete. The kingdom of God is here, though not yet in its final fullness. The eschatological temple is being rebuilt in the new community of God's people. And the nations are being gathered into that new community through the preaching of the gospel and power of the outpoured Spirit of God. (521)

Bauckham identifies three dimensions to the movement in the New Testament narrative from the particular to the universal. Temporal (towards "the ever-new future"), spatial (towards "ever-new horizons" such as outwards from Jerusalem) and social, in that "mission is movement that is always being joined by others, the movement, therefore, of an ever-new people" (*Bible and Mission* 13).

The particularity of Jesus' understanding of the kingdom lies in the incarnation. Jesus viewed himself as the coming King (Matt. 21.2–11), inaugurating in the new covenant, the rule of God. N. T. Wright believes that Jesus did not separate the kingdom from the people of Israel, rather it was "his agenda for Israel" (73). Simultaneously, Jesus

extends the entrance and benefits of the kingdom universally to those who will receive it, in the immediate expectation that they will also have a role in furthering the kingdom. For Jesus, “God’s reign is the starting point and context for mission” (Bosch 32). “For the New Testament, mission is determined by the knowledge that the eschatological hour has dawned – bringing salvation within reach of all and leading to its final completion” (54).

The NT narrative shows the disciples, and soon the church, grappling with this missionary call, the movemental “missional-incarnational impulse” (Hirsch 129), to embody the kingdom through their words, works and wonders. It takes on a particular form, through the actions of individuals and the context of Christian communities. “Just as God’s decisive self-communication is through incarnation in a particular human life, so the transmission of the gospel message by the church makes use of concrete and diverse languages, experiences, philosophical conceptualities, and cultural practices” (Migliore 206). Contiguously, by its universality the church becomes greater than the sum of its parts. Converts to Christ are never seen in the NT as merely individuals, “nowhere is there any room for individualized or private faith” (McGinnis 305). They are immediately unified through Christ’s blood, to partake in his body, which is the church. These new communities of faith, illustrated in the Acts and the Epistles, become a model or pattern for the world to see.

### **Organic Multiplication Theme in the New Testament**

The movement motif runs through both testaments. It is particularly evident within the organic theme, first introduced in the Genesis creation narratives and featured heavily in Jesus’ kingdom teachings. The command to creation itself, and God’s people within it, to be fruitful and multiply is foundational in God’s design for life. Jesus used a



variety of organic, reproductive metaphors to describe the kingdom of God and the fruits within people's lives of the kingdom coming. The New Testament seems to have understood church as a mixed ecology, unified around Christ yet diverse in its expression.

### **Gospels**

Hirsch contends that Jesus instills within every believer the coding and capacity for self-replication, what he calls "missional DNA" (76). Jesus commanded that every believer, born of conviction and prepared to suffer for the cause, should plant the seeds of the gospel into the hearts of unbelievers (Mark 4.14). Within the NT narrative there is a clear expectation that the organism of the church should engage naturally in "non-identical reproduction" (Lings 30). These are key building-blocks in the intended movemental nature of the local church.

A number of Jesus' kingdom parables illustrate this organic multiplication metaphor: the kingdom is like a mustard seed that grows into a great tree (Matt. 13.31-32); like yeast which multiplies within a batch of dough (Matt. 13.33); like a dragnet catch of fish (Matt. 13.47-48). Similarly, the enacted parables when real fish are caught exemplify the concept of kingdom multiplication and the discipleship movement that is soon to be birthed (Luke 5.1-11; John 21.2-11). They all illustrate the move from the particular to the universal, and crucially, as in the parable of the growing seed (Mark 4.26-29), the outcome is always reliant upon the move and sovereignty of God, not human volition. Thus, "the church in its missionary vocation is not so much the agent of the process as the product of the process on the way to its God-given goal" (Bauckham, *Bible and Mission* 17). Rather, the measurement of kingdom success and return is to be

the “fruit” (Mark 4.20; 10.29–30) which grows from the seeds planted. In John 15, Jesus speaks of “fruit” “more fruit” and “much fruit”. Paul reflects this in his blessing of an abundance of fruit (2 Cor. 9.8–11).

Ott and Wilson summarize four foundational concepts for church planting to be found within Jesus’ teaching, all of which are organic and about multiplication. Firstly, his parables point to the expansion of the kingdom. “Jesus’ announcement of his kingdom is centred on the spreading of his Word and the calling out of a people subject to his Word and rule, in anticipation of the birth of the church” (Ott and Wilson 42). Secondly, the principle of sowing and reaping, such as in the parable of the sower (Matt. 13.1–23) which links to the organic reproduction in Isaiah, as well as the role of Messiah as a witness to the nations (Isa. 55.4–5). Thirdly, the gathering of true worshippers like a harvest is an important motif in the gospels for church planting (Matt. 9.37–39; John 4.22–42) which implies the inevitable expansion and growth of the kingdom and church. Fourthly, Jesus commissioned his disciples to form new communities of faith who shared the same characteristics as the original community of disciples which formed around Jesus (Matt. 28.19–20). “Thus Jesus’ teaching on the church (though limited) and the disciples’ seminal experience of community provide the conceptual framework for the expansion of the church in Acts” (Ott and Wilson 44).

### **Beyond the Gospels**

The organic multiplication theme continues in the New Testament narrative as the early church begins to take shape. Paas observes that there is rather thin New Testament evidence for church planting based upon a recognized, reproducible model. Instead, the early church was the result of “gospel planting,” the sowing of seeds that resulted in new

Christian communities being formed (*Church Planting* 12). Recently, some scholars seeking to recover a Christological basis to church planting and church growth have argued that Jesus did not plant communities, he “planted” (if that is the right idea) disciples who then multiplied the kingdom, an aspect of which is to form missional communities (Frost and Hirsch). Lings prefers a more interpersonal metaphor, arguing that NT churches are ‘born’ not planted, because they are related closely to those who bring them into being (30).

Murray is keen to avoid oversubscribing significance to the church’s place in the *mission Dei*:

the fact that Jesus did not refer often to the church might be in itself significant. His emphasis on the Kingdom of God, as a divine instrument that, in mysterious ways, is a work to transform the created order, warns us against ascribing to the church any more than penultimate significance. The church is a sign, an instrument, an agent of the kingdom, but no more than this. (Murray, *Church Planting* 85)

This seems to underplay the role of the ekklēsia community from Jesus’ time onwards, and others would argue that the church is “instrumental” to the spread of the kingdom (Ott and Wilson 27). A fuller understanding of the process of forming church through organic discipleship can be found in an Apostolic Exhortation, in which Pope John Paul II describes how the biblical metaphor of the vine, found in both Testaments, illustrates the “organic communion” of the believer in relation both to Christ and the diversity of the body of the Church, which culminates to “form mature ecclesial communities”, with discipleship through “a systematic work in catechesis” at their centre, all of which may

combine into “a truly consolidated effort” by all towards the founding of churches (Pope John Paul II 21, 36–67, 40–41).

*Movement Motif in the Book of Acts*

Luke’s account in the book of Acts continues the narrative of the impact of Jesus’ ministry and the formation of the church of Christ in the world. Hermeneutically, there is a range of scholarly opinion about how directly we may apply the principles and practices offered in the account of the movement of the early church to our contemporary context. Bosch calls for caution in treating the text as normative, since “there are no simplistic or obvious moves from the New Testament to our contemporary missionary practice” (24). Ott and Wilson, although heavily weighted in their missional hermeneutic approach to Acts, also warn against viewing the New Testament church as a “norm to be restored or as an ideal to be followed” (44). Other missiologists, including the influential Rolland Allen and J. Snodgrass, are bolder in advocating for an exemplary nature to the patterns discernible within the New Testament. McGinnis argues that the narrative and structure of Acts is not “rhetorically innocent” (307). In presenting key figures, key churches and key behaviours, the author applies an “epideictic rhetorical approach” (11) and intends that these structures and strategies are to be emulated. “Acts is more than a story, and more than a history – it is an ancient rhetorical guide to Christian mission which remains surprisingly relevant today” (311).

For Acts to retain much relevance for today, many scholars and certainly most missiologists advocate for a qualified but confident missional hermeneutic when assessing the purpose of the texts. Luke-Acts is written upon the prophetic foundations of the OT and demonstrates the beginnings of fulfilment of the *missio Dei* through the event

of Jesus and the birth of the early church. Luke writes from a missiological paradigm “rooted in the teachings of Christ based on a modified Jewish theological outlook” (McGinnis 297). Addison points to the author drawing conscious parallels to the movemental message of Luke’s gospel, for example in the parallel between Jesus’ instructions to the 72 (Luke 10), and the account of Peter/Cornelius (Acts 10) (Addison, *Acts*, loc.2071). “The invitation and purpose in writing is for the readers to take up Acts 1:8” (McGinnis 3).

*Missional Structure to the Book of Acts*

There is an obvious structure to the narrative of Acts. The book is structured around the three ‘ec-centric’ phases which mirror Jesus’ command of 1.8, whereby the gospel spreads from “Jerusalem” (ch. 1–7), to “Judea and Samaria” (ch. 8–9), and later to “the ends of the earth” (ch. 10–28). In addition, there are a number of summary verses (2.47; 6.7; 9.31; 12.24; 13.49; 19.20) designed to illustrate the word of God and gospel spreading and growing (4.4; 5.14), through conversion and church growth, through geographic and ethnic spread, especially as it begins to take root amongst the gentiles.

McGinnis outlines four elements to this movemental, missional stimulus: the expansion of the word; the empowerment of the spirit; the Father’s plan for universal inclusion and the priority of the gospel; and the radical ethos and lifestyle of Christianity itself (297–300).

This missional movement is presented as the sovereign work of the Holy Spirit, just as it has been since the creation narratives. At times, it occurs without the direct volition of the early disciples. “Resistance to non-identical reproduction of the Church was overcome gradually, even reluctantly, through Spirit-led surprises” (Lings 133).

Such surprises occur as when persecution forcefully initiates the spread of the gospel beyond the Jewish community in Jerusalem, and the supernatural visions which Peter (Acts 10.3) and Paul (16.9) experience which reframe the disciple's understanding of Christ's mission. The paradigm that Jesus' followers are trying to keep pace with is the expanding mission of the Trinity. "God initiates as the missional architect, and his followers do just that, attempting to follow as best they can" (McGinnis 299). For Ott and Wilson, this means that church planting is itself a spiritual undertaking. They emphasize the work of Jesus in the power of Spirit, not the significant but secondary agency of the church, as key (9).

*New Churches in a Succession of New Localities*

As the gospel spreads, its locus and centre of influence moves out from Jerusalem, notwithstanding a brief but significant recall during the Council of Jerusalem (ch. 15) (Addison, *Acts*, loc.2412). This results in small communities of disciples intent upon further spreading the gospel, that is, new churches, being formed in successive new places (Acts 14.21–22; 16.1, 40; 17.4, 12, 34; 18.8–11; 20.1, 17).

Ott is confident to conclude that "rapidly growing movements, which in some cases saturated whole regions with the gospel, were evident in the experience of early Christian mission as reported in Acts" (103). "Paul never evangelizes and disciples without also planting a church" (Keller 355). Similarly, Keller believes that in Acts the multiplication of individual converts is as natural as the multiplication of churches. "When Paul began meeting with them they were called 'disciples' (Acts 1.:22), but when he left them, they were known as 'churches (see Acts 14.23)" (356).

*Planting Churches with the Purpose of Multiplication*

Certain missiologists contend that when fledgling churches are formed in Acts the purpose is for the multiplication of disciples and churches, from the outset. This is in continuity to the whole biblical narrative of the *missio Dei*. It is not the case that churches are replicated along an identical model; neither is the pattern one of growth by addition as one church is added upon one more. “What Acts shows is an emerging instinct for Church reproduction, growing out of surprising practice prompted by the Holy Spirit” (Lings 145). The diffusive work of the Spirit is portrayed as organically reproducing the kingdom and discipleship, so that a movement is formed. As the Apostles catch on to the Spirit’s apparent strategy, they act increasingly strategically themselves.

*Strategic Centres*

Several churches were planted by Paul and his apostolic teams which then developed into strategic centres of training, church planting and gospel multiplication. The pattern begins in Antioch of Syria, where Barnabas and Saul established the first major multiplication centre, remaining in one place for a year teaching those who first became known as ‘Christians’ (Acts 11.26). During their first missionary journey, the preaching of Barnabas and Paul in Pisidian Antioch, and the opposition it attracted, meant that “the word of the Lord spread through the whole region” (Acts 13.49), which is estimated at around 50 villages in that area (Schnabel, *Early Christian Mission*), with further ripples to Iconium and the Lycaonian cities of Lystra and Derbe and their surroundings (Acts 14.1–6). They returned to their sending centre of Antioch of Syria, before and after the Council of Jerusalem (14.26–28; 15.35). Addison perceives in Antioch a picture of the advancing movement of God. They have an expansive vision,

connecting with a wide range of people and proclaiming the word in power despite meeting opposition so that they make disciples and form new churches. They go on to multiply workers, and their *modus operandi* is to “travel light”. He argues that in being seen to have “fully proclaimed the gospel” (Rom. 15.19; 2 Tim. 4.17), they left all the elements/DNA necessary in a region for the gospel to flourish (Addison, *Acts*, loc.2474).

A similar strategic centre is established by Paul in Ephesus (Acts 19; 20.17–38). He settled there for about three years, teaching and raising leaders and disciples who raised further disciples. It has been argued that Luke intended this example to be a “lasting model of what a universalistic Christian mission ought to look like” (Witherington 573). For Ott, this is “the clearest case of church growth resulting in the saturation of an entire province with the gospel and the reproduction of churches” (102).

Corinth is the third significant church multiplication centre, where Paul, Silas and Timothy laboured alongside Aquila and Priscilla for a year and a half (Acts 18.1–11). From this centre, the gospel is reported to have spread, not least through the work of Apollos, throughout the surrounding province of Acacia in southern Greece (Acts 18.27–28; Rom. 16.1–2; 2 Cor. 1.1).

The strategic pattern of concentration and dispersal is clearly evidenced throughout Acts. Porter, drawing upon Neil Cole, identifies seven key communities which were planted to become strategic centres for the faith and training, and whose influence overflowed to their surrounding area to which he equates the contemporary Church of England Resource Church model (Porter, *Overflow*). Firstly, Jerusalem which was not a church-planting centre but an “attractional” model where people came together to be built up, before returning to the wider field of mission. Antioch “was a local church



which helped transform the region” (chap. 8). Thirdly, Philippi was another evangelistic and church planting centre which, fourthly, spawned the church in Ephesus into becoming a launch pad the apostolic base for evangelism and church planting in Macedonia and into Europe. Fifthly, the multi-ethnic church in Thessalonica became a centre from which the gospel went out as a decentralized network into the rest of Macedonia and Achaia. Sixth was the centre in Corinth. Finally, the believers in Rome formed a resourcing centre for Italy and beyond, through an urban network of organic house churches.

**Does God intend congregations (rather than individuals) to be missionally effective in a region?**

This section concludes with a brief assessment of a key question behind this thesis. Does the biblical narrative identify that God intends congregations, rather than individuals, to be missionally effective in a region? Is that a legitimate contemporary goal for church leaders?

Moynagh believes that Paul’s example of regional church planting is one which championed collaboration and which carefully maintained relational connections with others, while establishing unique churches with reproduction at the heart of their DNA:

Against the background of a swing in emphasis from ‘come’ to ‘go’ mission, Paul strove to maintain good relationships with his fellow apostles and relied on teams. He adopted an ‘incarnational’ strategy based on being attentive to context, loving and serving, building community, allowing individuals to come to faith at different paces and founding, in the midst of life, churches that were self-

reproducing. His churches were culture specific with indigenous forms of leadership. Paul modelled new contextual church....

Even so, Paul cannot be ignored. By planting churches that started other churches, he modelled church reproduction, which has inspired numerous church planters and much of the church planting literature (Moynagh, *Church for Every Context* 26–27).

Keller similarly argues that the book of Acts and the epistles outline how the Spirit led the Apostles to found numerous strategic centres of multiplication, and how new converts formed very many small household-based congregations across the Mediterranean world, the result of which was the widespread propagation of the gospel. “Paul never evangelizes and disciples without also planting a church” (355). He adopts a regional saturation strategy which, in contemporary understanding, equates to both pioneer church planting by an individual catalytic influencer, and churches planting other churches.

Behind such a move were a few key figures. “There is a discernible thread of meaning running through the New Testament concept of “apostle.” That thread is the apostolic “work” of pioneer church planting” (Snodgrass 270–71), undertaken by an itinerant missionary team alongside Paul, which included Barnabas (Acts 14.3,14), Epaphroditus (Phil. 2.25), Titus (2 Cor. 8.23), Apollos (1 Cor. 4.6,9), Timothy (1 Thess. 2.6). These various apostles did not plant churches in their image. They saw themselves as partnering with God’s sovereign work by planting gospel seeds (1 Cor. 3.6–7) and by strategically forming relational networks of household/oikos, who regularly gathered as *ekklēsia*. Regional networks formed, overseen loosely by the apostles, such as in the region of Galatia (Gal. 1.2), Ephesus (Eph. 1.1), Corinth (1 Cor. 1.1–2), and the

“exiles scattered throughout the provinces of Pontus, Galatia, Cappadocia, Asia and Bithynia” (1 Pet. 1.1). These communities saw themselves as part of a bigger whole, the movement of the gospel forming the people of God. The New Testament church was a relational network, not simply a dispersal of local independent churches (Klinkenberg 213). “Of great importance is the extensive evidence that the early Christian movement was not...a scattering of relatively isolated, introverted communities, but a network of communities in constant, close communication with each other” (Bauckham, “The Gospels for All Christians”).

Amidst the variety of scholarly interpretations, the evidence supports the view that impactful missional movement is a stronger, arguably more reliable and accurate representation of the narrative, rather than merely describing the events of the New Testament as ‘church planting’ or even ‘mission’.

## **Theological Foundations**

### **Introduction**

This section explores the theological foundations of the movement of mission which proceeds from an understanding of the nature of God and has the potential to result in widespread discipleship and church planting. It lays out the connections between the biblical narrative and theology in answering why and how it is appropriate to expect multiplication and missional movement through the local church. It requires an assessment of various theological, missiological and ecclesiological perspectives on God’s movement and action in human history, which inform how one might assess the purpose and action of the church. In this respect, the church emerges as a fruit, rather than a causal factor, of missional movement.

The influential Stuart Murray argues that “to suggest there is ‘a theology of church planting’ is surely to confuse strategy with theology and processes with principles” (Murray, *Church Planting* 29). He wishes the church away from jumping to conclusions and action in church planting or even church growth, but instead to form theological reflection from the nature of God and to seek first the Kingdom. “The fact that Jesus did not refer often to the church might be in itself significant. His emphasis on the Kingdom of God, as a divine instrument that, in mysterious ways, is a work to transform the created order, warns us against ascribing to the church any more than penultimate significance” (85). Similarly, Keller invites the church to integrate a fruitful balance between one’s doctrine and ecclesial history, and one’s contemporary cultural context, so as to achieve a “theological vision” that should inform its action (18). What then are the key components of theology which might inform churches towards fruitful missional movement?

### **Trinity and *missio Dei***

Just as an understanding of movement from the biblical narrative begins in Genesis with the words and action of God, its theological foundations begin in the doctrine of the Trinity: the very nature of God. This doctrine explores the nature and interrelationship between the three persons of the Godhead, emphasizing both their unity and diversity. The persons of the Trinity are at once one, coequal and coeternal. They are inseparable yet distinct in their radical interconnectedness, sharing a “differentiated unity”, having distinguishable relationships unique roles in relation to creation and redemption (Seamands 112). Love is at the essence. The persons of God the Trinity engage in mutual relationships of love, communion, and self-giving (McGrath). Thus, “to

participate in mission is to participate in the movement of God's love toward people, since God is a fountain of sending love" (Bosch 289–90).

There was a revived interest in the Trinity in the latter half of the twentieth century. Since the influential Second Vatican Council in 1962, scholars like Moltmann and Pannenberg brought the doctrine into mainstream discussion about the purpose and mission of the church. Following the later twentieth century contributions of Barth, Moltmann and Newbigin, Bosch summarizes a recovery of the understanding of mission as primarily God's, not the church's:

During preceding centuries mission was understood in a variety of ways. Sometimes it was interpreted primarily in soteriological terms: as saving individuals from eternal damnation. Or it was understood in cultural terms: as introducing people from East and the South to the blessings and privileges of the Christian West. Often it was perceived in ecclesiastical categories: as the expansion of the church (or of a specific denomination). Sometimes it was defined salvation-historically: as the process by which the world – evolutionary or by means of a cataclysmic event – would be transformed into the kingdom of God. (Bosch 389)

For Bosch, mission derives from the very nature of God, which is rooted in the doctrine of the Trinity, and by extrapolation, brings the *missio Dei* to bear upon the mission of the church. The church began increasingly to see herself as 'sent' by God, for God, and in God. "Mission is not primarily an activity of the church, but an attribute of God. God is a missionary God...Mission is thereby seen as a movement from God to the

world; the church is viewed as an instrument for that mission. There is church because there is mission, not vice versa” (Bosch 289–90).

### **Developments in Twentieth Century Missional Thinking**

As the missional conversation developed towards the end of the twentieth century, so did an ecumenical missiology founded upon two principal themes, which held huge implications for church practice: *missio Dei* and the incarnation (Fitch, appendix.3). Missional thinkers sought to integrate a Trinitarian theology into the understanding which drove their practice. *Missional Church: A vision for the sending of the church in North America* was published in 1998. Its various contributors argued that this embrace of trinitarian doctrine had still further to develop in teasing out the missional implications for ecclesiology. So far, the concepts of ecclesiology and missiology were being held separately due to the historic dichotomy of ‘church and mission/missions’. “It is critical that these be connected, as the missional church conversation has sought to do, so that the wealth of new insights into the Trinity can bear fruit for a more fully developed missional ecclesiology” (Guder and Barrett 82). Arguably, the Church of England’s seminal *Mission Shaped Church* report of 2004 came to address this dichotomy for the UK context.

Since the 1990s the North American, UK and Australian church has produced a large volume of work within the ‘missional church’ conversation, mostly by reflective practitioners, seeking to integrate Trinitarian doctrine with missiology and ecclesiology. These would include: Andrew Walls; Michael Moynagh; Mike Breen; Michael Frost; Alan Hirsch; Eddie Gibbs, Ed Stetzer, Neil Cole; Roland Allen (rediscovered a century

after his publications); Tim Keller; and Stuart Murray. Many of their contributions are found within the themes of this chapter.

### **Trinitarian Relationality and Community**

While the created order is always subservient to God the creator, the Trinity does not sit in splendid isolation from it. The opposite is beautifully true. Creation reflects the glory of God (Ps. 19.1; John 1.3; Rom. 1.20), and humanity is made in the image of God (Gen. 1.27). The Trinity frames humanity, how we are to be, perceive and thrive. It further frames how the church should perceive itself, its purpose and action (Volf).

In 2011 Van Gelder edited a reflection reviewing the contemporary impact of the themes of *Missional Church* in the western evangelical church tradition. Again, he calls for a greater trinitarian basis to theory and practice. In critiquing an overemphasis upon Christology from the likes of Bosch and Hirsch, he calls for an enhanced place for pneumatology (Van Gelder and Zscheile 121). He argues that a fuller expression was to understand the task of the church not merely as the imitation of Christ but towards the understanding of Christian participation in the Trinity. Christology tends to lead the church towards a *backward-oriented* vision of what Christ has done for us in the past. The Spirit leads us to be more *forward-looking*, *into* what God through his Spirit is doing in the present (118).

Theologically, this means that Christians and the church are created not only to reflect the *imago Dei* but to participate in it. Theosis in the Orthodox Christian tradition has captured the depth of this sense of the human person's participation in Christ, His nature and His salvation (Slocum and Armentrout 518). As such "theosis calls us to imitate God now with the hope of sharing in God's glory in the future" (Conniry 28).

People are intimately and simultaneously connected to their triune God and their community on earth, the church, which is simultaneously the body of Christ. This “representational ecclesiology” sees God’s people participate most fully within the life and mission of the Trinity, and each other in relationship and community (Van Gelder and Zscheile 107).

Theologically, believers are never simply individuals. They must also not lose sight of themselves as social. Otherwise, the church faces the risks of functional modalism, which is in the conceptual separation of Father, Son, and Spirit in their action and agency, downplaying their relationality. That can lead to an overly individualistic concept of the Trinity, which plays into humanity’s fallen selfishness and detachment, and ultimately to the formation of independent, rather than interdependent, churches (Van Gelder and Zscheile 119). This kind of bifurcation is strongly criticized by the Disciple Making Movement proponents, as will be discussed later. At a macro level, the unity-in-diversity of God the Trinity is key to facilitating ecumenism. Jesus’ prayer for the church in John 17.20–26 undergirds this argument. While the church expresses its mission through a variety of models and means, it is always united in sharing a common goal, Jesus’ Great Commission (Matthew 28).

Volf explores how Trinitarian doctrine ought to shape ecclesiology, and to counter what he saw as a tendency in Western Protestantism towards individualism. Resolving the ecclesiological and missiological dispute is vital concerning “the correct way in which the communal form of Christian faith today is to be live authentically and transmitted effectively” (Volf 11). He argues that ecclesiology should unite an understanding of the individual person and of community, within the vision of the Triune



God. A person's faith is not fully expressed outside of participation in the body of Christ. So, the local church is a hopeful, albeit imperfect, anticipation on earth of the eschatological communion with God in the new creation (282). Thus, Volf brings a welcome level of continuity and flexibility into the understanding ecclesiology (Steele 227).

### **Missio Trinitatis**

The concept of *missio Trinitatis* shapes the way Christians engage in mission. It invites believers to participate in the ongoing movement of God in and towards the world. It also highlights the inseparability of mission and the Church. The Church, empowered by the Holy Spirit, serves as the visible embodiment of God's mission in the world. It allies closely to soteriology and eschatology to demonstrate that God's people may participate in a movement towards a positive ending. It is the hopeful perspective of God calling people into a movement of salvation and towards the culmination of that movement.

The concepts of *imago Dei* and *missio Dei* further imply that the church ought to view itself as at once gathered and dispersed (Halter and Smay). As the Nicene Creed affirms, she is always "one, holy, catholic" with good reason to gather as the church-in-community. Simultaneously, she is dispersed as the "apostolic" witness to Christ in the world. Christians should view themselves by nature as both social and sent. 'Sent' is perhaps a rather sanitized translation of the gospel imperative to 'go'. Jesus in Luke 10.2 asks the Father to 'fling' out workers (1544b. ekbaló: 'expel', 'cast out') (Bible Hub). Equally, there is a social dimension alongside a sent dimension to the Christian life. Since the Father, Son and Spirit exist missionally in community, so should the church. "The

church is to be not just missionary in its nature, but communal in its mission” (Moynagh, *Church for Every Context* 150). Furthermore, while the Greek word ἐκκλησία ‘ekklesia’ was commonly used in the first century Roman world to refer to an assembly of people with a well-defined purpose, in the New Testament it is “an assembly of God’s people” (Louw and Nida). Given the New Testament witness just described, it is still legitimate to describe the default posture of the church as being sent, called-out, on the move and in mission. In summary, the *missio Trinitatis* means that the church is always participating in the *motus Dei*, the movement of God.

Furthermore, participating in the Trinity is not a one-way relationship and God’s ‘sending’ is never unidirectional. Moynagh and Murray stress the implication of trinitarian reciprocity (Moynagh, *Church for Every Context*; Moynagh, *Church in Life*; Murray, *Church Planting*). God responds to the conditions of the world into which the Son was sent, and His church continues to be sent. The expression of God’s kingdom, and therefore the experience of mission, is a two-way affair. Perichoresis represents this profound interplay and reciprocity both within the triune God and their relationship to the world. Christians should expect to be changed by the very contexts into which they seek to plant seeds of the gospel.

### **Missiology**

Missiology is a vast topic. As demonstrated above, the foundational doctrine of the Trinity provides the basis for the purpose of God’s people. It is the reason and means by which the local church may participate in missional movement and multiplication. The Trinity is expansive, diverse and yet inclusive by nature, reaching beyond the godhead to embrace and be involved in creation and humanity. This sending nature is fundamental,

but it is not limited to being unidirectional. Humanity is invited to participate in the project, to form part of the equation. This is a theology of movement, of God always reaching beyond, just as there is movement in biblical narrative from the particular to the universal. From this nature of God, the church must take its missiological self-understanding and, through the place of ecclesiology, its form.

Missional writers must necessarily skirt the ‘chicken and egg’ debate (discussed in detail by Fitch *Faithful Presence*) as to an apparent contradiction or conflict between missiology or ecclesiology, as if they are naturally disconnected. This is a false dichotomy, albeit one which has stimulated significant debate. Hirsch, for example, is adamant that “we work hard to embed the following ‘formula’ for engaging in mission in a post-Christian culture: Christology determines missiology, and missiology determines ecclesiology” (142). Many theologians locate the starting point within the Trinity, rather than splitting the church’s nature and its activity, so that God’s agenda take precedent. For Bauckham, the church is less the agent of this process than the product, because it is driven by God first, not human agency (*Bible and Mission*). Today, it is more common to speak instead of “a missional ecclesiology” which encompasses both sides of the debate (Fitch 197). Moynagh provides a helpful summary, “Ecclesiology has become more missiological as it realizes that it is God’s mission – the sending of the Son and the Spirit – that calls the church into being. Missiology has become more ecclesiological by recognizing that the church is how God’s mission explicitly takes shape” (*Church in Life* 7).

Necessarily, addressing these matters comes with a caveat. As Farrah notes “mature missiology should be rich in disclaimers” (Farrah, “Movements Today” 19). The

corpus of church history and the broad Catholic and Protestant scholarship has concluded that the purpose of church is wider than merely a missiological understanding.

Dulles, for example, in reviewing the base of scholarship identifies six common models for understanding the church: as Institution; Mystical Communion; Sacrament; Herald; Servant; and, Community of Disciples (Dulles). Newbigin, who shifted over his years of scholarship from a Christocentric to a Trinitarian ecclesiology (Goheen), articulates the context for the church's missionary identity as being rooted in, and as participating in, the *missio Dei*. He offers four broad categories to understand the essential nature of Church: as a 'Sign' of God's redemptive kingdom reign being present in history; a 'Foretaste' of the eschatological fulfilment of God's redemptive plan; and, an 'Agent' and 'Instrument' to bring that redemptive reign to bear all dimensions of life, through the leadership of the Spirit (Newbigin, *The Open Secret*).

Nevertheless, demonstrating the movement of God by beginning with a missiological emphasis serves to illustrate the theological progression from the sending nature of God to the sent nature of the church. "Like the Trinity the church is missionary in its essential nature" (Moynagh, *Church in Life* 182). Bevans and Schroeder drew upon the Eastern Orthodox tradition to describe the Trinity as communion-in-mission (294). Lings helpfully describes the connection of *missio Dei* and Trinity as 'community-in-mission'. In so doing, he acknowledges the significance that the gospel is communal, the kingdom reign of God is communal, and mission has a communal dimension, avoiding the view that mission consists merely of individual Christians living lives of witness.

In reflecting upon Disciple Making Movements of the Global South, contemporary commentators who wish to catalyse missionary movement within the local

church in the post-Christendom West have jumped upon this point that the Trinity is about corporate movement, creating the ability and expectation for the local church itself to replicate, through the power of the Spirit. It means that mission can and should happen in all contexts of life, and it repudiates the traditional church model as another false dichotomy of ‘gather’ (for God/worship) and ‘go’ (for mission). “Historically, the church sadly pursued the ‘Christianization’ vision, particularly in conceiving of its mission as a religious undertaking and its goal as building religious institutions (in short, to establish Christendom)” (Lim 81). Their missiology calls for a renewed focus upon the Kingdom of God as a goal and a move away from the historic Christendom emphasis.

In a UK context, Moynagh inclines towards Lings’s phrase by calling for the local church to understand herself as “community-in-mission” which legitimizes the creation of new Christian communities beyond those already existing (Lings 73). “God should be seen as a divine communion-in-mission and this should be echoed in the local church” (Moynagh, *Church for Every Context* 135) An ecclesiology that is founded upon the *missio Trinitatis* will seek to plant the seeds of gospel into host soil, and be open to what God, the gardener, may cause to grow and develop (John 15.1) not necessarily copying older or other models. Church is no longer the goal. It is crucial to hold a gospel-centric not church-centric outlook and action, argue many contemporary writers such as (Murray, *Post-Christendom*; Paas, *Church Planting*; Keller; Kreider).

According to Murray and others, church planting is located at the intersection of ecclesiology and missiology, and the two should not be divorced. He adds “reproductive” to the description of ecclesiology, to help join the two. “Self-propagation, or reproduction, is not just an admirable quality of some churches; but integral to the

definition of the church” (*Church Planting* 60). Even so, church planting must not become the goal; it cannot be allowed to become the master rather than the servant of the *missio Dei*. Murray argues that the value of church planting must be evaluated in the light of mission of God. The result is to allow the unbounded creativity of the Trinity to flow. To plant the gospel and wait, watch, and work with what God grows up (1 Cor. 3.6–7).

### **Ecclesiology**

Theology is about foundations: faith and practice. The task of beginning or building Christian community is also about setting foundations. Ecclesiology is the application of theology to the nature and structure of the Christian Church. It sits alongside a pragmatic reality that the task of the church to engage with the *motus Dei* is to call people to Christ and help to create a worshipping and discipleship community around this aim. This is the Church in its multiple forms.

Newbigin writes of mission as the proclaiming of God’s universal kingship, and the coming of the presence of King Jesus in and through the church (Newbigin, *The Open Secret*). Yet, mission is certainly not limited to the self-propagation of the church, but is, rather, ruled and guided by the sovereign power of the Spirit of God, as the active agent of mission.

The church, then, takes its being and action from Christ its head (Col 1.17–19). Many scholars draw upon Minear’s 1960 classic images of the church in the New Testament who, in reviewing ninety-six images of Church, identifies four controlling NT images: the people of God; the new creation; the fellowship of faith; the body of Christ (Minear). While these are instructive, they lack a descriptive quality. Missiologists highlight a variety of biblical metaphors to try to describe the process of launching or

nurturing a faith community, such as birthing, planting an organism (1 Cor. 3.6–8), a body (1 Cor. 12.27), a family (Rom. 8.15–17), an army (1 Tim. 6.12; 2 Tim. 2.3). Most recently, missiologists have focused on the broad depiction of the early church in Acts as a missional movement. This is often portrayed in contrast and critique to the static Christendom models of “the church as industrial complex” whereby churches seemingly “believe their survival and success depends on collecting and consolidating more resources, programs, paid staff, property and people in attendance” (Woodward 25).

In consort with the increasing Trinitarian emphasis, recent scholarship has stressed the significance of locating relational and interpersonal ecclesiological categories which are capable of containing the essence of all of the above and capture both our understanding of God and of how church should and could be expressed. Through his observation of British Fresh Expressions of church, Lings finds a way to connect *missio Dei* and Trinity as ‘community-in-mission’. “It offers to disarm the argument over the relative priorities of missiology and ecclesiology by insisting on their inherent unity, just as the inner/immanent and the active/economic Trinity should be kept together” (90). He seeks to move beyond the familiar horticultural paradigm of ‘church planting’. “We need a more accurate image that is no longer to do with plants but thinks in terms of people. It stays organic, but goes deeper” (28). Lings introduces a new paradigm of ‘interpersonal’ which is reflective of the Trinity and is helpful in assessing the maturity of any church.

Church planting and missional movement foundations seem to be about considering first the nature of God and then working-out how to live in response. This avoids the ‘doing’ before ‘being’ dichotomy. Practices are good for the church, but relationships are its essence. An ecclesiology for movement will always adopt a relational

view of church rather than a practice-based view (since practices are many and varied). There ought to be a priority to allow one's practices to serve the essence of church, but not to dictate it. They should also show you when a church has reached maturity (Moynagh, *Church in Life*). In some circles, this will require a reimagining "from seeing the church as a tradition that is passed on to seeing the church as a tradition that is constantly innovated" (Moynagh, *Church in Life* 411).

### **Ecclesial Minimum**

The concept of an 'ecclesial minimum' is instructive: the desire to locate the bare essentials of 'church' in any context. This is a contemporary discussion point amongst those pioneering missional church both in the Global North and South, often discovering different contextualization of very similar principles. Typically summarized as worship, community and outreach/service, the ecclesial minimum integrates the fundamentals of the Trinity and discipleship. "The church is oriented in three simultaneous and reciprocal relational movements: worship (through perichoresis), community (through koinonia), and mission (through diakonia)" (Hutton 306). In the UK, the authors of *Mission Shaped Church* in 2004 were fundamental in identifying these essentials, and including a crucial fourth, to offer a set of relationships that are essential to the being of church: 'up', 'in', 'out' and, 'of' (Cray 100). Since the relational and interconnected aspect of the Trinity is so vital, any new church or initiative must answer the question about how they connect into the wider body of Christ, their 'of'. In the New Testament, Paul arguably views the *ekklēsia* as the people of God who are always in relationship with each other, whether gathered or dispersed, and with the Trinity, while holding the course towards the eschatological consummation of all things. For Banks, this is a less structured or static



conception than that of a formalized 'local church'. He argues that while the idea of 'the church universal' is never developed in Paul, he does explicitly connect *ekklēsia* to 'en Christo' (in Christ), suggesting a heavenly reality to the church, a reflection at all times of the Trinity (41).

Thus, a picture emerges from contemporary scholarship of ecclesiology moving away from being overly organized or codified. This was arguably a significant, and non-biblical, weakness of many church planting movements which emerged from the Western church in the nineteenth and twentieth century. When the measurement of a church is based upon the three elements of the ecclesial minimum, the measure is more about maturity, fruitfulness and obedient discipleship than it is about numbers or its practices. These are indicators of the kind of health which allows churches to reproduce and movement to begin. A movemental ecclesiology seeks to develop a fuller understanding of the church through relational and interpersonal categories, beyond the historic hierarchical, functional approaches of established denominations, or even the managerial approaches which some hold negatively against the American Church Growth movement, grounded in McGavran's work. Lings brings the helpful observation that churches should experience and expect "non-identical reproduction" (12). Churches are not 'planted' so much as they are 'born' in a highly personal, involved and interactive process, or they 'die' or they 'mature'. A fluid, flexible and contextual approach to ecclesiology is required when considering missional movement and church planting.

## **Incarnation**

The next building block towards a theology of movement is the doctrine of incarnation. It offers a model for how the *missio Dei* became fleshed out through the event of Jesus Christ, “the exact representation of His being” (Heb. 1.3).

During the latter half of the twentieth century the theological understanding and application of *missio Dei* developed almost in sequence. Early century writers such as Karl Hartenstein (1934) and J.H. Bavinck (1948) argued that mission should be understood as an activity initiated by God in history and that it is not primarily a human endeavour but a participation in God’s own mission to redeem and restore the world. However, it was not until the latter half of the twentieth century that the concept of *missio Dei* gained wider recognition and acceptance within missional theology. Newbigin notes several influential missionary conferences, and his 1978 work *The Open Secret* was significant. There developed a Christological emphasis, through the likes of Moltmann (*The Trinity and the Kingdom of God*) in 1981 and a decade later Bosch (*Transforming Mission*) extrapolating the insight of Barth.

By the end of the century a new wave of missional thinkers such as Frost and Hirsch (*The Shaping of Things to Come*) based their missiological writings upon a Trinitarian foundation and rooted missional action firmly from a Christological basis. A further broadening came as scholars including Kärkkäinen (*One with God*) and Van Gelder (*The Ministry of the Missional Church*) called for a deeper appreciation pneumatology in considering the *missio Dei*. Many drew from the forerunning observations of Newbigin: “The mission of the church is in fact the church’s obedient participation in that action of the Spirit by which the confession of Jesus as Lord becomes

the authentic confession of every new people, each in its own tongue” (*The Open Secret* 20).

The incarnation should not be viewed as a unidirectional event, that of God coming to earth and ‘doing something’ to humanity without humanity also experiencing something in return. Christ’s ascension means that Jesus the Son in both his earthly and ascended forms mysteriously holds a human form within the Godhead (Torrance). The Trinity thus allows themselves to be influenced and even changed through the incarnation. God the Trinity participates in the created order, as an expression of perichoresis, and is forever continuing the ‘dance’ through this interaction with the created order. Humanity itself is invited into the ‘divine dance’ of perichoresis because we are made in the image of God, and we may participate in it and even shape it to some mysterious degree (Rohr and Morrell). This is the power of prayer in Jesus’ name and according to His will (John 14.13; 15.7), by which the Spirit may direct believer’s intercessions (Rom. 8.26–27). He hears believers “whenever we ask anything that pleases him” and will grant such requests (1 John 5.14–15) since, as the disciple Peter contends, Christians share in Christ’s glory (1 Pet. 5.10) and even His divine nature (2 Pet. 1.4). The relational interactions established through the incarnation are bi-directional.

In this light, Van Gelder warns against the danger in seeing God’s ‘sending’ as unidirectional: from Him outwards only. Instead, there is a highly relational and an innate reciprocity within the Trinity and the Trinitarian interaction with the created order. God responds to the world in a bidirectional manner. It follows that the church, the Body of Christ, should expect to interact with the Trinity in the action and expression of its mission (Van Gelder and Zscheile). Tennent, who draws upon the foundation of

Newbigin, offers a Trinitarian framework as the sending Father, the Incarnate Son, and the Empowering Spirit (160). The Father initiates mission yet through the incarnate Son “God’s grand narrative intertwines with all the particularities of human narratives” (78). This requires ecclesiology to be expressed by adopting contextual strategies through the unction and prevenience of the Spirit, so as to mirror the Trinity’s reciprocal relationship to the world.

Hirsch calls this “the missional-incarnational impulse” which is hardwired into all of God’s people through our participation in the Trinity. Although, he is one-sided in emphasizing only the centrifugal pattern of mission in the New Testament. For him, “a genuine missional impulse is a sending rather than an attractional one” (129). A crucial recent development championed by observers of British Fresh Expressions and pioneering such as Moynagh, Jonny Baker and Lings contends that the ecclesiology and practice of the church needs also to be open and willing to be changed through its interactions with the Trinity. This requires a level of humble discernment and openness to the art of church planting and multiplication in response to the prevenient move of God. Scholars like Murray, Paas and Keller all observe that the last few hundred years of European Church history offers us the salient lesson that, at times, those in authority within the church have allowed contemporary cultural mores to influence their ecclesiology more than rigorous theological consideration. Their examples range from nineteenth century colonial expansionism to twentieth century business management theory.

Trinitarian participation theology is the most developed category capable of holding together what may be called the *missio Trinitatis* and the implications of the

incarnation for the mission of God's church. The foundation of Trinitarian participation theology, promoted by the likes of Zizioulas, Moltmann, Volf and Kärkkäinen, offers the contemporary western missional church the most comfortable basis from which to establish a robust but flexible ecclesiology. It allows for the integration of many aspects which tend to be discovered rather pragmatically by practitioners, and it actually reflects the nature of God: the flexibility and creativity of launching missional initiatives; the need and value of contextualization and a careful, two-way listening to context; the communal discernment which teams and small congregation necessarily desire; in short, all the 'stuff' that makes missional church work (Van Gelder and Zscheile).

### **Contextual Theology**

Christian life and witness do not occur in a vacuum. Neither does theology. Just as the Trinity is reciprocal in its essence, so must our ecclesiology and missiology be open to diversity and flexibility in response to our unfolding understanding of the *missio Trinitatis* and the nature and challenges of the world in which the church ministers. The essence of church and the practice of church ought to be integrated towards this goal (Moynagh, *Church for Every Context*). Bevins observes that "Christian theologians need to do theology contextually because God is present and acts contextually" (*Global Voices* 15).

A central theme for most writing about contemporary missionary church is the importance of appropriate and adequate contextualization in crafting the nature of church and its engagement in mission for the twenty-first century. There is no one-size-fits-all, and the mission of the church should never be divorced from its context. Instead, there should be a dual movement of being informed and shaped by both the nature of God and

by the nature of society, or its 'public' in Okesson's phrase. The church reflects the Trinity in this sense, since movement is integral in the *missio Dei*. "This is to say, who God is and how God creates provide the very basis for how we, the people of God, participate in God's mission. Eventually, all of this gives birth to the church: a diverse, thick community that witnesses to the fullness of the world through faithfulness to the movements of the persons of the Trinity" (Okesson 83).

There is a distinction between contextual church, and contextual theology. "Contextual Theology makes sense of experience in the light of the gospel" (Moynagh, *Church in Life* 407). The challenge comes in contextualizing church in the light of one's experience within a particular culture and context. Trinitarian contextual missiology understands that the Trinity works within creation, moving it to a redemptive and reconciled conclusion. It does so within the particular context and cultures of human history. It requires a constant two-way conversation between gospel and context. It can feel like a complex balancing act between seeking assimilation and transformation (Keller). In recent years, missional scholarship has recognized that the church has not always held that balance healthily or well. In today's delicate era, when the western church is seeking to redress its numerical decline, for it to be truly missional within such rapidly morphing social contexts must require the church to be deeply self-critical and alert (Paas, *Church Planting*). "In a postmodern, post Christian, pluralistic and secular context, church planting must be self-aware of its posture and learn to approach contextual mission with humility... acknowledging its own blind spots, failures and prejudices" (Hutton 241). Contextualization entails holding together a balance between the gospel and the unique communities which arise when the seeds of the gospel are

sown. It must seek both to redeem and to critiquing the culture into which the gospel is addressed.

### **Contextual Models**

Niebuhr's 1975 theological and missiological classic *Christ in Culture* offers a typology of five principal ways to understand "the double wrestle of the church with its Lord and with the cultural society with which it lives in symbiosis" (Niebuhr xi), while acknowledging that no group or person every conforms completely to a type (43–44), and no category is a satisfactory "Christian answer" in isolation (236). His categories have been refined, simplified and critiqued since and, when we see their overlap, rather than expecting them to be enacted in isolation, they continue to provide a useful starting point for measuring how Christians may perceive and engage with their prevailing cultures. 'Christ against culture' essentially sees Christ judge and reject the prevailing culture and requires Christians to disengage from it. Within 'Christ of Culture' Jesus is able and present to satisfy the aspirations of a society, and within culture there is no inherent conflict with Christian truth. 'Christ above Culture' locates the fundamental issue as between God and humanity, not God and the world, and is presented as three categories. Firstly, the 'synthesis' version does not require a choice between Christ or culture, because God uses elements of culture to give people what they need, although Christian revelation must be sought to best understand the culture. Secondly, the 'paradox' position recognizes an ever-present conflict between humanity and God, that Christians live simultaneously between the kingdoms of heaven and of this world, yet the ever-present grace of God remains. Christ as 'transformer' of culture sees culture as ultimately under

God's sovereign rule, therefore what is good may be affirmed while what is sinful may be transformed into the likeness of God.

One of the most significant critiques from anthropologists of Niebuhr's typological approach is that he presents these categories in isolation, whereas Yoder argues that in the realities of lived experience, people and cultures are full of interactions, interplay, and integration. The Godhead is somehow being influenced through the incarnation and interaction with the created, so that there is no such thing as a conceptual Christianity divorced from its context. Our understandings of Christ must necessarily exist within our experience of cultures (Yoder). As with the application of Trinitarian participation theology, Howell and Paris call for the approach and language of conversation, before conversion, with and of culture (40).

This poses the danger that local church congregations may simply become overwhelmed by the task or the "complicated wickedness" of culture, in John Wesley's phrase, and retreat from integrating their faith with their public life. Okesson wishes to counter this fear and boost confidence. Since the Trinity by nature engages fully with human culture, so may the church as the body of Christ. Okesson writes:

Public missiology is birthed from God's mission as described in the narrative of Scripture. It is not a private, spiritual message but a thick, public story that local congregations inhabit through the entirety of our humanity. We encounter so much complexity in the world, or "complicated wickedness," and erroneously think the problem is with the complexity. Meanwhile, God is weaving his own thickness into the world through local congregations who embody God's own thick triune community. (92-93)



Therefore, missiological and the practical engagement of the gospel to culture occurs through Christ's body the church. As Newbigin famously said, "the only answer, the only hermeneutic of the gospel, is a congregation of men and women who believe it and live by it" (Newbigin, *The Gospel in a Pluralist Society* 227). For Okesson, this occurs when a local congregation operates from a confident theological basis, to integrate an understanding of the immanent Trinity ("what the Trinity is like internally") and economic Trinity ("how the divine community acts externally in human history") (74).

### **Theological Coherence in Mission**

Tim Keller, who refines but does not greatly challenge Niebuhr's typologies, begins from this basis by insisting upon a robust "theological vision of gospel contextualization" that equips practitioners to connect the paths between one's theology and doctrine and the question of how to apply them in local congregational ministry. His goal is social transformation occurring as local churches combine a discernible identification with their surrounding culture and a sufficient critique of it. Murray advocates a similar balance between being thoroughly immersed within, and radically distinct from, culture. "It does mean prophetic engagement with contemporary culture, discerning what can be affirmed and what must be challenged" (*Church Planting* 154). Not all scholars agree that cultural transformation is a legitimate theological goal, as addressed later in this work.

How, then, may a local church community effectively engage with its surrounding context? What aspects of faith, doctrine and practice should be retained in continuity with the Christian tradition, and which could be open to change according to context and culture? In 2004, catholic scholars Bevans and Schroeder collaborated in a thesis

‘Constants in Context’ which offers an historical and typological interpretive framework to judge the integrity and sufficiency of cultural missional engagement. By striving to integrate theology and missiology, they acknowledged and complimented the foundational work of Bosch’s *Transforming Mission* but sought also to broaden the church’s missiological concerns to integrate some neglected aspects, such as the burgeoning effects of globalization and the rising influence of the Global South upon the church. Against an interpretive theology of three broad types, they propose six ‘constants’ of Christian mission through history: Christology; Ecclesiology; Eschatology; Salvation; Anthropology; and Culture. These interact with perpetually changing contexts: Cultural; Historical; Philosophical; and, Political. In the face of these, the authors synthesize the sensitivities of the major Christian traditions and the twentieth century rediscovery of the *missio Dei* and the kingdom of God to propose a model of mission for today’s pluralistic world called “prophetic dialogue”.

This model forms the foundation of much of our twenty-first century missiology. Its attractiveness lies in acknowledging the complexity of contemporary society without losing confidence in the church’s historic mission. As Lings observes, “The call is to be truly Church and truly changed, shaped by being the mission to a particular place or culture” (102).

### **The Challenge for the Church to be Genuinely Missional**

However, some contemporary commentators maintain that the Western church in particular still has a way to go in engaging enough with its cultural and public context so as to be genuinely missional because it is still hiding behind the ‘constants’ of previous forms and assumptions of church. Paas contends that simply reproducing dominant

historical models of church will no longer be fruitful in contemporary Europe, much of which has reached a post-Christian state. Previous evangelization and church planting has begun with and tended to target a remnant of believers, but rapid cultural shifts mean there is very little Christianity left in some nations. As a result, “a revivalist paradigm will have to be replaced by a truly missionary approach” (*Church Planting* 101). Radical innovation, he says, is needed to do the hard work of mapping the gospel to the contemporary context; yet, the European church is sluggish in responding. Arguably, the influential voices of Hirsch and Frost, beginning from their collaborative work in 2003 *Shaping of Things to Come*, has brought this challenge centre-stage in the western missional church conversation.

### **Appropriate Measurements**

What may count as success measures in movemental multiplication? Since Rolland Allen a century ago, and the various ecumenical missionary councils of the twentieth century, the Western church has become more self-critical of the motives which drove its historic expansion. In a post-colonial, post-Christendom Europe, missiologists are now asking whether there ought to be a more modest, or humbler, set of measurements to match the contemporary context. In studying the development of the early church, the likes of Stark (*The Rise of Christianity; The Triumph of Christianity*) and Kreider serve to challenge the notion that the purpose of mission is church growth at all. Kreider suggests that patient faithfulness to discipleship and spiritual formation is what shaped ecclesiology in the centuries before Constantine. For him, seeking discernible cultural transformation has never been an appropriate measure of ecclesial fruitfulness nor the purpose of contextualization. Instead, kingdom fruitfulness comes

from planting gospel seeds appropriate to a host culture and allowing them to take root over time, without prejudice, and in whatever form the Spirit and the context deem. Similarly, Paas contends that there is rather thin New Testament evidence of church planting by a model which is obvious to reproduce. Rather, the early church was intent on “gospel planting” (*Church Planting* 12). He claims the Bible speaks of church as a minority in the world, arguing that growth as a goal morphs the understanding of church into a more of a strategy, not the organic, reactive Body of Christ (115).

In their seminal work reflecting upon global Church Planting Movements and Disciple Making Movements, Watson and Watson, come to a similar conclusion:

It is the structure of the objective that determines the strategy and tactics, not the structure of the tactic used to implement the strategy... Unfortunately, the focus of most disciple-making has been on the structure of the church (the tool or tactic) that is doing the planting, not the community where the planting is to be done.

(30)

Those seeking to be “Disciple-Makers” realize that the structure of the host community into which a missionary initiative is to be planted must determine the strategy used to multiply disciples.

British observers of contemporary urban missionary initiatives such as Urban Expression and Fresh Expressions claim that even this valuable concern for contextualization is still insufficient unless it is incarnationally founded in theology and practice, because it heightens the risks of missing the balance of both critiquing culture as well as identify with it. The goal must be “authentic contextualization” (Murray, *Post-*

*Christendom* 154). Mobsby comes to a similar conclusion when assessing the emerging church movement (28–29).

These arguments lead towards an assertion that a better success measure is the degree to which the church is able to bridge the gap between the translation of gospel to culture without assimilation. “Instead, the need is for the church not to adopt a particular stance for or against culture, but to develop the categories of prophetic discernment by which it can maintain its faithfulness to orthodoxy, while also seeking to discern elements of affirmation and of opposition in its particular time and place” (Steele 69).

Ecclesiologists such as Keller argue that in translating the gospel into a recipient culture Christians must find a balance between presenting the gospel as detached and aloof from the prevailing norms, or from assimilating the gospel uncritically into them. Some argue that Keller goes too far by advocating for cultural and institutional / political transformation as a significant purpose of Christian mission. Paas, for example, engages with Keller’s argument to insist that his emphasis is inappropriate for the contemporary European post-*Christendom* missional context. Instead, he contends that the Bible does not describe the church’s task in the world this way. The idea of mission-as-cultural-transformation is the product of secular modernity rather than its opponent. “If kingdom-minded action still feeds on the dream of restoring a homogeneous Christian society, it must be said loud and clear: this dream is over” because the condition of contemporary European cultures will not allow it (*Church Planting* 100).

In assessing the planting of new ecclesial communities, Moynagh offers four criteria: “Missional – in the sense that, through the Spirit, they are birthed by Christians mainly among people who do not normally attend church. Contextual – they seek to fit

the culture of the people they serve. Formational – they aim to form disciples. Ecclesial – they intend to become church for the people they reach in their contexts” (*Church for Every Context* xiv).

### **Double-Listening**

A focus upon incarnational living and missional practice thus seems to be key to beginning new Christian communities. They hold to an ecclesial and gospel identity as they try to become incarnated in ways appropriate to the culture they are seeking to reach. This is easier said than done. “The church must enter into deep reciprocal engagement with the world, while retaining a posture of critical discernment” (Van Gelder and Zscheile 113). A posture of critical engagement is needed: prophetically addressing the gospel to context, with the humility that one can and should draw from and learn from it simultaneously.

Double-listening, or two-way listening, is a sociological concept first popularized to the UK church in the *Mission Shaped Church* report of 2004 and later comprehensively expounded by Hollinghurst (167–89). It necessitates listening and interacting in discernment, prior to action, both to God and to context. Moynagh describes it as a “serving first journey” that earns trust and a hearing from recipient communities. It is a slower but more organic process, avoiding church-centric approaches to theology and practice, which results in the invitation to plant seeds of the gospel of Jesus, and ultimately new ecclesial communities that emerge through experimentation and innovation (*Church in Life* 138).

Hutton's research seeks to root church planting within a trinitarian framework that pays careful attention to context and community. He draws upon the observations of Van Gelder (108) to state:

Discernment is the first act of mission from which contextual models, methodologies, processes and practices are formed to engage the gospel with the ever-changing paradigms of culture. Essentially, church planters need to learn processes of theological reflection in order that church planting is rooted in discerning what God is saying to the context, in the context, and from within the context. (Hutton 240)

By this pattern, the form of church will be informed by theology, and by listening to how, perhaps surprisingly, God is already acting creatively in and amongst our neighbours.

The choice, says Tim Chester as summarized by Paas, is between planting introverted churches, or those that are open and socially engaged (*Church Planting* 96). Van Gelder describes this process of creative discernment as forward looking, rather than pre-empting or repeating, which is backward looking. It seems to be about starting out, without being sure of the results. A two-way process, a mixture of solid principles and brave contextualization, is an active conversation between host and incomer. It is 'the way of the cross' because it is risky and unpredictable (113). In this may be heard again Hirsch's 'missional-incarnational impulse'.

### **Towards a Theology of Movement**

"God's mission utilizes movement: within the Trinity, into creation and humanity, and ultimately through the back-and-forth movement of pieces being woven together into a thicker whole – for the redemption of the entire world and the flourishing of all things

under God's reign" (Okesson 71). Four key ideas in scholarship help frame a contemporary understanding of missional movement. The foundation is Trinitarian theology. It follows theologically that a church or missional movement grounded in the Trinity will reflect key aspects of the Godhead. As God's people in community reflect the *missio Trinitatis* they can expect to experience not only an imitation but a participation and replication of the nature of God. This includes God's abundance (Gen. 1.28; Luke 6.38; 2 Cor. 9.8), unity-in-diversity (1 Cor. 12.4–6), missional reaching-out (John 3.16), and humble self-giving (Phil. 2.5–8).

Second, is the coming of the kingdom of God. A number of significant theologians since Barth have developed the hopeful and inspirational theme that the coming of the kingdom of God is an indissoluble aspect of *missio Dei*. Moltmann's *Theology of Hope* in 1967 set a foundation for NT Wright (*Jesus and the Victory of God*) to expand upon in 1996. Morpheu in 1991 (*Breakthrough*) brought a fuller understanding of the eschatological reach and Christopher Wright in 2006 (*The Mission of God*) demonstrated how God's people are an integral part of this rule and reign on earth. Thus, perhaps 'kingdomisation' is an appropriate goal for church planting and missional movement, always maintaining an eschatological horizon that we live in a time of Jesus' inaugurated rule and reign, whilst always looking beyond the present for the kingdom's ultimate fulfilment. This is a posture of hope. Whilst acknowledging that historically this metaphor has at times been applied in harmful ways, the idea of Kingdomisation allows for the church to be intentional and clear on her outcomes. While participating in God's mission, it also allows for the context to shape the response of the church: an incarnational posture.



Third is multiplication. As the kingdom of God is expressed through God's people the church, the biblical narrative indicates that there follows growth and expansion. Many authors describe this as multiplication or reproduction. "The church is born to multiply. Not only is it a part of the natural job description of the church as a living organism (the Body of Christ), but multiplication is also part of a church's divine job description" (Klinkenberg 174). Some bring a subtle shift, in searching for terms to reflect the highly relational and interpersonal nature of God, and to draw away from an over-emphasis upon human agency in kingdom activity. Moynagh prefers to speak of "self-donation" rather than multiplication or reproduction, as a way to highlight the "generosity analogous to God" rather than "reproduction analogous to nature" (*Church in Life* 159). In reflecting the *missio Trinitatis*, the church gives itself away, indeed it is broken as in the Eucharistic act, for the sake of the world. For Saunders, in reflecting upon implementing DMM principles in a North American church context, abundance is a key theological value. "If we plant churches based on buildings (scarcity), money (scarcity), professional clergy (scarcity), or complicated work (scarcity), where is the abundance?" (*Underground Church* 179).

Fourth is the idea of organic diversity, or the British ecclesial phrase recently proposed by Sabrina Müller: a "mixed ecology" of church. The church of Christ in the New Testament has various ecological or organic metaphors. Lings, as previously discussed, proposes that they are a controlling image across scripture, and that churches therefore have both the capacity and calling to reproduce. The multiplicity of expression and creativity within the Trinity, expressed to some degree in and through the church, allows that the expression of growth which follows may mirror the Trinitarian unity in

diversity, rather than in uniformity. This is no longer the era of denominational replication when the expression of church looked largely similar regardless of location, rather like a franchise. Once popular theories such as Natural Church Development are largely discredited as being too managerial, too formulaic, and not allowing for a reciprocal engagement in the local context to inform the shape of church community which emerges. Multiplication is necessarily accompanied by diversity. “This is a shift from duplication to diversification” (Lings 31).

However, global revival history would seem to dispute that a theology of movement should only set a slow-burn, gradual expectation of its impact. Jesus said the kingdom of heaven “advances” (Matt. 11.12) and spreads like a little yeast through a whole batch of dough (Matt. 13.33). Arguably, the history of the Wesleyan revivals in the UK, or examples like the contemporary impact of the church planting movement in Mozambique through the sacrificial work of Iris Ministries, indicate that some missionary initiatives achieve a level of societal and cultural transformation when the gospel spreads. Iris estimates that over 10000 indigenous-led churches have been planted in the nation of Mozambique, leading to over 50000 weekly attenders in 2019 (Global). Miracles, signs and wonders and are commonly reported (Soars 36). Soars, a close commentator, observes that in co-founder Heidi Baker may be found “a unique blend of Jesus-lover and humanitarian, Heidi did not think that one or the other was sufficient” (44). Of equal significance to Iris’s operating principles is a focus upon practical ministries and service to the very poor alongside church planting, thus avoiding the bifurcation of evangelism from mercy ministries.

## **Disciple Making Movements**

A particular focus of this research is the methodology and practice of contemporary Church Planting Movements (CPMs), and specifically those known as Disciple Making Movements (DMMs), in the Global South. This research seeks to understand the potential for these learnings to positively impact the discipleship and church planting practice the church in the Global North.

### **Defining Movement**

The study of social movements has been significant for the past fifty years, increasingly so as societies and sub-cultures become progressively more connected due to globalization and the communication revolution. Sociologists examine the structural and cultural factors which drive collective actions undertaken by groups of individuals aiming to bring about social, political, or cultural change. Today, movements often rely on various strategies and tactics, such as grassroots organizing, coalition-building, media outreach, legal action, or civil disobedience, to advance their goals. They tend to promote grassroots momentum for action, as people transform “from bystanders to upstanders” (Nardini et al.). Blumer applies the concept of a lifecycle, proposing that social movements go through distinct stages of development, typically from emergence to decline.

Within contemporary missiology, this movement concept and terminology has been applied to the history and means by which Christianity has spread since the first century. Stark’s monumental sociological studies of the rise of early Christianity finds several key factors in the transmission and replication of the movement of Christianity until Constantine (*The Rise of Christianity; The Triumph of Christianity*). Networks of

family and friends play a very significant role in conversion, as do the impact of social crisis like health, war or persecution in forming cohesive communities which transmitted faith, a finding which Kreider similarly shares. New members tend to be drawn from the fringes of mainstream religious affiliation, and perhaps surprisingly, from amongst the more privileged classes as well as the general populace (*The Rise of Christianity*). Stark also studies new religious movements of the twentieth century. He finds that the most successful practiced a 'both/and' approach whereby they sustained strong internal attachments amongst members, which "generate a highly motivated, volunteer, religious labour force, including many willing to proselytize", while remaining an open social network to welcome new joiners and interact with the culture around them ("Why Religious Movements Succeed or Fail" 142).

At a macro level, there is a considerable body of work assessing movements within Christianity. Scholars refer to the broad Christian traditions, such as Pentecostalism or Catholicism, as movements (Pew Research Center). Within these traditions, there are loosely quantifiable trends and methodologies towards church reproduction which have been empirically examined to see whether general principles can be drawn and applied to improve mission and church growth. Donald McGavran's Church Growth Movement was a very influential late twentieth-century example. This school of thought certainly contributed to a move of evangelism and church planting, as well as further research. However, it has been heavily criticized for being methodologically reductionist (Ott and Wilson), and overly church-centric rather than beginning with the *missio Dei* (Moynagh, *Church in Life*).

Christian movements tend to bring together the proclamation and demonstration of the gospel, which Padilla first termed as ‘integral mission’, meaning the integration of social action and evangelism in the church’s mission (Kirkpatrick). Bevans and Schroeder explore how the concept of “Liberation Theology” has inspired and fuelled movements for social and economic transformation, particularly in Latin America. Others examine the growth and impact of Pentecostal and Charismatic movements with African pre-Christian religions (Anderson).

### **Church Planting and Disciple Making Movements**

At the turn of the twenty-first century, attention turned to the apparently rapid indigenous church multiplication, or ‘Church Planting Movements’ (CPMs), occurring in the Global South, including nations like China, which was hostile to mainstream organized Christianity. “A Church Planting Movement is a rapid multiplication of indigenous churches planting churches that sweeps through a people group or population segment” (Garrison 21). David Garrison drew worldwide attention by analysing and describing the common elements of CPMs, detailed below. He makes a distinction between movements and short-term phenomena like revivals, mass conversion events like evangelistic campaigns and the “church growth movement” (23–25). “Movements are thus defined by healthy growth and rapid reproduction of discipleship groups and churches within a relatively short period” (Farah, “DMM and Mission”). Prior to 2004, Garrison was only able to identify CPMs in Europe as occurring in very limited circumstances within marginalized people-groups, such as refugees in The Netherlands, and gypsies in Spain (Garrison 139–52). Indeed, around the world these movements tend occur on the margins of established church institutions (Addison, *Rise and Fall* 29).

CPMs centre around establishing new Christian communities or churches in unreached or underserved areas, such as the Global South. Their objective is to initiate and multiply self-sustaining local churches, typically small-group sized, that reproduce and expand through intentional strategies such as raising local leaders, widespread evangelism and a reliance upon the work of the Holy Spirit (Farah, “DMM and Mission”). Ott and Wilson summarize five principles of CPMs as: containing works of the Holy Spirit which create spiritual fervour; carrying a gospel-centred message that is contextualized to local language and cultural norms; heavily lay-led grassroots participation; having a multiplication ‘DNA’ at the heart of their nature; and, being influenced and aided by external factors over which individual church planters may have little control, such as societal change, disruption, or persecution (73–77).

Ten universal elements in every Church Planting Movement are identified by Garrison (*Church Planting Movements*):

1. Extraordinary prayer
2. Abundant evangelism
3. Intentional planting of reproducing churches
4. The authority of God’s word
5. Local leadership
6. Lay leadership
7. House churches—small meetings in natural settings
8. Churches planting churches
9. Rapid reproduction
10. Healthy churches - i.e. they have all the right ‘marks’ of church.

These observations have been challenged to some degree, particularly around their empirical basis (Vaughn, “No Church Planting Movements”), although very recently new empirical studies are emerging (Prinz and Goldhor). Nevertheless, they provided a foundation from which various other studies began. Ott and Wilson offer a fair assessment:

Without a doubt all these CPM elements are desirable. While we find the common elements to be helpful benchmarks, reproduction cannot be expected to follow a similar path in all societies, nor will churches reproduce at the same rate or be shaped and associated together in the same way. It should also be noted that external factors such as the spiritual landscape, attitudes towards outsiders and their beliefs, and the social-political climate also play a role. (72–73)

### **Disciple Making Movements (DMMs)**

Within the observation of rapid reproducing Christian movements sits a differentiated field, that of Disciple Making Movements (DMMs). Their focus is narrower than CPMs. DMMs place a strong emphasis on making and multiplying disciples. The goal is to see individuals not only come to faith in Christ but also become committed followers and reproducing disciples who can make more disciples. It is naturally difficult to quantify the numbers of people converted and active within DMMs. A 2019 estimate suggested around 73 million believers in over 4.3 million churches within 1035 documented movements (Long). By 2022, Prinz refers to 1426 movements underway (Prinz).

DMMs prioritize the development of healthy and accountable disciple-making networks or groups, rather than solely focusing on the establishment of formal church

structures. Their development has taken place in nations like India, which have particular societal features like close-knit village-based communities. For this reason, and because the biblical hermeneutic of their movement leaders holds closely to the multiplication patterns and principles of the New Testament, DMMs are geared towards small, household sized groupings, sometimes called ‘micro-church’. If a DMM is occurring on scale, it will result in a CPM (Farah, “DMM and Mission”).

A number of recent publications have tended to portray the common principles of DMMs as forming a deliberate strategy. Farrah disagrees that such practices are a “prescriptive methodology”, believing, rather, that any strategy has emerged having been “reverse-engineered from the phenomenon itself” (Farah, “DMM and Mission”). Prinz contends that in seeking universal principles, observers have missed the vital contribution of individually gifted “apostolic leaders,” who act as “movement catalysts”—the evangelists and people-connectors with appropriate traits and competencies to turn methods into movement (Prinz 5).

Watson and Watson claim to have successfully applied DMM concepts to spark movements of house churches in the north American context:

As believers obey Christ, they are to train men and women to be Contagious Disciple-makers who pray, engage lost communities, find Persons of Peace...help them discover Jesus through Discovery Groups (an inductive group Bible study process designed to take people from not knowing Christ to falling in love with Him), baptizing new believers, help them become communities of faith called church, and mentor emerging leaders. (5)



They emphasize obedience to the commands of Jesus to make disciples, which requires intentional tactics missing from the majority of western church practice, alongside simple, reproducible methods. DMMs occur across multiple nations and ethnicities, but Farrah identifies four commonalities: a standard, transferrable pattern or liturgy for each meeting, simple, reproducible inductive Bible study methods; accountability for evangelism; and frequent communal prayer and fasting (Farah, “Towards a Missiology”).

DMM methodology is directed at ‘ordinary’ lay Christians who are willing to share the gospel and then stay alongside a new convert to see them repeat the process into their natural social network, such as their household or locality. This offers a crucial distinction to most contemporary western practice which sticks to “branded Christianity” (Watson and Watson 25), in which Samuel Kebreab (a pseudonym) says “church planters organize a new church in the form and structure acceptable to the mother church or denomination” (30). Lim rejects the imposition of western missionary models into his context of South-East Asia, which historically were “uncontextualized” and “produced marginalized Christ-followers separated from their communities” (89). He observes in contemporary “House Church Networks” (HCNs) very similar traits to those key features of CPMs which Garrison found 20 years earlier. In HCS the disciple-making ministry is central. New disciples are raised and trained in the expectation that they will become disciple-makers and form new small, relational groups. They have an incarnational approach to evangelism and leadership and a contextual approach to religious practices, seeking minimal religiosity. They also hold to the transformational development of their context through the gospel in the power of the Spirit, for example, through compassion ministry. Echoing Rolland Allen, Lim lauds HCNs as more biblical and appropriate.

“These contextualized, holistic, and transformational simple churches are truly indigenous: self-governing, self-supporting, self-propagating, and self-theologizing” (89)

### **Growth Curve**

It is not until such an enterprise has multiplied several times that observers are ready to denote them as movements. “We defined a Church-Planting Movement as “an indigenously led Gospel-planting and obedience-based discipleship process that resulted in a minimum of one hundred new locally initiated and led churches, four generations deep, within three years” (Watson and Watson 4). However, from those authors offering transferable principles into a Western context, there is, perhaps surprisingly, no expectation that multiplication will begin immediately or rapidly. They report that momentum tends to build quite slowly before it hits a tipping point to expand rapidly, sometimes referred to as ‘exponential growth’ or a ‘hockey stick growth’ pattern. For Watson, it is not the number of small churches planted, but the number of leaders raised which creates the tipping point. “When we focus on catalyzing Disciple-Making Movements, we define success by reproduction. We really don’t care how many churches you have planted...Success, for leadership, is defined by how many new leaders a leader reproduces every year” (Watson and Watson 36). There are parallels with how scholars like Stark (*The Rise of Christianity*) and Kreider observe the ‘patient ferment’ by which the early church worshipped in secret or in local homes, yet by their lifestyle of evangelism and good works achieved the spread of Christianity across the Roman Empire over three hundred years.

### **Negative comparisons to contemporary western church practice**

A number of contemporary missiologists have written works to empower Western evangelical Christians to apply the principles of DMMs in order to catalyse new reproducing missional movements. As Younoussa Djao observes, the Global South used to be a mission field, now it's a "mission force" (Trousdale et al. 15). Trousdale finds five categories of "spiritual malpractice" within western Christianity which inhibit growth (39–143). First is the reduction of the gospel of the kingdom and obedience to Christ to metaphors, not practice. Second, a lack of concerted prayer from leaders and churches. This is a common observation among DMM practitioners. Similarly, Porter found prayer to be the central factor in his study of the practices of contemporary movement leaders, principally in the West (Porter, *Overflow*). Trousdale's third factor is the inappropriate role of clergy, being too specialized and too detached from everyday disciple-making, alongside a lack of lay empowerment. Fourth, the tendency to choose knowledge over obedience as the essence of discipleship. "If we aren't teaching people to obey everything that Jesus commanded, we aren't preaching the same Gospel that He preached" (105–06). Fifth, church institutions that do not sufficiently enable multiplication. He acknowledges that there is a role for existing institutions to help catalyse the growth phase of a movement, but the institutions themselves will not then be the means to perpetuate movement. Farrah notes that DMM "is not anti-institutional, it is anti-institutionalization" when this inhibits multiplication ("DMM and Mission").

Trousdale offers several observations of what the church in the Global North ought to do differently:

- Models of ministry based on what Jesus did
- Abundant Prayer
- Equipping ordinary people in power of Spirit, through apprenticeship and reproducibility
- Life in the Holy Spirit
- Develop collaboration and strategic partnerships to help spur movement
- Do not rely on your own resources, including finance and buildings – they must come from God
- Focus on kingdom ministry: compassion and healing, which will naturally initiate spiritual conversations
- Courageous leadership, sacrifice and persecution
- Kingdom Paradigms that can multiply – compared to current static and expensive models

He summarizes his argument thus:

It is our contention, though, that from the perspective of biblical faithfulness and spiritual fruitfulness, the Disciple Making Movement ministry paradigm is more consistent with Jesus' instructions for His people, more aligned with the earliest church, and more empowering of ordinary people to change their world than the models of ministry that are currently in place in the Global North. If the Global North is going to join the Global South in advancing the kingdom to unreached

peoples in our midst, the church in the North must undergo a paradigm shift in how we re-engage Jesus' mandate for His church. (Trousdale et al. 365)

A number of other DMM practitioners extend the criticism that western Christianity has reduced the gospel of the kingdom and obedience to Christ into metaphors rather than practice. The Western church is frequently accused of bifurcation: the separation of the bold proclamation of the kingdom and compassion ministries. For Rolland Baker, whose Iris movement has witnessed widespread church planting amongst Muslims in Mozambique, his principal criticism is that church leaders retain too much control and do not rely enough upon the power of the Holy Spirit.

Despite the explicit emphasis on the essential elements of missions outreach as described in the New Testament—for example, presenting the Kingdom of God in the revelatory power of God, living by faith (the immediate “hearing” and obeying of the Word of God in the heart), and, above all, in the intimacy of love and communication with Jesus—traditional missions tends to operate within a more secular mindset. (Baker 18)

For Baker, “the majority of modern missiological thinking produces what is little more than an elaborate contingency plan for what to do if God does not show up and activate His power” (20). In contrast, within his movement “we are sustained not by ability, competence, achievement and position, but by hunger!” (30). Similarly, Trousdale highlights the place that the supernatural plays in DMMs, which is fuelled by fervent prayer and fasting, and is for Farrah “part of a larger trend of the explosive growth of Christianity in the Global South that is more charismatic in nature” (Farah, “DMM and Mission”).

### **Critical analysis of DMM theory**

There is some critical analysis of DMM theory. A number of missiologists like Brad Vaughn, who formerly published under the pseudonym Jackson Wu (William Carey Publishing), claims that the figures are probably overestimated. Others critique the early portrayals of CPMs and DMMs for an over-emphasis on their rates of growth at the expense of other factors which build spiritual maturity (Rhodes). Since study of DMMs is still in its early stages it was probably true early figures were more likely to be estimations than accurate measurements. However, in the past few years a number of researchers have published papers both explaining a methodology for measuring numbers in a widely dispersed phenomena and offered the most accurate figures thus far (Long).

The most significant critique of the methodology lies in a key factor that seems to make it so successful in the Global South, which simply does not translate into Western urbanized contexts. Hopkins concludes that DMMs have three constituent elements which mean they plant seeds of the gospel which multiply rapidly (Hopkins, *Miraculous*). The first which Hopkins describes as a “tactic” is making continual use of the “People of Peace” principle which Jesus taught his first disciples in Luke 10. This is locating a person who welcomes you and your kingdom message and staying with them to seek to bring them to faith and to coach them in their earliest discipleship stages. The second is the “tool” of the Discovery Bible Study which generates obedience-based discipleship from the beginning in a new believer. Both of these elements are universally applicable since they may transfer into Western culture, and both are within our choice. The third element is a “pre-existing social receptacle for the Gospel” which is bedded within the fabric of Global South society: the construct of extended family households. This

receptacle is, for Hopkins, the key transformative factor in the multiplication dynamic of DMMs, yet it is the very factor missing from globalized Western society and is therefore not within a missionary's choice or control to manufacture. The very nature of our societal make-up is the key limiting factor to rapidly multiplying movement in Western mission fields.

Hopkins contends that the extended family household, often called the *oikos*, is perfect for rapid multiplication because the head or gatekeeper of the household tends to act as its natural discipleship leader, who is coached by the evangelist catalyst and equipped to transmit the same message and medium into their wider social network. However, because Western societies contain so few pre-existing extended family units, missionaries face the task of trying to socially-manufacture new communities of faith with a sense of family and connection. In the UK, he argues, this is why Sunday gathered church and week-day small-groups are so popular because they offer points of social connection otherwise missing in society and why people generally resist them being disrupted even for the sake of planting new expressions of church. A leadership pipeline must also be raised from scratch, and the mechanics of church begin to become highly demanding upon time, commitment and energy. Hopkins is frank:

...the critical tactics and tools of DMM have come in waves to the West without ever embedding. They have presented as Cell Church, then G12, then Simple Church; Organic Church; life transformation groups (LTG) and others. But when the early hope of rapidly multiplying movement is largely unrealised, their crucial roles of mission and disciple formation have been largely dropped. This is tragic for our mission endeavour. What's even worse, in our 'consumer culture', we

then adopt the next ‘packaged’ DMM variant with the next ‘glossy’ promotion.  
(Hopkins, *Miraculous*)

In the Global North we must “let go of the unrealisable mirage of multiplication movements in our Western fields” but we should learn from our mistakes and persevere with DMMs other fruitful factors, “to the long haul of costly unspectacular counter-cultural disciple-making mission” (Hopkins, *Miraculous*).

### **Six marks of a Disciple-Making Movement: As a Typology for Research**

Steve Addison proposes six common core elements of a Christian disciple-making movement. In his groundbreaking *Movements that Change the World* (2009, revised 2011) he initially proposed five. He added a further crucial element following further years of reflection in *Pioneering Movements* (2015). Addison’s extensive body of published work, plus his experience of coaching and investigating DMMs and those attempting to bring their practices into Western post-Christendom contexts, elevates his contribution to this debate. His six elements form the basis of the typology for this project’s primary research conducted into the contemporary practices of mission-minded churches in the UK, as outlined in Chapter 3. Addison’s six categories are:

1. “White Hot Faith”: “Profound encounters with God are important catalysts in the formation of movements for the renewal and expansion of the Christian faith... they provide compelling authority that energizes a movement” (*Movements* 38). “White-hot faith is the fuel that missionary movements run on. Nothing happens without a deep dependence on God. Nothing leads us into a healthy dependence on the power of God more than to come face to face with our desperate need of him” (54).



2. “Commitment to a Cause”: “Dynamic religious movements are clear about what they believe and why they exist...They only admit and retain members who are fully committed to the beliefs and practices of the movement. They build strong ties between members for mutual support and accountability” (60). The most significant factor which enables this is ‘alignment’ to a movement’s overriding purpose, through various mechanisms of commitment “that ensure corporate and individual behaviour is aligned with identity and purpose.” He adds, “Commitment mechanisms include strong relational ties, personal sacrifice and the expectation of obedience to the norms of the group” (62).
3. “Contagious Relationships”: Belief is a social phenomenon. When ideas are held by “open” social networks they will naturally spread through pre-existing networks of relationships, which also give a movement some of its cohesive strength. “When new religious movements become closed social networks, they fail” (75).
4. “Rapid Mobilization”: widespread lay-empowerment, since movement “requires the efforts of non-professionals who are not dependent on external funding and are not strictly controlled” (24). Addison’s observations on best practices include: growing and multiplying leaders often through apprenticeship methods; rapid deployment into ministries and evangelism; the empowerment of laity; low overheads; the removal of barriers to leadership; and, equipping new converts to immediately tell their story.
5. “Adaptive Methods”: movements hold in creative tension a commitment to their core vision and values, alongside a flexible approach to the ‘vehicles’ which

enable the vision to be attainable. They are willing to constantly evaluate and evolve their methodologies against their movement's desired outcomes. "A movement's commitment both to its core ideology *and* to its own expansion provide the catalyst for continual learning, renewal and growth. Dying institutions display the opposite characteristics" (104–05, italics original).

6. What I have phrased "Pioneering/Apostolic Leadership": Particular catalytic leaders who reproduce these core elements into others. He identifies Movement Pioneers "who are sharing the gospel, making disciples and forming new churches," (*Pioneering* 30). They train disciples and multiply workers, which means acting in the way that Jesus acted as an apostle, carrying on His ministry. "Apostleship was, for Jesus, a dynamic reality of pioneering ministry" (41).

The vast majority of observations by other missiologists and commentators about the strengths of DMMs can be placed into one of the above categories, including those of Garrison, Stetzer, Trousdale and Bevins which are summarized in this chapter. This is why they were chosen as the typology for primary research in Chapter 3.

### **Commonly hindrances to movemental practices in Western / UK churches**

As previously discussed, Hopkins offers the crucial observation that one of the three major factors which help the rapid reproduction of the gospel and discipleship in the Global South, that of pre-existing relational networks into which the gospel may easily 'seed', is significantly absent in most of British contemporary society. There are several other commonly, although rather anecdotally, identified hindrances to movement in Western, and by extension, British church culture.

The widespread institutionalization of church is criticized by many, including the observation that available money can tend to determine strategic goals, and lower their expectations as a result. Institutionalization is allied to a lack of lay empowerment and an over-emphasis and controlling over-centralization of the clergy, detaching them from the everyday function of disciple-making. This means that new believers are not typically raised rapidly into leadership in their indigenous contexts. Selvaratnam illustrates how discipleship models (if they exist) are rarely based on an apprenticeship method, and so the leadership pipeline is slow or non-existent in most local churches. As a result, there are typically low levels of intentional evangelism, and discipleship is segmented from a vision for church planting or the multiplication of various forms of church suitable for the unreached (Selvaratnam). Similarly, this seemingly lower level of confidence in the power of the gospel tends to produce bifurcation in the average UK church, which is the separation of social good/action from supernatural demonstrations of the kingdom of God.

A final category may be described as atrophy. While CPMs exhibit “white hot faith” and an obvious “commitment to a cause” (Addison, *Movements*), the Western church has been criticized over the past two decades for a seemingly steady decline in confident its engagement in public discourse, and a deterioration in its general ‘health’ and discipleship capabilities. James K.A. Smith critiques the evangelical church for adopting a market-driven approach to faith that prioritizes personal piety over cultural engagement and societal transformation. Both Willard and Claiborne identify a deleterious tendency for inculcating the West’s culture of consumerism and low commitment within church attenders, rather than training them to act as self-starting, self-

feeding missionary disciples. This broad picture is critiqued because, as Peterson argues, it creates a dependent expectation that the provision of pastoral care ought to be the primary objective of the local church, and her professionalized pastoral leaders.

### **Applying the lessons of movements to the Western evangelical church**

This assessment of social and missional movements concludes not with critique, but with a review of how contemporary missiologists are offering the positive attributes of historic and contemporary movements as a framework for a renewal of the Western evangelical church in the twenty-first century. This forms the basis of the primary research within this dissertation, in the hopes of locating good practice for European churches who seek to reverse the decline of mainstream denominations.

Bevins believes that the Western church requires a movement of renewal before it may recover the dynamism of the early church or replicate the multiplication of the Global South (*Marks of a Movement*). He points to the work of Snyder who has researched the characteristics of historic renewal movements, which recover certain characteristics of vibrant Christian movement, and revitalize the body of the church in the power of the Spirit towards the *missio Dei*. Snyder offers a framework of five dimensions which require renewal: personal; corporate; conceptual; structural; and, missiological (Snyder 34).

### **Reflections upon ecclesial practice**

Farah and Hirsch collaborated to offer a new ecclesiological framework for the practice of the Western church, in order to better integrate the apparent benefits of DMM and social movement theory, which would bring about “a paradigm shift in church

mindset” (Farah and Hirsch). They contrast typical Christendom-influenced ecclesiology against movemental ecclesiology, as follows:

A Paradigm Shift in Church Mindset	
Typical Ecclesiology	Movemental Ecclesiology
<ul style="list-style-type: none"> <li>• Inherited from Christendom</li> <li>• Led by a Pastor (Top-Down Authority)</li> <li>• Professionals do the ministry</li> <li>• Pulpit Teaching</li> <li>• Program-Oriented, Events</li> <li>• Centered around a Building</li> <li>• Structure is Static/Hierarchical</li> <li>• Reproduction is Expensive and Slow</li> <li>• Power and Attraction</li> <li>• Enlargement (Megachurch)</li> </ul>	<ul style="list-style-type: none"> <li>• Emerging from Christology</li> <li>• Led by APEST, Eph. 4:11 (Equipping)</li> <li>• Everyone, according to roles and responsibility</li> <li>• Participatory Learning</li> <li>• Disciple-Making Orientation, Relationships</li> <li>• Centered around an Oikos Network</li> <li>• Structure is Organic/Flat</li> <li>• Any Part can Reproduce the Whole</li> <li>• Vulnerability and Service</li> <li>• Multiplication (Church planting)</li> </ul>

Figure 2.1: A Paradigm Shift in Church Mindset (Farah and Hirsch)

American church leaders Wegner and Ford adapted Braffman and Beckstrom’s 2008 foundational concept of the “Starfish and the Spider” and overlaid it upon a compendium of Alan Hirsch’s works, through the lens of their applied experience. Their attempts to introduce *The Forgotten Ways* six elements of movement, which he calls “mDNA”, into their churches are assessed and new insights offered (Ford et al.). One central argument of the work is how the form of church matters less than the form of power dynamics at work within a church, that is, where the momentum for mission or action originates from. Their continuum from centralization to decentralization assesses to what degree the locus of power is in the ‘head’ (of the spider) compared to a dispersion of power/control amongst multiple people, congregational expressions of church and leaders in a fully (starfish) decentralized model. In speaking into a Western post-Christendom context, they make the insightful distinction between what they call

Disciple Making Movements where mobilization for mission is from the harvest towards the church, and Movements of Disciple-Making (MDM) where mobilization is from the church towards the harvest through the re-training and reorientation of existing Christians. Both forms of mobilization were present in the history of the early church: Paul primarily began DMM amongst the gentiles, Peter initiated MDM with the Jewish believers. Both forms are necessary in Western post-Christendom contexts.

Lim calls for the relocation of ecclesiology and ecclesial practice away from Christendom assumptions which tend to mean that “church” is seen as building-based and clergy-centric. From the *missio Dei* basis that Christ the Son and the church are sent into the world, he rejects the church’s historic vision of “Christianization” in favour of the infiltration and subversion of existing cultures with the culture of the kingdom of God (Lim). He offers three categories: “Holy People” locate the priestly function away from the clergy and into the priesthood of all believers (1 Pet. 2.5–9) and the body ministry that equips the saints (Eph. 4). Secondly, “Holy Places” encourage believers to form Christ-centred communities in any place, not just within a church building. Finally, “Holy Practices” see faith expressed in loving God and neighbours sacrificially, not in religious rituals and ceremonies.

Sanders has pioneered a hybrid network model of decentralized micro-churches in a number of US regions including Florida and Kansas (*Underground Church* 97). He calls them hybrid because the movement seeks both to multiply communities through “natural birth” by starting from scratch and through “adoption” of pre-existing local groups. He argues that networks are increasingly the future for the Western church, as they are in much of the globalized world. He does not reject gathered church, or the

concept of a covenant community; he seeks a “re-balance” (68). The challenge for any organic, dispersed network is a clear enough identity to retain some cohesion and purpose. His Underground network employs movemental principles by gathering around values, not vision or beliefs, which are then lived out in practice. While some features seem to be unique to the north American cultural context, many of his stated aims reflect the priorities of DMMs, such as the raising and empowering of lay leaders, obedience to the call and teaching of Jesus, a creative diversity of expression, expressing justice and love for the poor. A key feature is a decentralized, equipping servant leadership, since “a movement is an egoless enterprise” (187). A fair criticism would seem to be that, although Sanders champions how a micro-church “can excel in the work of contextualization” his emphasis is upon contextualizing the demographics or meeting style of the group (*Microchurches*, loc.24). In contrast, Farrah notes that the real power of contextualization comes as believers use inductive Bible study methods, like a Discovery Bible Study. “The gospel is then enculturated through groups of believers and seekers investigating the Bible on their own terms” (Farah, “DMM and Mission”).

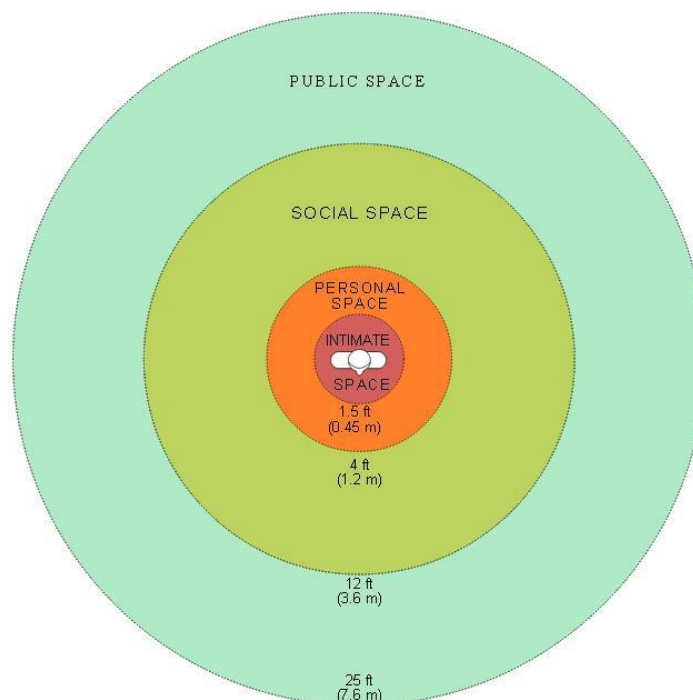
### **Social Spaces Theory**

Joseph Myers in *The Search to Belong* applies the proxemics theory of Edward Hall to congregational and church contexts (Myers). Myers proposes that people connect in all four social ‘spaces’, and each space performs a distinct function. This is summarized as

four principle “spaces” in which people belong and interact in life, and each holds a natural level of comfort for physical proximity to others: “Public” spaces of 12+ feet; “Social” of 4 to 12 feet; “Personal” of 18 to 48 inches; and “Intimate” of 0 to

18 inches. He gives examples of “public space” as party political rallies or sharing the experience of sports games with strangers. A “social space” such as Sunday church allows people to present “snapshots” of who they are and help them to select who they wish to go deeper in relationship with. “Personal Space” is the place of close friendship and seeing the same group of people regularly. Finally, “Intimate Space” is where people share “naked” thoughts, feelings, or experiences in groups of between 2 and 3 (Allan 63–64).

Hall’s theory may be adapted to be illustrated thus:



**Figure 2.2: Four Social Spaces (Hall) Adapted**

Most churches utilize two or more spaces, typically the ‘personal space’ or small-group, and the ‘public space’ or Sunday gathering. Missiologists McNeal, Breen and Absalom have identified the ‘social space’ as a key missing component in the British/Western social make-up, and in the way churches structure their groups for belonging and mission. The social space is recognized as a powerful factor in potentially



enabling the kind of relational conduits which are crucial to enabling the rapid spread and multiplication of the gospel in the traditionally extended-family based social structures of the Global South (Hopkins, *Miraculous*).

### **Research Design Literature**

“Deciding how to do your research depends on a clear understand of why you are doing the research” (Morgan 226). The purpose of the research was to identify best practices in transitioning healthy local UK churches towards multiplying missional movement, with particular reference to Disciple Making Movement methodology. The research was a pre-intervention study, designed to aid fact-finding in anticipation of implementing change in leadership principles and practices in response to the research project findings. It utilized a mixed method approach which combined quantitative and qualitative data.

“Every successful research project requires two things: a meaningful research question and an appropriate way to answer that question” (226). The first task in designing the primary research was to determine who should be approached in the process of gathering information. This would lead to the collection of data in order “to learn from the participants in the study” (Creswell, loc.1260). The focus of this study as outlined in Chapter 1 was upon the primary leaders of churches in the UK, in order to understand the practices that contribute to creating a culture of missional movement through a local church, and common obstacles, and to understand the leadership practices that contribute to transitioning a church from an inherited mode towards fostering a missional movement.

Regarding selecting a sample size, Barnett is pragmatic in his advice to Doctor of Ministry researchers who are constrained by time and resource: “the best rule of thumb to be offered for project research is to attempt to survey the largest possible sample within the confines of the...constraints” (69). Morgan appreciates that beyond theories to inform a research method, “the actual pairing of purposes and procedures always occurs in context” (228).

There are approximately 45,000 churches in the UK at present (National Churches Trust; Brierley Consultancy, *UK Church Statistics 3*). It would have been impossible to work to a random sample “where every member of the population has an equal chance of being selected” (Kraemer and Theimann 186). This is because of the volume and complexity involved. Instead, what Sensing calls “purposive samples” were applied to select people who have an “awareness of the situation and meet the criteria and attributes that are essential to your research” (83). This includes people generally knowledgeable about the topic under investigation. This study was focused on learning from certain UK church contexts, such as those who expressed vision was for church planting or growing multiple congregations/groups of the one church organization through new disciples. Purposive samples can also include participants who represent “extreme or deviant cases that exemplify the outliers of your particular study” (84). This is why DMM practitioners were selected who are pioneering the movemental principles under investigation, but who operate typically away from the centre of institutional church.

The second task in designing the primary research was to determine which research tools and techniques were to be utilized. In addition to the literature review, this project utilized both quantitative and qualitative methods to assess the common factors

facilitating and hindering the widespread multiplication of evangelism and discipleship through typical local churches in the UK. By utilizing a number of data collection vehicles and sources the project employed a triangulated method (Sensing 72). This method tends to offer greater breadth and depth to the subsequent analysis than relying upon and either/or approach. Furthermore, it offers “complementarity” which is the ability to clarify and elaborate upon one set of results with another (Greene et al qtd. in Muskat et al. 10). This helped to attain what Geertz classically coined as a thick description of the participant’s responses, and what, in the church context, which Okesson recognizes as the “thick” study of congregations (Okesson, chap.6). The research instruments chosen were first an extensive survey, followed by semi-structured interviews with a smaller sub-section of church leader respondents.

The survey (RI1) was chosen because a major research topic was that of local church practices, and an online survey was a simple and widely accessible method by which “to study behaviour that cannot be observed or experimented upon directly” (Barnett 71). The questions were designed around a Typology, described previously, of six categories identified as fundamental to the existence of Christian movements (Addison, *Movements; Pioneering*). This typology was a pragmatic way in which to clarify and simplify the kinds of questions asked, since “pragmatism meets this requirement with a conceptual framework that links research methods and research goals” (Morgan 22). Since it was guided by a typology, the survey did not ask many open-ended questions. Instead, it made use of a variety of rankings and scales, such as the Likert Scale which is “designed to measure people’s attitudes, opinions, or perceptions” (Britannica).

The second Research Instrument (RI2) was a semi-structured interview, constructed to a framework along the lines of Sensing's outline (102–13). "Interviews are more time consuming, and can be more difficult to score" says Barnett. Nevertheless, as a qualitative tool they "allow the researcher to have better access to people's attitudes and emotions" (74). Analysis of all data collected "involves capturing the data using patterns, categories, or themes, and then interpreting this information by using some schema" (Sensing 195). It employed a what Sensing calls a "multi-methods" approach that allows triangulation as described in Chapter 3 (197).

### **Summary of Literature Review**

This chapter investigated the literature around the topic of whether in the UK today a typical healthy local church in the inherited model might transition to becoming a missionary movement of people that impacts its whole locality by generating rapidly reproducing disciples who make disciples.

One of the foundational biblical narratives is that of the *missio Dei*. It illustrates the nature of God the Trinity and indicates what the nature and action of God's people, who bear His image and share the calling to be "a blessing to all nations," ought to be. It is a missional calling, set in place through creation and the establishment of God's covenants and it finds its fulfilment in Christ and His body the church. All of this undergirds the motif of the movement of God: *motus Dei*. The relationality of the Trinity overflows in God's interaction with His creation. Movement is an organic reality represented in creation itself, and it is a reflection of the outreaching nature of God. It is reflected in the nature of the People of God who are endowed with the calling and capacity to reproduce, for the sake of the world. It is embodied in the person and work of

Jesus Christ who began a discipleship-reproduction movement that has been growing ever since. The church of Christ began as an evangelistic and church planting people movement as depicted in the book of Acts, which some scholars treat as paradigmatic, depending upon their hermeneutic. The history of the early church suggests that despite its grassroots basis and lack of influential power, widespread evangelism lay at the core of its transmission through society so that it spread in a movemental fashion.

According to the literature, the institutionalization of the church in the West seems to suggest that when movemental principles are neglected, the reproduction of the discipleship 'DNA' of Jesus also declines. In the UK, it took the dissenting church movements of the reformation to begin a recovery. Most notably for the UK was the Methodist revival of the eighteenth and nineteenth century, at the core of which were easily reproducible movemental principles and practices. These led to widespread transformations of society through a combination of Spirit-filled evangelism and social good works. Modern missiologists argue that for the post-Christendom UK church to be truly missional and responsive to its local contexts it must recover the full import of these trinitarian theological foundations, by exhibiting lives of incarnational mission and participating in the movement of God.

Church Planting Movements (CPMs) in the Global South are a modern-day phenomena, attracting increasing study and attention from missiologists since the turn of the century, as the evangelical church in the Global North struggles with overall decline. Of interest to this study are the principles and practices of Disciple Making Movements (DMMs). Addison (*Movements; Pioneering*) proposed six core elements of a Christian disciple-making movement: "White Hot Faith", "Contagious Relationships",

“Commitment to the Cause”, “Rapid Mobilization”, “Adaptive Methods”, and a concept which can be termed “Pioneering/Apostolic Leadership”. These six factors formed the typology framework for the primary research outlined in Chapters 3 and 4. The question posed by this research project is whether, and how, the core elements of DMM may be transferable into the cultural, sociological and ecclesial conditions of the UK. The most significant sociological hindrances lie in British society’s widespread absence of natural networks of extended-family type close relational communities, since in the Global South these are one of the major factors which help the rapid reproduction of the gospel and discipleship. Other hindrances to movement within Western inherited modes of church are identified as: clergy-dominated systems rather than widespread lay empowerment and apprenticeship-based discipleship and leadership development; low levels of intentional evangelism and church planting; bifurcation of social action from supernatural evangelism; a culture of consumerism and low commitment within church life; and an addiction to consuming Christian content over rapid obedience to Christ.

Finally, contemporary missiologists propose that a way forward in the West could be to adopt a hybrid model whereby churches adopt the most significant practices of CPMs/DMMs but remain pragmatic that inherited modes of church are deeply embedded. The focus should be upon raising up leaders and laity into mission, from within the existing church. They propose decentralizing the locus of power and authority within the local church and empowering all believers to adopt missional practices and to creatively contextualize the gospel, so as to create momentum towards missional movement.

## **CHAPTER 3**

### **RESEARCH METHODOLOGY FOR THE PROJECT**

#### **Overview of the Chapter**

This chapter explains how the research methodology for the project fits within the project's nature and purpose, detailing the research questions and how they were answered through the research instruments. It describes the context of the UK church within which the research was conducted, and participants selected, and it outlines to some degree the issues facing the church which precipitated the researcher's interest in project. The criteria for selecting the human participants are outlined, and ethical considerations are reviewed. The research instrumentation is described in some detail, with reference to the expert reviews which enabled the researcher to ensure the research design was valid and reliable. The chapter concludes by explaining how the research data was collected, and how it was analysed.

#### **Nature and Purpose of the Project**

This project investigated the theme of the movement of God biblically, theologically, and sociologically, and it assessed the extent to which present-day movements of church planting in the Global South may inform the missional practice of the evangelical churches in the Global North. Particular reference was given to the principles and practices attributed to Disciple Making Movements that have developed in the Global South in the past two decades.

This project focused upon the evangelical church in the UK, which has experienced widespread decline in attendance over the past few decades, apart from a portion of new/free church networks and BAME churches. The evangelical stream has

widely recognized that a rigorous response is necessary, and various kinds of outreach and faith-sharing methodologies are now used. Various types of fledgling Christian community-building is pursued, such as through the Fresh Expressions initiatives, alongside a growing emphasis upon church planting and church revitalizations. Some success is occurring. The churches who focus on sharing the gospel message see conversion growth.

Nevertheless, despite several decades of focused evangelism within the UK church, the picture is one of flat or slow decline. In the UK's post-Christendom context, it is seemingly impossible to attain the kind of rapid reproduction of disciples and the planting of new faith communities on the scale presently being experienced in the Global South. This project sought to examine the key missiological and ecclesiological principles and practices behind the movement of God and to consider some sociological components attendant to people movements. It assessed what factors may be significantly absent within mainstream UK evangelical churches, which hinder the potential for missional movements, and what leadership principles and practices could contribute to transitioning local church practice towards missional momentum.

### **Purpose Statement**

The purpose of the research was to identify best practices in transitioning healthy local UK churches towards multiplying missional movement, with particular reference to Disciple Making Movement methodology.

### **Research Questions**

The following Research Questions guided the project's research methodology and data analysis.



**Research Question #1****What common practices do practitioners identify in the UK as foundational in creating a culture of missional movement through a local church?**

This question helped to address the project's purpose statement by assessing some of the specific practices currently being utilized by a range of churches in the UK, some of which could be identified through their practices as achieving a culture of missional movement, others of which could not. In this sense it served to offer a comparison.

It was addressed quantitatively through certain questions posed to UK church leaders through Research Instrument 1 (RI1) (Appendix A), which was a lengthy online survey. RI1 was designed around a typology of six key themes identified by Steve Addison, the missiologist and specialist researcher into contemporary DMMs. See table 3.1 below for how each question related. These six themes identify the most common factors which enable the rapid multiplication of evangelism, conversions and church planting in DMMs and CPMs. The six headings of Addison's typology:

- Commitment to the cause
- Relational connections
- White-hot faith
- Rapid Mobilization
- Adaptive methods
- Apostolic leadership culture

*Table 3.1:*  
*R11 Section Two Questions Relation To Research Questions 1,2,3 And Addison's Typology*

<b>Section Two Question</b>	<b>Sub Q</b>	<b>Research Question addressed</b>	<b>Relates to Addison typology (1-6)</b>
1		1,2	1,4
2	A	1,2,3	1,4,6
2	B	1,2,3	1,4, 6
3		1,2,3	1,4,6
4		1,2,3	1,4,6
5	A	1,2	1,4
5	B	1,2	1,4
5	C	1,2	1,4
6		1,2	1,4
7		1,2	1,3,5,6
8	A	1,2	
8	B	1,2	
9		1,2	1,2,3,4
10		1,2	1,2,3,4
11		1,2	2,3,4
12		1,2	1,2,3,4
13	A	1,2,3	5
13	B	1,2,3	2,5
14	A	1,2,3	2,5
14	B	1,2,3	2,5
14	C	1,2,3	2,5
15	A	1,2,3	2,5
15	B	1,2,3	2,5
15	C	1,2,3	2,5
16	A	1,2,3	2,5
16	B	1,2,3	2,5
17	A	1,2	
17	B	1,2	2,5
18	A	1,2	1,3
18	B	1,2	1,3
18	C	1,2	1,3
18	D	1,2	1,3
18	E	1,2	1,3
19		1,2	3
20		1,2	3
21		1,2,3	3,5,6
22		1,2	1,4
23		1,2	1,4
24		1,2	1,4
25	A	1,2	5,6

<b>Section Two Question</b>	<b>Sub Q</b>	<b>Research Question addressed</b>	<b>Relates to Addison typology (1–6)</b>
25	B	1,2	
26		1,2	
27		1,2,3	5,6
28		1,2,3	1, 3, 4, 5
29		1,2,3	4
30		1,2,3	
31		1,2	2,5
32		1,2,3	4,5,6
33		1,2	
34		1,2,3	2,4,5,6
35		1,2,3	2,5,6
36		1,2,3	2, 5,6
37		1,2,3	4,5,6
38		1,2,3	4,5,6
39		1,2,3	4,5,6
40		1,2,3	4,5,6
41		1,2,3	4,5,6
42	A	2	
42	B	2	
42	C	2	
43		1,2,3	

RI1 was designed to measure the incidence of specific local church initiatives/practices to identify those which may correlate under this typology as contributory factors in fostering missional movement through a local church. This typology was not shared or made obvious to the respondents to avoid any unintentional bias. It was not designed to ask church leaders directly to identify common practices but rather to provide a broad snapshot of practices within the UK church. Any inverse correlations identified, when the UK does not appear to operate to such practices, would also be a valuable research finding.

This research question was further answered by RI2, which posed a small number of tailored questions to a selection of church leaders. These leaders were selected to be

invited for interview when their answers to RI1 identified them as using some or many of the missional practices associated with Addison's typology. RI2 questions 1, 3, and 4 in the semi-structured interview addressed this research question from a variety of angles (Appendix B).

## **Research Question #2**

### **What common obstacles do practitioners identify in the UK which inhibit a culture of missional movement through a local church?**

This question helped to address the project's purpose statement by assessing some of the specific practices currently being utilized by a range of churches in the UK, in comparison to practices previously identified under Addison's typology as contributing to missional movement. It was addressed quantitatively through certain questions posed to UK church leaders in RI1 (Appendix A). See table 3.1 above.

Respondent's answers to the majority of questions in RI1 formed a potential comparison against Addison's typology, which would identify where actual church practices do not equate to common principles and practices of missional movement. In addition, RI1 questions 42a, 42b, 42c, 43 explicitly asked respondents to identify potential obstacles. This research question was further answered by RI2 questions 2, 3, and 4 in the semi-structured interview from a variety of angles (Appendix B).

### **Research Question #3**

#### **What are the best practices for successfully transitioning churches towards the culture and practice of missional movement in the UK?**

This research question was answered partially through a broad analysis of responses to RI1, including questions 42a, 42b, 42c, 43 which explicitly asked respondents to identify potential obstacles to missional movement (Appendix A).

The question was primarily answered through RI2 questions 1, 2, 3 and 4 in the semi-structured interview from a variety of angles (Appendix B).

#### **Ministry Context**

The ministry context for this research study was the evangelical church in the UK. The relevant cultural context was the complex and varied contemporary and historical factors of UK society within which the evangelical church seeks to minister and evangelize, including the broad political, social, economic, geographic and demographic trends.

Broadly, the contemporary cultural context of the UK is a multi-cultural, multi-religious landscape, and it is increasingly being described as one of post-Christendom. That is, the historic place of Christianity over the common religious imagination and social fabric is no longer dominant (Murray, *Post-Christendom*). Religious observance has been declining for decades, roughly at the same pace across most western nations (Brierley Consultancy, “Two Centuries of Population”; Davie; Office for National Statistics). A 2022 survey found that “the UK public are among the least likely internationally to identify as religious, with atheism also growing in popularity”, with 32% considering themselves religious, down from 57% in 1981 (The Policy Institute 13).

For the past 30 years, a little over 10% of the UK public have consistently reported attending a religious service at least once a week (30). Interestingly, the survey concluded that “despite Britons’ declining religiosity, confidence in churches and religious organisations has increased in recent years” (33).

Most commentators agree that while the UK is now entering a post-Christendom era, it is not yet post-Christian. McGinley observes that, now Christendom over, the UK is heading towards being considered a post-Christian culture:

we now feel the tension of being caught in the middle, between being the Church the world wants us to be and the Jesus-shaped community we are called to be... This transitional and conflicted space feels deeply uncomfortable as we are confronted with multiple and confusing choices about the Church, our identity and calling. (McGinley 25)

The UK church is urgently in need of recalibrating and reimagining its sense of identity during the present transitional stage. In the UK’s 2021 census 46% of people described themselves as “Christian”, down from 59.3% in 2011 (Office for National Statistics). The nation’s heritage is strongly and deeply influenced by Christianity, whose threads run throughout the political and social make-up. In particular, the Anglican state church remains influentially embedded in the political, educational and social institutions and imagination. Nevertheless, the majority of UK children are now educated with little or no understanding of the biblical narrative and little affiliation to Christian churches, even though they may freely profess to believe in God and to pray. As Allan and Allan write:

Christianity is no longer the dominant world view in Britain; it no longer provides the framework for society in terms of morality, family, aspirations or beliefs. The

Christian Church is a muted subculture considered by many to be out of touch, intolerant, or just one of many lifestyle choices today. Britain has experienced a massive shift in identity, so that spirituality or ways of belonging are no longer expressed through the traditional pillars of politics, localism or religion. The Christian remnant, otherwise known as the Church, is floundering to construct a coherent response which calls people towards our passion and commitment to Christ. (21)

The situation is what British sociologist Grace Davie described in 1994 as “believing without belonging” (Davie).

Dominant trends within the rising generations of those under the age of 40 offer both a challenge to Christianity and a great potential opportunity for a recovery of the fundamentals the faith and lifestyle which Jesus promoted. The generations are grappling with identity fluidity, the tensions between free thought and offensive behaviour, and the disturbing emergence of fake news and post-truth narratives (d’Ancona). These views are not universally held. They tend to reflect views represented in the hugely influential, typically left-of-political-centre mainstream media and social media, but they are not necessarily reflective of the nation’s integrated immigrant populations since 1945, or more recently immigrant arrivals. Alongside these tensions, the rising generations report that they are hungry for spiritual reality and desperate for authentic community, both of which connect well to the potential for movemental expressions of Christianity to take hold. “They don’t have a clear conception of Christianity, although they are rarely negative towards it. In fact, they tend to be more curious because Generation Z are now

so post-Christian. There is a spiritual openness and hunger in Britain's unchurched generation" (Allan and Allan 53).

The evangelical and Pentecostal traditions in the UK were the focus of the primary research described in this chapter. This is the largest segment of the church in the UK and is broad in terms of the types of churches, demographics and contexts it serves within and seeks to reach. Attendance within broad swathes of the evangelical branches of the established and denominational church has been declining in the UK for some decades. Some growth in numerical attendance is occurring within the new/free church networks and BAME churches (Brierley Consultancy, "Two Centuries of Population"). Some of these have aggressive expansionary strategies. BAME churches are, in different ways, revitalizing the UK church. They particularly bring a sense of urgency and importance of evangelism and the public proclamation of the gospel.

Church membership figures by UK country in 2000 was 6.0 million: England 64%, Wales 5%, Scotland 17%, Northern Ireland 14%. Figures for 2020 show a marked decline with 4.8 million, out of a total UK population of 67 million: England 67%, Wales 3%, Scotland 12%, Northern Ireland 18%. There was an estimated total Sunday church attendance in 2020 (pre-COVID19) of 3.68 million (Brierley Consultancy, "UK Church Attendance").

In 2012 Goodhew edited *Church Growth in Britain*, a significant publication which reviewed the preceding thirty years, finding evidence both of decline and of vitality. The shrink in resources and finances to support clergy and buildings amongst the historical denominations, combined with the socio-economic factor of increasing urbanization and the strategic expansionary vision of the newer church networks, notably



included BAME networks, has led to numerous church plants since 2000. There is a picture of regional church consolidations whereby a few large churches act like hubs within cities or conurbations. Typically, these are led by visionary/apostolic figures alongside a wider specialized and empowered lay team which, because of larger numbers of staff, volunteers can generate momentum towards mission and space for 'R&D' around methods and practices. They attract a broad range of people by affinity to the vision, style and ecclesiology. In recent years the Church of England has strategically formed about two dozen Resource Churches to act in this way, and to catalyse church planting within their region of influence, and the Church is planning to create several more over the next decade (Thorpe, *Resource Churches*).

There are also rural networks of churches in collaboration. The reality in rural areas, which in the majority are served by Anglican churches, is that a dire lack of lay leadership has resulted in one ordained clergy being placed in charge church of several small parish churches. They struggle to raise any significant local team leadership and thus fail to achieve any sense of missional momentum. The researcher's own Baptist denomination reported in 2023 that fifty percent of its congregations, mostly in their own buildings, now consist of 40 or fewer people (Bellingham).

As a result of this national picture most denominations and networks in the UK now recognize an urgency, and even a necessity, for church planting as part of a mixed ecology strategy (Müller; General Synod of the Church of England, *GS 2238*). Statistics of churches planted or in the pipeline are difficult to identify. Strategic statements of intent are more commonly found. Historically, most strategies have involved growth by slow addition, such as single churches planted consisting of a critical mass of people and

resource, typically including trained clergy or ministers. This resource-heavy model means that only a small number of such plants may be planted per year by an existing church/region. There is a smaller but growing interest in the UK for how churches may grow by rapid multiplication, as discussed more fully in Chapter 2. On the fringe of the evangelical church are a very small number of practitioners of DMM methodologies.

### **Participants**

The participants in this study were selected to align with the purpose statement and be relevant and helpful to the research. Ethical considerations were also taken into account. All were over the age of eighteen and had opted-in to the invitation from the researcher to take part in this study. They all identified as leaders of churches in the UK, of various forms, corresponding to working definition of church, which was provided to all respondents within the online survey (RI1, Appendix A), as follows:

*inherited forms of gathered church with a recognizable leadership, congregation and some form of governing document. Also, missional groups and/or disciple-making groups of any size which intentionally seek to operate as a community of faith and are typically distinct from their sending or origin church, whether or not they are independent.*

For RI1, an option was given for a person (like a PA) to offer responses on behalf of a church leader, with their permission, as long as this was acknowledged.

### **Criteria for Selection**

Research was restricted to participants who led churches in the UK, rather than the wider European picture. This was because the UK has a religious culture quite distinct from the rest of Europe, and the nation's reactions to its new post-Christendom

phase is heavily nuanced by the history of the islands. Although there will be crossovers of experience and practice in European evangelical churches, these are not aligned enough to offer a uniform context for research to occur, and findings to be shared, that were of sufficient depth.

The selection for RI1 was deliberately broad so as generate results which reflected something of the diversity of church practice in the UK and to include a diversity of men and women, ethnic backgrounds, and denominational/network affiliation. The invitation to complete the research was sent by email to mailing lists the researcher compiled from publicly available details of churches from a range of UK denominations and networks, and posted on a small number of related Facebook groups. Some other leaders were contacted directly because they were known to the researcher either personally or by reputation. In addition, the researcher wanted to hear the experiences of church planters on the fringes of networks and denominations who might be innovating in missional practices. Invitations were targeted to the small number of DMM practitioners that the researcher could identify, having gathered contact details with the aid of experts within certain DMM networks.

The criteria for selection of those invited to participate in the semi-structured interview (RI2) was much stricter than the general survey (RI1). Particular responses to RI1 were identified in advance which would indicate that a church and church leader was operating to commonly identified movemental missional principles and practices, as per Addison's typology and in relation to the findings in Chapter 2 of this project. From this shortlist, the researcher filtered the potential people so as to achieve as much

demographic and ecclesiological/denominational diversity as possible. RI2 identifiers contained within RI1:

- Section One, questions 1, 10, 11, 12, 13
- Section Two, questions 2a, 2b, 5c, 6, 7, 11, 12, 14b, 14c, 15b, 15c, 17b, 21, 23, 24, 25a, 29, 31, 32, 34, 36, 37, 38, 40, 41, 42a, 42b, 43

Having filtered the RI1 respondents accordingly, the researcher consulted a recognized national missional leader and researcher, Revd. Dr. Christian Selvaratnam (D.Min, Asbury Theological Seminary) to help select the most appropriate candidates to invite for individual semi-structured interviews (RI2). The aim was to interview between ten and twenty people for RI2, so twenty-nine were initially invited to take part, and twenty-one responded favourably and did take part.

### **Description of Participants**

Two groups of participants took part in this research. They were: (1) a self-selecting group of online survey participants (RI1); and (2) a smaller group of interviewees for the semi-structured interviews (RI2).

This study was open to male or female adult subjects, aged eighteen and over, engaged in senior church leadership in the UK. For online survey participants, invitations to participate in the research were limited to those representing mainstream trinitarian churches and denominations, affiliated with national movements. This included the following networks/denominations: Acts29; Audacious; Assemblies of God; Baptist; Catch The Fire; Church of England; Church of God in Christ (Calvary) (COGIC); Co-Mission; Connection Network; C3; ELIM Pentecostal Church; Every Nation Churches & Ministries; Fellowship of Independent Evangelical Churches; Kingsway International

Christian Centre (KICC) UK Branches/Network; Hillsong UK; New Frontiers (various ‘Spheres’); New Testament Assembly; Pioneer Network (various ‘Spheres’); Synergy Sphere; Redeemed Christian Church of God (RCCG) UK; Salt and Light (various ‘Spheres’); United Pentecostal Church of Great Britain and Ireland; Vineyard; Winners Chapel International; 24–7 Prayer. Since some invitations were posted on selected Facebook groups, potential respondents were not wholly limited to the above.

Two hundred and forty-five people completed the online survey. Research subjects were 216 male and 29 female. Two hundred and twenty-five were “white British/Other” and 18 variously identified as ethnic groups, 2 did not answer. Respondents had a broad spread of age, with the large majority (93%) being between the ages of 28–67. Two hundred and six respondents ministered in England, 14 in Scotland, 8 in Wales, 2 in Northern Ireland, and 15 did not supply geographic identifying information.

There was a wide spread of congregation size amongst the online survey participants, from under 20 to over 1000 congregants. It included an even spread of: 23% being 50 or fewer; 26% between 51–120; 22% between 121–200; 21% between 200–500. Eight percent were churches over 500. In terms of spirituality, 82% identified as “Evangelical” in some form, 10% as “Pentecostal”, and 8% a “Broad Church”.

Twenty churches agreed to take part in RI2, and twenty-one leaders were interviewed, since one married couple co-led their church and were interviewed together. Of twenty-one interviewees, seventeen were male and four female. Eighteen were “white British/Other”, and three identified as ethnic groups. All participants ministered in England. Denominations/affiliations were as follows: six participants were Baptist; five

Church of England; three independent or unaffiliated (this included two people leading DMM or micro-church expressions); and Assemblies of God, C3, New Frontiers Sphere, Pioneer, Salt & Light Sphere, and Vineyard were all represented by one interviewee.

There was a spread of congregation size amongst the interviewees. 14.3% being 50 or fewer; 4.8% between 51–120; 28.6% between 121–200; 23.8% between 200–500, 23.8 between 500–1000, and 4.8% over 1000 congregants. In terms of spirituality, 86% identified as “Evangelical” in some form, 14% as “Pentecostal”, none identified as “Broad Church”.

A detailed description of participants is included in Chapter 4.

### **Ethical Considerations**

The methodology and implementation of this study was approved in 2023 by the Asbury Theological Seminary Institutional Review Board (IRB), so as to protect the safety, rights, and welfare of the human subjects of this research, to comply with relevant laws, and to follow the general ethical standards and policies Asbury and academic research. The researcher undertook a training course on “Protecting Human Research Participants”, offered by the National Institutes of Health Office of Extramural Research. This informed the design and outworking of the study.

Participants of RI1 and RI2 were required to complete an online Informed Consent Form, which clearly stated steps to maintain confidentiality and what informed consent was, prior to taking part. It stated that participation was voluntary and that the respondent had the ability to retract at any time (Appendix C, Appendix D). Participants to RI1 were invited by email, which referred to informed consent and contained the Informed Consent statement (Appendix C) as an attachment. The RI1 online survey tool

prevented the possibility of participants taking part without having first opting in to consent and agreeing that they were over 18 and their primary ministry was in the UK.

An Expert Reviewer assisted the researcher in filtering respondents from RI1, to determine who was suitable to be invited to participate in RI2. The Expert Reviewer signed a confidentiality agreement in advance (Appendix E). Two Expert Reviewers were consulted during the formulation of the Research Instruments. They were invited to take part via an invitation email outlining the process (Appendix F), and offered feedback via two forms (Appendix G, Appendix H).

Data collection occurred over the Jotform online survey platform, which stored data securely in the cloud with a password protected account. RI2 consisted of online interviews over the Zoom platform. Transcription data of the RI2 recordings was collected and partially analysed using the Grain online platform, and this data was stored in the cloud by the Grain platform, via a password-protected account login.

All data from the consent forms and surveys, all email responses, all recordings (audio/video) recorded on Zoom and captured on laptop PC, and all data analysis was saved on the researcher's password-protected computer via Dropbox and in the cloud behind password protected logins. Only the researcher knew the password. Participants were informed that data would be permanently deleted within one year of the Research Project being submitted to Asbury Seminary.

### **Instrumentation**

As Morgan indicates, “every successful research project requires two things: a meaningful research question and an appropriate way to answer that question” (230). The instruments used in this research utilized what Sensing calls a “multi-methods” approach

that allows triangulation (197). Both instruments were designed by the researcher. The instrumentation for the project was:

- RI1: An online survey, comprising of a total of 76 questions (Appendix A)
- RI2: A semi-structured interview, comprising of a maximum of 4 questions, and optional prompts (Appendix B)

RI1 was online, built and hosted on the Jotform platform, which collected and securely stored the information in the cloud, under European Union data-protection regulations. This instrument collected some demographic and contact information about participants and predominantly quantitative data responses to the pre-set single/multi-choice questions. Three questions asked participants to rank their responses. A small amount of opportunity and questions allowed for free-text, which collected more qualitative data. Section One collected demographic data and filter questions which determined a respondent's suitability to take part in the research through 18 questions. Section Two asked the main body of questions about church practices in 58 questions. These were grouped to address the six points in Addison's typology, although this was not shared or made obvious to the respondents to avoid any unintentional bias.

As detailed in Table 1 above, RI1 addressed RQ 1 and RQ2, and to a degree RQ3. This instrument allowed for participants to enter their names and emails if they wished to, which was designed to allow the researcher to follow them up with an invitation to participate in RI2 if appropriate. Participants were informed that all published responses and opinions would be anonymized. The data analysis process was also anonymized.

RI2 was a semi-structured interview with individual participants, undertaken over the Zoom platform. It consisted of four guiding questions with a number of optional



conversational prompts, which were designed to address RQ1, RQ2 and RQ3. This instrument was the primary vehicle in this project for addressing RQ3. As such, RI2 was a qualitative data collection tool. The rationale of selecting a semi-structured interview was to get under the surface of a leader's and church's culture and to investigate their rationale behind certain practices. It allowed the researcher to ask more in-depth nuanced questions about leadership style, philosophy, obstacles, and practices.

### **Expert Review**

Two experts reviewed the research instruments during their formation:

- Dr Ellen Marmon, Director of D.Min programme, Asbury Theological Seminary, KY USA
- Dr David Patton, Ph.D Associate Professor in Criminology, University of Derby, UK. Senior Fellow of the Higher Education Academy, UK.

The request and criteria for expert review is detailed in Appendix F. They offered a small number of reflections around sharpening the language of questions to avoid any ambiguity and reducing the over-all length of RI1 so as to encourage as many participants as possible to complete it.

One Expert Reviewer assisted in the review and selection of potential candidates to be invited to participate in RI2:

- Revd. Dr Christian Selvaratnam, Dean of Church Planting, St Hild College, UK. Adjunct Professor in Church Planting, Asbury Theological Seminary, KY USA

This review occurred in December 2023 following the data collection and analysis of RI1.

### **Reliability & Validity of Project Design**

The reliability and validity of this study was high. The researcher followed the expert principles of designing research as outlined by the likes of Sensing and Morgan. Research design was subjected to expert review and followed those protocols advised and approved by the Institutional Review Board (IRB) of Asbury Theological Seminary. All of these gave strength and reliability to the research methodology.

Section One of RI1 achieved a spectrum of quantitative demographic data and some participant identifiability. This was essential in taking the research forward into RI2, because people's contact details were necessary. However, the potential for identifiability and bias on behalf of the researcher was taken into account during the data analysis phase of RI1 and mitigated for as much as practical. Section Two of RI1 gathered qualitative data relating to leaders' opinion and church practice.

The questions were the same for all participants. For almost all questions, the selection of available responses was pre-determined, and the participant was directed as to when they could offer multiple or single answers. Very few questions allowed for free text, and these were clearly explained as to what they related. The final question was a qualitative, open question to canvass any remaining opinions about hindrances to missional movement. There was no opportunity for the questions or process to be manipulated by any outside influence; the researcher was not involved in the process of responding to RI1. This demonstrates a high degree of consistency in the research instruments employed. This methodology could be replicated by others, even though specific details and findings would inevitably vary.

The questions presented in Section Two of RI1 were compiled through the careful review and analysis of the available literature regarding Church Planting Movements and DMMs, as outlined in the Chapter 2 literature review. The analysis of multiple scholars was synthesized into a small number of common practices that enable missional movement in the Global South, alongside a small number of common hindrances identified in church of the Global North. An awareness of these practices formed the basis of the wording for questions in RI1. These common church practices were aligned in RI1 under the under the six headings of Addison's typology.

The data was analysed to find common themes and redundancies regarding occurrence of specified church practices and the apparent level of confidence that leaders had in their responses (for example, those who 'strongly agree' were highlighted and some analysis performed to understand whether this correlated to other missional practices). Commonalities in responses were collected under the six headings of Addison's typology and around whether respondents identified as planting churches or experienced missional multiplication in other ways.

Since RI2 was a semi-structured interview, there is inevitably the possibility of reflexivity on the part of the researcher. This was partially mitigated by the fact that the process of each interview was identical, as were the four pre-determined guiding questions asked. They allowed the respondents great freedom to direct the conversation within the confine of questions closely relating to the project's purpose and research questions. Sensing notes that human behaviour is naturally unpredictable, but it is clear that as long as the data is collected to a clear methodology and sources, then the project may be replicated by others and offer similar results. "If the methodology is deemed

appropriate in relationship to the research questions, data collection procedures, and analysis techniques, then validity questions are subservient to the methodology at hand” (215).

### **Data Collection**

The type of research in this project was pre-interventionist. The project used a variety of quantitative and qualitative research methods to assess common practices in UK churches which are foundational in creating, and in hindering, a culture of missional movement through local churches and to assess the practice and opinions of certain church leaders who are successfully implementing movemental principles in order to identify best practices in transitioning healthy local churches towards multiplying missional movement.

The instrumentation for the project was:

- RI1: An online survey, comprising of a total of seventy-six questions, including demographic questions. These collected primarily quantitative data, relating to all three Research Questions, but primarily to RQ1 and RQ2.
- RI2: A semi-structured interview of four questions and optional prompts. RI2 collected primarily qualitative data, relating to all three Research Questions, but primarily to RQ3. As Sensing observes, “qualitative research is grounded in the social world of experience and seeks to make sense of lived experience” (57).

The undertaking of this research involved a sixteen-stage process as follows:

1. The researcher clarified that the project’s purpose statement and three research questions were clear, relevant and related, and capable of guiding the data collection process.

2. The researcher identified the type of participants required in order to return useful data relating to the project purpose and research questions.
3. The researcher selected the research instruments appropriate for the task. This was a result of a careful review of various literature relating multi-method approaches to doctoral research and Doctor of Ministry theses.
4. The researcher designed the selected research instruments with careful reference to the Project Purpose, three Research Questions, and Addison's six-part Typology of factors relating to missional movement.
5. In preparation for later submission to IRB, the researcher completed and was certified in the online training *Protecting Human Research Participants*. Then the researcher drafted the necessary documents relating to confidentiality and corresponded with expert reviewers and potential participants.
6. Both research instruments, alongside the brief project description and Research Methodology were submitted for expert review to two people, and the researcher received some limited feedback.
7. The researcher applied for and obtained IRB approval of the chosen Research approach and instruments.
8. The researcher identified the contact details of specific people or churches to approach to be invited to participate in RI1. This was the result of extensive internet research of public data on churches, and/or church leaders, in a large variety of UK denominations and networks.
9. The researcher approached people, typically by email unless they were known to him personally. Each email was identical and held a copy of the consent form by

attachment (see Appendix C), although this was not required to be completed at this stage. The email contained an embedded link to the online survey. The online survey required explicit opt-in consent, including indicating acceptance of the informed consent and the participant's appropriate age and ministry location. The email proposed a response timeframe of two weeks.

10. After about twenty-one days, a reminder email was sent to the same mailing list, containing the same consent form by attachment (see Appendix C), and an embedded link to the online survey with a suggested time frame of two-weeks for completion.
11. RI1 was open for submissions for two months, between mid-October and mid-December 2023. Two hundred and forty-five people responded and completed the online survey.
12. The researcher analysed the responses to RI1 against agreed criteria to shortlist candidates to be invited to take part in further research through RI2. This shortlist was discussed with an external Expert Reviewer for clarifications and suggestions to ensure a representative range of people were selected. As Sensing observes, "No research methodology or data collection method gets the researcher out of the way" (41).

Data was collected online by Jotform and stored securely in the cloud, with password access restricted only to the researcher. The data was later exported into Microsoft Excel to aid further analysis. These documents were stored securely in the Researcher's Dropbox account, which was password protected.

13. The researcher approached twenty-nine potential candidates for taking part in RI2 via an identical email. A link to the informed consent form was included. People were invited to reply to the researcher by email so that interview dates could be set up. Twenty-one people representing twenty churches agreed to be interviewed.
14. The semi-structured interviews (RI2) took place over Zoom, following an identical pattern based upon the four pre-set guided questions, with occasional interventions for the sake of clarification or expansion of a theme. The meetings were recorded and auto-transcribed using an online transcription platform called Grain. The recordings were securely stored in the cloud, with password access to the Researcher only. The transcriptions of the meetings were downloaded and stored in the researcher's password-protected Dropbox account in the cloud. Before the meetings took place, each interviewee was asked to indicate their informed consent via an online form hosted by Jotform. Their responses were stored securely in the cloud by Jotform, and later downloaded to the Researcher's Dropbox storage to be retained for an appropriate length of time.
15. The researcher analysed the transcripts of these interviews.
16. The data analysis of RI1 and RI2 were combined to form the basis of the project's findings, as reported in Chapter 4.

### **Data Analysis**

The project's research instruments along with insights of the literature review afforded data which produced a "thick description" (Geertz 178) of the research subjects' practices and leadership principles. Both quantitative and qualitative data was collected. Analysis of the quantitative data returned by RI1 occurred on spreadsheets, and the

median and modal averages were identified, alongside other descriptive statistics. The results were analysed according to the three Research Questions and the six-points of Addison's typology.

RI1 produced a certain amount of qualitative data from optional 'other' questions, the ranking questions, and the one free-text question. This was analysed along similar lines to the description of RI2 below. In practice, there was not a lot of qualitative data, and it largely correlated to other responses or common hindrances to missional movement. So, it was not particularly complex to integrate it into the data analysis.

RI2 produced qualitative data in the form of conversation transcripts and answers to specific questions. Denzin and Lincoln describe the best qualitative research as "multi-method in focus, involving an interpretative, naturalistic approach to its subject matter" (Qtd. in Sensing 57). The researcher used documentary and textual analyses techniques to analyse this data. This process was made thicker and richer by the consideration of each interviewee's previous responses recorded to RI1. Sensing's approach of looking very carefully, and repeatedly, for "Themes, Slippage, Silences" was employed (Sensing 197–202). Other techniques were used including a type of inductive qualitative coding in order to find themes and patterns, which enable analysis to be more systematic and reflexive (Saldaña).

A researcher can never be neutral during a process like this and will inevitably bring in a degree of their own interpretation, experience and even potential bias, all of which can contribute positively to the overall picture. Nevertheless, the researcher was careful in drawing conclusions to ensure that they were fully supported by the returned



data, working to establish “generalizations from particular instances employed in the analysis” (Sensing 199).

The data analysis became thickest when the preliminary findings of RI1 and RI2 were combined and their themes, slippages and silences were compared and contrasted further with the researcher’s understandings from the literature review. This allowed for instances of dissonance or convergence to be located.

After full analysis of the data was completed, various results and observations were compiled and collated into Chapter 4 of this project in relation to the project purpose and the three research questions. These were carefully integrated to the findings from the literature review to offer an analysis in Chapter 5 of best practices best practices in transitioning healthy local churches towards multiplying missional movement, across the UK, with particular reference to Disciple Making Movement methodology.

## **CHAPTER 4**

### **EVIDENCE FOR THE PROJECT**

#### **Overview of the Chapter**

This chapter describes the participants and results of the human subject research conducted as part of this project. The quantitative and qualitative results from both research instruments are analysed against the project's research questions. The purpose of the research was to identify best practices in transitioning healthy local UK churches towards multiplying missional movement, with particular reference to Disciple Making Movement methodology. The chapter concludes with the major findings deduced from the data analysis.

As described in Chapter 4, Research Instrument One (RI1) provided mostly quantitative data which was designed to assess churches' practices against a typology of six key themes identified by the missiologist Steve Addison which enable the rapid multiplication of evangelism, conversions and church planting in DMMs and CPMs in the Global South (see Table 3.1, in Chapter 3). Research Instrument Two (RI2) provided qualitative data from semi-structured interviews with church leaders who were identified through RI1 as embodying some or many of the missional practices associated with Addison's typology, and some other key factors identified from the literature review. The first description of evidence section is dedicated to data analysis against Addison's typology for the project's RQ1 and RQ2, taking into account both research instruments. The chapter then offers further descriptions of evidence against all three research questions, without direct reference to Addison's typology. It concludes with a summary of major findings from the presented data.

## Participants

The participants in this study were the principal leaders of evangelical churches in the UK. The definition of church was broad in order to encompass smaller, non-traditional modes of Christian community, such as micro-churches, DMM, Fresh Expressions, Missional Communities and similar, alongside established denominational-type gathered congregations (hereafter called *inherited* model). The working definition of ‘church’ was shared with RI1 and RI2 participants in advance (RI1, Appendix A).

### Participants of Research Instrument 1 (RI1): Online Survey

An invitation to participate in the initial survey on church practices (RI1) was emailed to approximately 1850 people and posted on a number of relevant Facebook groups. The survey was live online for twelve weeks during October to mid-December 2023. Approximately two hundred of these invitations were directed to black Asian and minority ethnic (BAME) congregations, although response levels were disappointingly very low. Two hundred and forty-five people completed the survey. All respondents were aged 18 years or older and ministering in the United Kingdom. The demographic profile of those who took part in RI1 is represented in Tables 4.2 & 4.3 below, and Figures 4.1 & 4.2. The majority of respondents were aged between 38 and 67. The vast majority were located in England (84%), and male (88%) and identified as ethnically white and indigenous to the British Isles (85%).

Table 4.2  
S1Q2 RII Survey Participants' Age Profile

S1Q2. What is your age?	Count	Percent
18–27	2	1%
28–37	33	13%
38–47	69	28%
48–57	77	31%
58–67	48	20%
Over 67	14	6%
Blank	2	1%
<b>Grand Total</b>	<b>245</b>	<b>100</b>

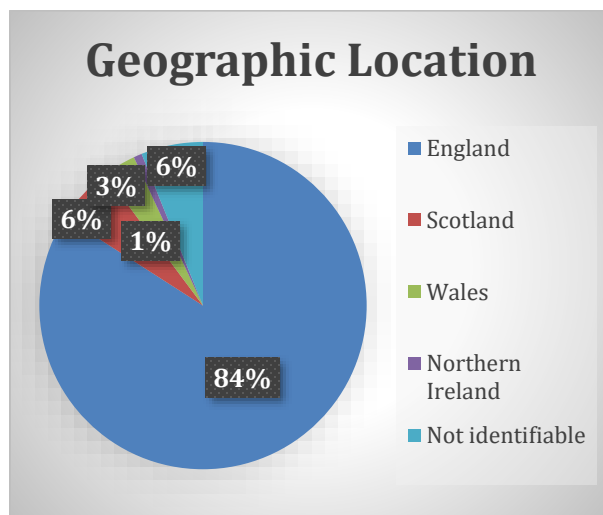


Figure 4.1  
Geographic Location of RII Survey Participants

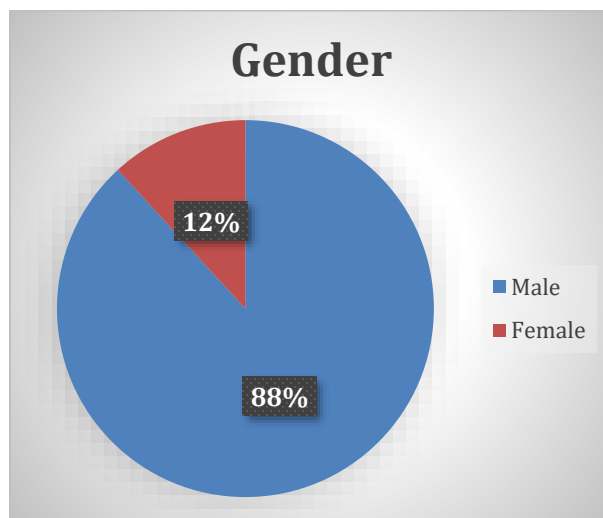


Figure 4.2  
Gender of RII Survey Participants

Table 4.3  
S1Q4 R11 Survey Participants' Ethnicity

<b>S1Q4. What racial or ethnic groups describe you?</b>	<b>Count</b>	<b>Percent</b>
A1. WHITE: English, Welsh, Scottish, Northern Irish or British	208	84.9%
A5. WHITE: Other (please state below)	17	6.9%
D1. BLACK, BLACK BRITISH, CARIBBEAN or AFRICAN: Caribbean	5	2.0%
B3. MIXED or MULTIPLE ETHNIC GROUPS: White & Asian	4	1.6%
D2. BLACK, BLACK BRITISH, CARIBBEAN or AFRICAN: African background	4	1.6%
B1. MIXED or MULTIPLE ETHNIC GROUPS: White & Black Caribbean	2	0.8%
I prefer not to answer	2	0.8%
C1. ASIAN or ASIAN BRITISH: Indian	1	0.4%
"Half white and half middle eastern"	1	0.4%
Other	1	0.4%
<b>Grand Total</b>	<b>245</b>	<b>100</b>

The ministry profile of the church leaders and their churches is represented in Tables 4.4 & 4.5 below. Eighty-nine and one-half percent were clergy or leaders of local churches and Anglican Resource Churches, and 8.6% were leading non-inherited models of church. It is notable that 74% of respondents had prior experience of church planting as a leader or a plant team member (see Table 4.5). This is very high (anecdotally) compared to the national average, and this most likely reflects the type of leader who was willing to engage with this online survey in the first place.

Table 4.4  
S2Q5 R11 Survey Participants' Primary Ministry Role

<b>S1Q5. Please describe your primary ministry role</b>	<b>Count</b>	<b>Percent</b>
Senior leader of a Church (or a number of churches)	105	42.9%
Local church Minister [Incl Assistant Pastor / Elder roles]	95	38.8%
Anglican Resource Church leader	19	7.8%
Micro Church planter/leader	11	4.5%
Fresh Expressions or Pioneer minister/leader	9	3.7%
Network leader (group of affiliated churches)	5	2.0%
Leader of the team overseeing and resourcing missional communities for our local church	1	0.4%
<b>TOTAL</b>	<b>245</b>	<b>100</b>

Table 4.5  
*S2Q12 R11 Survey Participants' Experience Of Multiplication*

<b>S1Q12. Your experience of multiplication</b>	<b>Count</b>	<b>Percent</b>
I have planted a church	97	40%
I have been part of a team that planted a church	83	34%
Blank	65	27%
<b>TOTAL</b>	<b>245</b>	<b>100</b>

The profile of respondents' denominational, network and spirituality affiliations are represented in Tables 4.6, 4.7, and 4.8 below. The three most common denominations represented were Baptist (32%), Church of England (16%) and Fellowship of Evangelical Churches FIEC (12%). Eighty-two percent of churches were described as "evangelical", 10% Pentecostal and 8% "Broad church". Over 85% of respondents' churches were not attached to a church planting or para-church network. Of the remainder, there were no significant numbers represented by one organization (Table 4.8).

Table 4.6  
S2Q8 R11 Survey Participants' Denominational Affiliation

<b>S1Q8 Is your church/ministry affiliated to a denomination or movement?</b>	<b>Count</b>	<b>Percent</b>
Baptist Union	79	32%
Church of England	40	16%
FIEC	30	12%
Independent / Unaffiliated	15	6%
Vineyard	15	6%
New Frontiers	11	4%
Pioneer	10	4%
Assemblies of God	10	4%
Salt and Light	4	2%
Elim	4	2%
Free Church of Scotland	3	1%
Apostolic Church UK	2	1%
Ecumenical (C of E, Methodist, Baptist, URC)	2	1%
Independent Baptist	2	1%
Every Nation	2	1%
Other single network affiliation	16	7%
<b>TOTAL</b>	<b>245</b>	<b>100</b>

Table 4.7  
S1Q7 R11 Church's Spirituality

<b>S1Q7. Describe your church's spirituality</b>	<b>Count</b>	<b>Percent</b>
Evangelical charismatic	120	49%
Evangelical	57	23%
evangelical reformed	25	10%
Pentecostal	24	10%
Broad church	19	8%
<b>TOTAL</b>	<b>245</b>	<b>100</b>

Table 4.8  
S1Q0 R11 Church Planting Affiliation

<b>S1Q9. Is your church/ministry affiliated to church planting movement or a para-church movement?</b>	<b>Count</b>	<b>Percent</b>
Not affiliated	185	75.5%
Blank	24	9.8%
24/7 Prayer	7	2.9%
Fresh Expressions	5	2.0%
New Thing	4	1.6%
New Wine	4	1.6%
Co-mission	3	1.2%
Religious Order	2	0.8%
Biglife	1	0.4%
No place left	1	0.4%
NOVO	1	0.4%
Acts29	1	0.4%
Urban Expression	1	0.4%
Further Faster Network	1	0.4%
Plant from CoE Resource Church	1	0.4%
Microchurch Network UK	1	0.4%
Affinity	1	0.4%
Kairos Connexions	2	0.8%
<b>TOTAL</b>	<b>245</b>	<b>100</b>

The demographic profile of the congregations represented by the leaders/churches who took part in in R11 are represented in Tables 4.9 & 4.10 below. The majority of churches had congregations sized between 50 and 500 (table 4.9). Table 4.10 shows the spread of estimated ages of the congregations, within which the highest concentrations for ages under 18 was 16–20% of the congregation, for 18–35s it was 6–10%, for 36–65s it was 31–40%, and for ages over 66 it was 6–10%. It is notable that in 18 of responses (7.3%) churches reported nil under 18s.



Table 4.9  
S1Q6 R11 Churches Congregation Size

S1Q6. Total size of congregation	Count	Percent
>20	18	7%
20-50	38	16%
51-120	64	26%
121-200	53	22%
200-500	52	21%
500-1000	18	7%
1000+	2	1%
<b>Grand Total</b>	<b>245</b>	<b>100</b>

Table 4.10  
S2Q11 R11 Churches Congregation Age-Range  
(dark yellow = highest figure; light yellow = significantly high figure)

S1Q11. Estimate what percentage of your church fits these age brackets?	Nil/Blank	1-5%	6-10%	11-15%	16-20%	21-25%	26-30%	31-40%	41-50%	51-60%	61-70%	71-80%	80+ %	Total
>18s age	18	17	34	17	49	39	24	25	2	1	0	0	0	226
18-35s	9	32	54	27	33	10	18	20	9	4	5	2	3	226
36-65	3	2	13	4	22	13	34	61	44	16	6	7	1	226
66+	20	27	32	29	30	13	18	24	12	7	6	5	3	226
Blanks (no response given)	19													19

### Participants of Research Instrument 2 (RI2): Semi-Structured Interviews

Based upon certain pre-determined responses to the questions in RI1, as outlined in Chapter 3, a total of twenty-nine church leaders were invited to consider participating in RI2, a semi-structured interview. Twenty-one people took part in twenty interviews, as one church was represented by a married couple who led together. The interviews took place over the video-conferencing application Zoom during January 2024. Every participant was ministering in England. The selection criteria for invitation to participate included a proportional bias towards female and BAME participants in an attempt to elevate their voices, since RI1 was dominated by white-British middle-aged males. Similarly, micro-church or DMM practitioners were invited to participate in a higher proportion than reflected in their mean response rate to RI1. One interview participant agreed to take part but did not join the zoom call to do so and did not respond to further

email invitations. This affected the profile of RI2 respondents somewhat, since the person was from a BAME church with over 1000 congregants.

The demographic profile is represented in Tables 4.11, 4.12, 4.13 below. There was an even spread of respondents' ages between 28–47, with fewer aged over 58, and none aged under 28. Every respondent was based in England, and the majority were male (81%, compared to 88% in RI1) and identified as ethnically white and indigenous to the British Isles (76%, compared to 85% in RI1), while 24% were of other ethnic origins (compared to 14% in RI1).

*Table 4.11  
RI2 S1Q2 Interviewees' Age*

<b>RI2: S1Q2. What is your age?</b>	<b>Count</b>	<b>Percent</b>
28–37	7	33%
48–57	6	29%
38–47	6	29%
58–67	2	10%
<b>Grand Total</b>	<b>21</b>	<b>100</b>

*Table 4.12  
RI2 S1Q3 Interviewees' Gender*

<b>RI2: S1Q3. What is your gender?</b>	<b>Count</b>	<b>Percent</b>
Male	17	81%
Female	4	19%
<b>Grand Total</b>	<b>21</b>	<b>100</b>

*Table 4.13  
RI2 S1Q14 Interviewees' Ethnicity*

<b>RI2 : S1Q4. What racial or ethnic groups describe you?</b>	<b>Count</b>	<b>Percent</b>
A1. WHITE: English, Welsh, Scottish, Northern Irish or British	16	76.2%
A5. WHITE: Other (please state below)	2	9.5%
B3. MIXED or MULTIPLE ETHNIC GROUPS: White & Asian	1	4.8%
D2. BLACK, BLACK BRITISH, CARIBBEAN or AFRICAN: African bac	1	4.8%
B1. MIXED or MULTIPLE ETHNIC GROUPS: White & Black Caribbear	1	4.8%
<b>Grand Total</b>	<b>21</b>	<b>100</b>

The ministry profile of the church leaders and their churches is represented in Tables 4.14, 4.15, 4.16, 4.17 below. Sixty-two percent were leading or represented local churches, and a further 19% were Resource Church leaders (8% in RI1), while 19% were micro-church (4.5% in RI1). The most common denominations represented were Baptists 28.6% (32% in RI1), Church of England (16% in RI1) with a spread of other networks or non-affiliated churches. Ninety percent of churches identified as Evangelical and a further 10% as Pentecostal, and none as 'Broad Church' (8% in RI1).

*Table 4.14*  
*RI2 S1Q5 Interviewees' Primary Ministry Role*

<b>RI2: S1Q5. Please describe your primary ministry role</b>	<b>Count</b>	<b>Percent</b>
Senior leader of a church (or a number of churches)	12	57%
Anglican Resource Church leader	4	19%
Micro Church planter/leader	4	19%
I am answering on behalf of a senior leader, but I myself am a part of the leadership team.	1	5%
<b>TOTAL</b>	<b>21</b>	<b>100</b>

*Table 4.15*  
*RI2 S1Q8 Interviewees' Church Affiliation*

<b>RI2: S1Q8. Is your church/ministry affiliated to a denomination or movement?</b>	<b>Count</b>	<b>Percent</b>
Baptist	6	28.6%
Church of England	5	23.8%
Independent / Unaffiliated	3	14.3%
C3	2	9.5%
Assemblies of God	1	4.8%
New Frontiers	1	4.8%
Pioneer	1	4.8%
Salt and Light	1	4.8%
Vineyard	1	4.8%
<b>TOTAL</b>	<b>21</b>	<b>100</b>

Table 4.16  
 RI2 S1Q9 Interviewees' Church Planting Affiliation

<b>RI2:S1Q9. Is your church/ministry affiliated to church planting movement or a para-church movement?</b>	<b>Count</b>	<b>Percent</b>
Baptist	6	28.6%
Church of England	5	23.8%
Independent / Unaffiliated	3	14.3%
C3	2	9.5%
Assemblies of God	1	4.8%
New Frontiers	1	4.8%
Pioneer	1	4.8%
Salt and Light	1	4.8%
Vineyard	1	4.8%
<b>TOTAL</b>	<b>21</b>	<b>100</b>

Table 4.17  
 RI2 S1Q7 Interviewees' Church Spirituality

<b>RI2: S1Q7. Describe your church's spirituality</b>	<b>Count</b>	<b>Percent</b>
Evangelical charismatic	16	76%
Pentecostal	3	14%
Evangelical	2	10%
<b>TOTAL</b>	<b>21</b>	<b>100</b>

The demographic profile of the congregations represented by the leaders/churches indicates that the majority of churches had congregations sized between 121 and 1000, with the highest concentration being 121–200 (28.6%) (Table 4.18 below). Table 4.19 shows the spread of estimated ages of the congregations, within which the highest concentrations for ages under 18 was 21–25% of the congregation (16–20% in RI1), for 18–35s it was 31–40% (6–10% in RI1), for 36–65s it was 31–40% (31–40% in RI1), and for ages over 66 it was 16–20% (6–10% in RI1). It is notable that in five responses (25%) churches reported zero people over the age of 66s, whereas in RI1 the highest nil figure was for ages under 18.



## **Description of Evidence Relating to Addison's Typology, applied to: Research**

### **Question #1**

The instrument used for collecting the answers to this question was the seventy-four-question online survey. Section 2 (S2) contained six sections each of which measured a primary category of Addison's typology and typically contained questions also applicable to other categories (see Chapter 3, Table 3.1). The final question Section 2, Question 43 (S2Q43) was an open free-text question asking: "is there anything else you would like to add about the practices which help or hinder creating a culture of missional movement within your church?"

### **Addison's Typology: #1 Commitment to the cause**

Addison's first category of common factors in rapidly multiplying CPMs and DMMs in the Global South relates to an obvious and sustained commitment to the cause of the movement. Responses to questions about certain practices measured in RI1 indicate three ways in which alignment and commitment to a movemental cause was successfully fostered.

#### **Church Planting and the Multiplication of Groups**

The attitude and practices towards church planting and the multiplication of groups was measured in Research Instrument One (RI1). Sixty-three percent of churches claimed multiplication was their primary vision and intention in some form, within which 26% stated an intention to plant new churches beyond their current organization (S1Q1). These respondents represented a full spread of church attendance sizes: 41.3% of churches had 200+ attenders (S1Q6), and 94.1% identified as Evangelical/Pentecostal (S1Q7). Most church leaders (80.6%) in this group had prior experience of planting a

church, as leaders or team (S1Q12), and 82% said they had “experienced multiplication of disciples, church plants, or missional groups” in the past ten years (S1Q13). These factors suggest that a leader’s prior experience of missional multiplication and some critical mass of congregational size was a significant contributory factor to churches owning a primary vision for church planting and multiplication.

Leaders reported a relatively strong intention, but lower levels of confidence in the reality that church planting could occur through conversion growth. Fifty-seven percent of respondents agreed/strongly agreed with the statement: “My church’s vision and intention are to plant new churches (or groups) primarily through conversion growth” (S2Q2a). But of those 138 respondents, only 60% were confident that their church understood and owned this vision as their own (S2Q2b). This was a broad statement not exclusively related to church planting, and many churches indicated in the survey that they utilize missional groups such as the Alpha Course or Christianity Explored which tend to aid internal group multiplication (S2Q25b). There were some apparent disconnects between the leaders’ and churches’ vision and the congregational understanding of the same, since 21% were clear that their church majority did not understand or own a church planting vision as their own and 18% selected “I don’t know” (S2Q2b).

In the interviews with movemental practitioners (RI2) there emerged a strong emphasis upon the significance of developing and communicating a clear vision for kingdom-of-God multiplication. Leaders held a variety of approaches towards multiplication. Some spoke of ‘church planting’ (Resource Church leaders, for example), while those typically influenced by micro-church and DMM methodology spoke of

‘gospel planting’ as the aim, which they expected to lead to the formation of new ecclesial communities in due course. “We plant the gospel, we grow disciples, and then we raise churches from those discipleship communities” (I8). Those leaders with a clear vision for planting or multiplication emphasized the significance of using a common language to communicate this vision unequivocally to their congregants. Several referred to their church in terms of being a planting ‘hub’ or ‘centre’, others used explicit language to capture their vision: “we exist to multiply fully devoted disciples of Jesus. And you’ll notice from that statement the word ‘multiply’ is there rather than just ‘make’” (I8).

### **Training**

Churches reported a high amount of training overall, but the evidence suggests that training practices which explicitly promote missional discipleship were limited, which is a hindrance discussed in RQ2. The statement “my church culture promotes the practice that discipleship is linked to bringing others to faith, and to creating new groups/churches with those new people” (S2Q6) elicited a very confident response in RI1 survey, as 69.3% agreed/strongly agreed, with only 21.7% disagreeing. There were common practices in training which supported the goal of conversion and discipleship. 31% of churches offered training opportunities in “evangelism” “almost continuously/regular basis,” and a further 58% offer it “occasionally” (S2Q5a). Training opportunities in “leading somebody to faith” were offered “almost continuously/regular basis” in 20% of churches, and a further 55% offered it “occasionally” (S2Q5b). Training opportunities in “discipling a new believer” were offered “almost continuously/regular basis” by 55% of churches, and a further 24% offer it “occasionally” (S2Q5c).



Addison highlights how alignment to a movement's overriding purpose is vital to forming significant commitment to its cause. 40% of RI1 leaders stated that their church had a clear, communicated methodology for discipleship (S2Q25a). 61% agreed/strongly agreed that "my church's discipleship methodology (of whatever kind) is simple and replicable" (S2Q26). Of RI2 leaders who were interviewed for their best-practice, micro-church and DMM practitioners in particular spoke of church cultures which emphasized training their people in "intentionally going somewhere, being present somewhere...that would be our 'out'. And then intentionally inviting others into a discipleship relationship" (I3). This is because, in the words of one DMM practitioner, "in order to be a missional community, you need to know who God is calling you to serve and to go on mission to" (I3). Thus, these practitioners consistently train their people in how to share their faith and lead others into faith, with the expectation that they will quickly do the same to others.

### **The Practice of Evangelism (Corporate & Individual)**

The practice of evangelism by individuals was an acknowledged weakness by survey and interview participants and is addressed in the RQ2 section regarding hindrances. The corporate practice of evangelism evoked a significant response, as might be expected from a majority evangelical sample to RI1. Fewer than 10% responded "never" to the question "as a church community, rather than as individuals, how often do you arrange regular evangelistic events?" Over one-third, 36.3%, built this as a regular or continuous practice in their church. A further 53.9% arranged such events "occasionally" (S2Q10). Several RI2 leaders commented explicitly that they operated an "attractional" model of invitational, come-to-us evangelistic events while several others highlighted the

significance of their city or town-centre buildings for missional and evangelistic opportunities, both as highly attractional bases and in opportunities to serve the urban poor/vulnerable. One leader with a busy café in his building, which had recently undergone a £3m refurbishment to enable it to be missionally fit-for-purpose, commented that “it’s not a problem for us here to meet non-Christians” (I5). Micro-church and DMM practitioners also commented on the significance of place in providing corporate evangelistic opportunities occurring in innovative locations away from traditional church settings, such as leisure events (one micro-church began a local basketball night in a gym to grow relational connections with non-Christians) and entrepreneurial ventures like a pop-up coffee shop.

Beyond the practice of evangelism some survey questions asked about the results of such practices. The positive evidence was that 17% of churches estimated between 5–10% and a further 9% of churches estimated above 10% of their congregants leading somebody to faith. Regarding the evangelistic practice of new believers, their engagement was demonstrably stronger. Sixty-three percent agreed/strongly agreed with the statement “new believers within our church very soon begin to share their faith with others, and seek to make disciples of others” (S2Q23). Nineteen percent disagreed/strongly disagreed, while a relatively high figure of 14% of respondents said “I don’t know.” This observation is supported by RI2 leaders who commented that new converts do not tend to have the same reticence in publicly sharing their faith as longer-term Christians, which frequently manifests as a lack of confidence in themselves, or a fear of reprisals from the surrounding culture.

I think because most people who are here...are new to faith, it's just natural that they want to share it...And so I think there's a natural evangelistic drive because of the early faith stages. But connecting people into groups of people that they can do family with...has been key...where people are connecting with their neighbours and connecting with people that they do life with and helping to draw them into community so they too can encounter Jesus (I14).

### **Addison's Typology: #2 Relational connections**

Addison's second category relates to relational connections, as described in Chapter 2. The evidence suggests two key categories which support a church's capacity in relation to relational connections, as follows.

#### **Corporate Initiatives to Build Relational Connections with Non-Christians**

Churches were strong at corporate initiatives to build relational connections with non-Christians. Leaders reported frequently created opportunities "for people to encounter Jesus Christ in a meaningful way" outside of their weekend worship gatherings (S2Q9). These opportunities occurred monthly/more frequently in 75% of RI1 respondents, and weekly/more frequently in 48%. Several RI2 interviewees reported high engagement of their people in events that mixed practical community service with the opportunities for relationship building and evangelism with non-Christians. These included church-run cafés, foodbanks, debt advice centres, and partnerships with other local service providers like an arts centre or sports club. One RI2 church (I6) developed language to emphasize the different potential spheres in which Christians should develop their relational connections: personally through "my mission/my world"; what the local church did together as "our mission"; and, "the mission" reflecting the world and

missional partners beyond the local context. They spoke of “raising the profile of being a missionary in your world. Every week there’s someone that goes over and says, ‘oh, can I volunteer in the grocery?’ or ‘can I set up a community group?’ That initial raising of profile and making it accessible to everyone in the church, is what has been getting things going” (I6).

Regular corporate evangelistic events were frequently arranged by church communities. RI1 churches did so on a regular or continuous basis in 36.3% of cases, and on an occasional basis in 53.9%, making a total of 90.2% (S2Q10). The research instruments did not establish further details of the methods utilized; however, other survey answers indicate that it is likely that they would heavily rely upon Sunday gatherings in regards to how churches first engaged with and subsequently sought to integrate seekers/new believers. Fifty-eight percent of respondents viewed Sundays as the primary entry-point for a seeker/new believer into the life and body of their church (S2Q17a), which was by far the most significant means, since a personal relational connection scored only 16% of responses. A total of 22% of entry-points for seekers/new believers were based in the more relational social spaces, including: 11% week-time ministry; 6% small group; and the largely insignificant 2% mid-sized group (S2Q17a) (see Table 4.20 below).

Table 4.20  
S2Q17 Entry Point Of New Believers To Church

<b>S2Q17a. What is the primary entry-point for a seeker/new believer into the life and body of your church?</b>	<b>Count</b>	<b>Percent</b>
Sunday service or ‘public space’ gathering	142	58%
Connection to an individual who discipless them	40	16%
Week-time ministry	28	11%
Small group	15	6%
Mid-sized group	6	2%
Other	5	2%
Blank	9	4%
<b>TOTAL</b>	<b>245</b>	<b>100</b>

The most common place or route for a seeker/new believer to become a disciple of Jesus was at Sunday services with 29% of responses (S2Q17b), although other more relational-based routes of small-groups (27%) and individuals (22%) were most common routes for discipleship. The route to a seeker/new believer becoming a disciple of Jesus also shows a variety of highly relational scenarios. Forty-six percent of responses relate to organized groups, such as small groups, faith exploration courses or week-time church ministries. Twenty-two percent of responses indicated that seeker/new believers become a disciple of Jesus primarily through “Connection to an individual who discipless them” (S2Q17b). (See Table 4.21 below).

Table 4.21  
S2Q17b Route For New Believers To Become Disciples

<b>S2Q17b. What is your church's primary place or route for a seeker/new believer to become a disciple of Jesus?</b>	<b>Count</b>	<b>Percent</b>
Sunday service or 'public space' gathering	72	29%
Small group	66	27%
Connection to an individual who discipled them	54	22%
Week-time ministry	30	12%
Mid-sized group	5	2%
Accountability group (2-4 people)	3	1%
Their own initiative	4	2%
Evangelistic Course (eg Christianity Explored, Alpha, Freedom in Christ)	9	4%
Blank	2	1%
<b>TOTAL</b>	<b>245</b>	<b>100</b>

### Utilizing a Variety of Social Spaces

Both research instruments revealed an understanding that mission and evangelism happen beyond the Sunday service, even though that continues to be a fruitful event. “No movement can sustain exponential growth if expansion is primarily the responsibility of paid professionals” (Addison, *Movements* 72). Churches are traditionally strong at building relational connections between congregants by creating a variety of group sizes and purposes. Sixty percent of RI1 respondents agreed/strongly agreed with the statement “my church has a variety of expressions of church to match the social/geographical context we are seeking to reach in mission” (S2Q31). However, RI1 responses indicate that these tended to be primarily for the purpose of fellowship and of helping a believer to grow in personal spiritual maturity. It was less common that such groups had an intentional or primary focus upon missional engagement with non-Christians.

A number of RI1 questions investigated the implications of social space theory, as described in Chapter 2. Forty-two percent of churches used ‘intimate space’ groups of 2–4 people (S2Q13a) (see Table 4.22 below).

Table 4.22  
Common Group Sizes Within Churches

Type of group size commonly used in the discipleship or pastoral care of members	Percent
Intimate space 2-4 people	42.0%
Personal space 4-15 ish people	86.5%
Social space 15-40 ish people	33.0%
Public space 40+ people	67.0%
<b>Based on: S2Q13a, 14a, 15a, 16a</b>	

Their purpose was primarily prayer and personal accountability, ordered first and second at a combined 67.6% (S2Q13b). The third highest order was “disciple-making of seekers/new believers” at 22.7%, other responses were negligible. RI2 leaders gave examples of ‘huddles’ or one-to-one mentoring which utilized this group sized and exhibited a significant intentionality both in the missional coaching of leaders through a reflection on praxis and personal growth and in the discipleship of new believers. Eighty-six and one-half percent of churches use ‘personal space’ groups of c.4–15 people (S2Q14a). However, in this group dynamic there was a clear bias towards personal spiritual growth and a focus upon the fellowship of believers. These categories were the higher-ranked priorities accounting for 75.4% of responses. Twenty-four percent of responses account for missional purposes or the discipleship of new believers, and for issues of multiplication such as raising leaders, or multiplying the group itself (S214b). Seventy-seven percent of responses agreed/strongly agreed that “the leaders of these groups view themselves as spiritual guides / disciple-makers to the participants” (S2Q14c).

A number of RI2 leaders commented that their missional culture and momentum had improved after making a clear distinction between the purpose of ‘personal space’ small groups and the ‘social space’ mid-sized groups. One church renamed their small

groups as “Missional Life Communities” and emphasized their potential for relational links through connecting with their local geographic area.

I think the main practice that has made the most significant difference was the shift in our mentality and approach to missional communities versus small group. All of a sudden, we’re no longer just doing Bible study like we used to. When we went to Missional Life Community, all of a sudden there was excitement. And through that we’ve had people who actually don’t come to church but are part of the missional community. We’re trying to reach out to them, but they are faithful to that. (I9)

Thirty-three percent of churches use ‘social space’ sized groups of c.15–40 people (S2Q15a). Their purposes varied. As with the personal and intimate spaces, the inward-focused fellowship and discipleship purposes remained the highest response at a combined 41.6%. However, “missional outreach” was the third highest response (14.1%); and ‘Family on Mission’ adds a further 8.2% response. The markers of multiplication, ‘raising leaders’ and ‘new believers disciple-making,’ achieved a combined 18.4% of responses (S2Q15b). Eighty-one percent of respondents agreed/strongly agreed that “The leaders of these groups view themselves as spiritual guides / disciple-makers to the participants” (S2Q15b). This group size was most commonly utilized by micro-churches and DMM practitioners, principally because their whole congregations typically number fewer than forty people. Several gave examples of a deliberate integration of practices which both invested in the congregants (eating, worshipping, Discovery Bible Study) and helped to hold them accountable for how they were living a missional life (obedience-based responses to DBS and an intentional identification and approach to their relational



connections with non-Christians) (I3, I12). Another micro-church leader had ceased all mid-week groups as “a missionary decision” in order to free people’s time to have greater relational connections with non-Christians. “To not do small groups was to create an almost frustration that would release people into, ‘you’ve got to engage with the rest of the community and this is an opportunity for you to hang out with your non-Christian friends and actually do something with them’” (I17).

Sixty-seven percent of churches used ‘public space’ gatherings/services of 40+ people (S2Q16a), The primary purposes of integrating all ‘marks’ of church and of pulpit-led instruction in the Bible and common vision accounted for 71% of responses, as is typical of larger public gatherings (S2Q16b). Only 11% of responses indicate a deliberate “effective evangelism” practice, and a further 7% “café-type round-table informal / discussion style” which indicates the potential for community engagement practice. Several RI2 leaders spoke of having intentionally changed the rhythms of their public gatherings to enable their congregants to build greater relational connections beyond church communities. Examples included reducing central Sunday gatherings to twice or three times per month so that missional communities or small groups met together with missional intentionality on the other Sunday (I16).

### **Addison’s Typology: #3 White-Hot Faith**

Addison’s third category relates to the level of faith and expectation at the centre of the organization. The evidence suggests three key categories which indicate the incidence of white-hot faith within a church’s culture, as follows.

### **Mission Fixation**

This study related to practices which help and hinder missional movement through the local church. In RI1, 63% of participants responded in agreement/strong agreement to the statement “I would describe our practices as ‘mission-fixated’ in the sense that mission underpins everything that we do as a church.” Twenty-nine percent disagreed to some degree, and 6% responded “I don’t know” (S2Q7). The proportionately high level of agreement is an indication of what is central to a church’s culture, its ecclesiology and the kind of focus a local church has in terms of missiology. RI2 demonstrated that those churches exemplifying best practice were willing to structure and often re-shape their church’s activities to meet their missional vision and purpose. “You can’t be a church unless you have a mission” (I3) commented one, while another observed a parallel rise between faith levels and outreach momentum (I6).

### **Prayer Culture**

A church’s prayer culture is arguably one of the strongest indicators of the category of white-hot faith. Both research instruments returned a very high positive response rate regarding the place and role of prayer within the mission of the local church. In RI1, 80% of respondents agreed/strongly agreed that “my church’s mission is fuelled by regular rhythms of corporate prayer” (S2Q18a). The vast majority of churches reported an outward focus to their prayers, and from a faith perspective they would seem to place high value on the role of intercession as making a difference. It correlates to a further question which ranked an “intentional petition-focus” as the third most popular descriptor of a church’s prayer culture (S2Q18c) (see Table 4.23 below). The leaders of a number of larger churches in RI2 also laid a strong emphasis upon the centrality of

intercessory prayer for conversions within their church culture (I9, I10). One leader placed its contribution as fundamental, “this is the truth, everybody thinks I’ve come up with great evangelism techniques, or I’m on the streets every day: it’s on our knees. It really is prayer, fasting, and a vision. And I know it’s so, so simple... But it really is as simple as that for what we’ve done” (I10).

*Table 4.23*  
*S2Q18c Church’s Corporate Prayer Culture*

<b>S218c. Which of the following would describe your church’s corporate prayer culture?</b>	<b>Count</b>	<b>Percent</b>
Sustained by a few people	151	25%
Rooted in real life issues	113	18%
An intentional petition-focus	81	13%
Passionate commitment	77	13%
A common practice for most people	68	11%
Prayed from a place of hands-on missional engagement	52	8%
Loud / high energy	36	6%
Contemplative	24	4%
Other	7	1%
Blanks	5	1%
<b>TOTAL *participants could select up to 9 options</b>	<b>614</b>	<b>100</b>

Every RI2 leader identified prayer as central to their church culture and a major cause of their missional momentum. There were so many positive mentioned that it bears repeating many of their phrases:

- “prayer is the strategy” (I2)
- “we are fuelled by prayer” (I3)
- “prayer is the engine room” (I10)
- “one of our values is ‘powered by prayer’” (I18)

- “This one statement probably says it all, that mission is powered by prayer, not activities. So if mission is powered by prayer, then it means that we are helpless without prayer” (I9)

Those micro-churches and DMM practitioners interviewed in RI2 reported how petitionary prayers for the lost and for people to come to faith tended to hold a dominant focus. This is understandable in small congregations with evangelism at their core; they develop a habit of praying for missional breakthrough. Corporate prayer was not a universal strength for RI2 churches. One leader commented that it was a current weakness (I8), while another noted how internal engagement in prayer ebbed and flowed (I11), and in the majority of churches prayer was “sustained by a few people” (S2Q18c).

“White hot faith” is not necessarily easy or obvious to measure in corporate church practices, and it is even harder for church leaders to comment upon the practices of their individual congregants. RI1 questions S2Q18d and S2Q18e sought to understand the practice of fasting, and one indicator both of ‘commitment to a cause’ and of ‘white-hot faith’. The practice of a church engaging in corporate fasting was reported as occurring “once or twice a year” in 42% of churches, and cumulative responses indicate that in 10% of churches, it occurs more than twice a year (S2Q18e). The practice of corporate fasting is central to churches in rapidly growing CPMs in the Global South. In RI1 UK evangelical churches the practice of a church engaging in corporate fasting was reported as occurring “once or twice a year” in 42% of churches, and cumulative responses indicated that in 10% of churches, it occurs more than twice a year (S2Q18e). Church leaders were invited to share their personal practices regarding fasting, and notably only 3 of 245 respondents chose not to answer the question. The responses

indicate that church leaders engage in fasting personally on a much more regular basis than what they call their churches to engage in corporately. Thirty percent of leaders engage in fasting once or twice a year, 40% engage more than twice a year, and 33% of respondents engage monthly or more frequently than monthly. Overall, 70% of leaders engage in personal fasting, while 29% of respondents never engage in personal fasting (S2Q18e). The survey did not assess how frequently individuals within their churches also engaged in fasting.

### Training

Churches surveyed in RI1 provided regular teaching or training in a variety of topics which contribute to white-hot faith (see table 4.24 below).

*Table 4.24*  
*S2Q21 Regular Teaching/training Topics Of Church*

<b>S2Q21. My church provides regular teaching/training in:</b>	<b>Count</b>	<b>Percent</b>
Personal spiritual disciplines / holy habits	172	15.8%
The role of the Holy Spirit, including personal spiritual gifts	169	15.5%
Effective, sustainable prayer habits	148	13.6%
Evangelism and faith sharing	127	11.7%
Developing future preachers, teachers and communicators of biblical truth	115	10.6%
Discipleship of new believers / seekers	111	10.2%
Personal calling / vocation	94	8.6%
Identifying and growing in Ephesians 4 'five-fold' gifting (sometimes called APEST)	71	6.5%
Godly-decision making, such as using a reflective cycle	60	5.5%
Other	1	0.1%
Blank	19	1.7%
<b>TOTAL</b>	<b>1087</b>	<b>100</b>

RI2 interviewees gave examples of intentional training and coaching, commonly emphasized the importance of prophetic ministry both in corporate decision-making and in personal evangelism. They trained people regularly in how to hear from God and how

to obey and put God's words into action. The public modelling of best-practice behaviour and habits by leaders, such as personal evangelism, was reported as a crucial factor in building the confidence and faith of congregants. One spoke of quickly passing on the passion that he held: "I'm trying to get other people to grab this fire and then they run with it. One of the things that I do everywhere I go is share the vision weekly. It's always there in the engine room, in the prayer room" (I10). They generally commented that the more focused training and resourcing they offered in missional habits, alongside devotional habits, the greater levels of engagement they experienced from their congregants. The apprenticeship model of raising leaders through the modelling of best practice and reflection on praxis in small group settings was a common practice amongst most RI2 churches.

The use of internships or year-long training schemes indicated a level of intentionality, certainly amongst large evangelical charismatic churches, of raising leaders in an atmosphere of white-hot faith. Over half of RI1 churches (53%) either personally ran or sent their people to allied churches offering "a fixed-term programme(s) of equipping, such as internships or ministry schools" (S2Q28). There was a full variety of church sizes represented, although the larger churches were the majority. Fifty-seven percent of churches with programs had an average of over 200 congregants, with only 15% having 120 or fewer congregants. The full variety of the survey's church traditions were represented, with a clear majority of cases identifying as evangelical charismatic (58%).

### Addison's Typology: #4 Rapid Mobilization

Addison's fourth category relates to rapid mobilization of congregants in obedience to Godly guidance and principles, and into leadership roles. The evidence suggests three key categories which give evidence of rapid mobilization within a church, as follows.

#### Obedience-based Discipleship

RI1 returned some evidence that churches understood the value of obedience-based discipleship, which is a key factor in DMM/CPMs. The most common response at 26.1% to the statement "discipleship in our church is primarily understood by our regulars as:" was "Hearing Jesus' words to me and putting them into practice" (S2Q1) (see table 4.25 below).

*Table 4.25  
S2Q1 Primary Understanding Of Discipleship Within Church*

<b>S2Q1. How do you respond to this statement?</b>		
<b>Discipleship in our church is primarily understood by our regulars as:</b>		
	<b>Count</b>	<b>Percent</b>
Hearing Jesus' words to me and putting them into practice	169	26.1%
Developing Christ-like character	161	24.8%
Developing depth of understanding of the scriptures	109	16.8%
Regularly sharing my faith	95	14.7%
Apprenticing new seekers/believers into a mature faith	94	14.5%
Most people could not articulate what discipleship means	20	3.1%
Blanks	3	0.5%
<b>TOTAL</b>	<b>648</b>	<b>100</b>

This is not a high figure, but the leaders interviewed in RI2 demonstrated that they have systems in place to train people in intentionally hearing from God and putting it into practice. These included regular 'huddles' or mentoring of lay leaders by senior leaders as well as resources and training in a variety of discipleship pathways for all congregants. Some RI2 churches exhibited good practices by intentionality training in faith sharing,

and Discovery Bible Study methodologies which support obedience-based discipleship. Micro-church and DMM practitioners modelled and taught this immediately to new disciples, indeed they spoke of how their definition of discipleship would be incomplete without such rapid mobilization of new joiners. In the RI survey, 63% of churches were confident and agreed/strongly agreed that “new believers within our church very soon begin to share their faith with others, and seek to make disciples of others” (S2Q23).

### **Removing Barriers to Discipleship and Leadership**

Both research instruments investigated the extent to which barriers to leadership were caused by a bias towards clergy or professionalized church leadership. The responses indicate that most church cultures now foster leadership development and the exercise of people’s gifts without requiring ordination. Over 90% of leaders agreed / agreed strongly that “the majority of ministries in my church are led by people who are by not ordained” (S2Q29), and 87% of church leaders disagreed/disagreed strongly that “the primary training pathway for a developing leader to exercise their ministry gifts is through ordination,” which is noteworthy since approximately 70% of those specific respondents were part of denominations/networks which do practice ordination (S2Q39).

Other survey responses seem to suggest that there was a bias towards raising leaders for the purpose of church-related and church-initiated service/ministries, rather than whole-of-life discipleship in the workplace or elsewhere. However, RII responses did acknowledge how churches gave attention to empowering lay-led initiatives. Seventy-three percent of respondents agreed/strongly agreed with the statement “my church fosters a culture of creativity or empowerment which means that people frequently suggest or start new initiatives or ministries” (S2Q30). This theme came



through strongly in the RI2 interviews as leaders laid a strong emphasis upon the raising, training and empowerment of lay leaders and of the role of creativity within their missional culture, and of helping congregants to engage creatively, sometimes entrepreneurially or artistically, with their contexts for the sake of mission. Typically, the church leaders' approach was to add their weight behind an idea by permission-giving, whilst empowering the congregant to turn it into reality themselves. One leader spoke of "investing in the few for the sake of the many" (I16). Another gave an example of intentional empowerment:

Empowering other leaders and building up leaders was really important. So when we arrived, it felt like we had a lot of people who were willing to help but not lead... so we began to work on empowering leaders and growing leaders, and I've tried lots of different ways of doing that over the years...the staff team were quite key to that. (I5)

### **Distributed Power**

An RI1 question asked respondents to indicate on a ten-point Likert scale where power and authority lay within their church culture, between highly centralized power directed towards clergy/staff/leadership, and highly decentralized or, in the phrase of Ford et. al. "distributed" power/knowledge/influence towards the laity (Ford et al. 30). It served as an indicator of the empowerment and engagement of congregants beyond the staff/clergy. It indicated how much regular congregants expected, as part of their church's culture and practices, to take responsibility and hold authority for kingdom and missional actions including evangelism, creating relational connections and taking responsibility for leadership and mobilization beyond, as well as within, church-initiated ministries.

Although not overwhelming, the results offer some indication of movemental principles in operation. Over one-third of respondents report power to lie predominantly in a decentralized, distributed manner. The highest two responses were grouped on the scale where power and authority lay in the majority towards the clergy. The most common grades (between 1–10) were 4 (20%) and 3 (18%), making a total 38%. The second most common grouping of responses were towards power/authority being with the laity: 7 (13%) and 8 (12%), making a total of 25%. Aggregating all those towards the clergy end of the Likert scale (grades 1,2,3,4) made a total of 46%. Those towards the laity end of the scale (grades 10,9,8,7) totalled 33% (see table 4.26 below).

*Table 4.26*  
*S2Q34 Where Power & Authority Lie Within Church Culture*

**S2Q34 How would you describe where power and authority lies, within your church?  
On a scale of 1-10, where:  
1 = Centralised power/influence (towards clergy / staff or leadership)  
10 = Decentralised, distributed power/influence (towards laity)**

Number	Count	Percent
4	49	20%
3	44	18%
7	31	13%
8	30	12%
5	24	10%
2	16	7%
10	14	6%
6	13	5%
9	7	3%
1	4	2%
Blank	13	5%
<b>TOTAL</b>	<b>245</b>	<b>100</b>

RI2 responses did not contradict these findings in the majority of cases, although there was a distinct difference in the attitude of those from micro-churches. Leaders of churches operating with ordained clergy or staff teams and an inherited, gathered model

of church frequently referred to the significance of strong centralized leadership in creating and maintaining a movemental culture. They gave examples such as the setting and communication of vision and values and the modelling of a missional lifestyle as being centre-led. However, they also laid great significance on utilizing and engaging their congregations in a discipleship lifestyle, giving examples such as releasing volunteers to support emerging projects (I2) or creating ‘discipleship pathway’ resources (I5, I9, I19). One leader’s comment was typical, who described constantly raising lay teams so that initiatives no longer needed to be clergy/centre-led (I5). Those leaders of micro-churches and DMM practitioners diverged in their approach, describing highly decentralized cultures and a flat leadership structure shared by most of their, albeit small, congregation.

#### **Addison’s Typology: #5 Adaptive Methods**

Addison’s fifth category relates to adaptive methods. The evidence suggests two key categories which give evidence of adaptive methods within a church, as follows.

##### **Keep Methodologies in Review Against Desired Outcomes**

The majority of respondents in both research instruments indicated a significant willingness to adapt their methods to meet their mission. In RI1, 60% agreed/strongly agreed with the statement “my church has a variety of expressions of church to match the social/geographical context we are seeking to reach in mission” (S2Q31). Those churches represented in RI2 commonly described innovative attempts to engage missionally with their contexts. This was a dominant feature of micro-churches and DMM practitioners, but most large inherited-model churches also gave significant emphasis to developing outreach beyond their Sunday programs, usually through lay leadership. In RI1, 63%

agreed/strongly agreed that they “would describe our practices as ‘mission-fixated’ in the sense that mission underpins everything that we do as a church” (S2Q7). Several RI2 leaders recounted pivotal moments in their church’s history when the whole church had come together to seek God’s voice and direction for their future, which contributed to their contemporary culture and momentum towards missionary movement through the local church (I5, I9, I19). They described a willingness within the congregation to assess whether the church had a clear, Godly and relevant vision and whether their present methodologies were actually fit for purpose in achieving the task. Several acknowledged that the prompting for such reassessment had been because the church was at a very low ebb (I4, I10) or that it had a previously poor track record in producing missional disciples, despite apparent “success” in drawing a large congregation (I8, I16, I19). Others had a positive history and drew upon their back-story and institutional memory as a means to motivate the present congregation to continue to be courageous and willing to restructure for the purposes of Christian mission (I7, I15, I19). What was clear was an intentionality in keeping their methodologies in review. “One of the first things we did was a review of ‘what is?’ We had to rethink about ‘is what we’re doing producing something that looks like what we are reading in the scriptures?’” (I9).

All RI2 leaders demonstrated various means in which they listened to their missional context and were responsive to it in designing missional methods. The post-COVID19 cultural landscape was a key driver for some churches, who observed very low engagement with their communities because of lockdown restrictions, and identified local social needs as a way in which the church community could serve their neighbourhoods. One leader spoke of how they “carefully asked how to help [our city] recover” (I7).

Social outreach projects were rapidly birthed such as local versions of the ‘love thy neighbour’ HTB franchise (I18). Others encouraged their congregants to join in with existing initiatives like CAP debt advice, foodbanks, and refugee aid (I7). They reported huge opportunities for evangelism arising through these social action projects.

### **Teaching, Training and Equipping Congregants towards Adaptive Methods**

Some churches demonstrated good practice by a commitment to equipping their congregants in skills or mindsets which were likely to produce missional innovation and adaptive methods, not only through church-initiated activities, but in their personal lives. Just over half (53%) of R11 respondents ran or utilized a fixed-term program of equipping such as internships or ministry schools (S2Q28), which is an indication of intentionality to train Christians in missionary mindsets. Of those programs, the most common primary focus (with a 24% response) had the potential for engendering adaptive methods, which was “equipping for whole-life discipleship and mission beyond the church (such as workplace)”. The third most common category, and several subsequent categories, also contained the potential for adaptive methods, albeit, they had lower response rates: “young adults / young people” (18%); “evangelism and mission in the power of the Spirit at all times (17%)”; “serving the poor and vulnerable” (15%).

The most common teaching by R11 churches was aimed at personal spiritual growth (spiritual disciplines, role of Holy Spirit, effective prayer habits) (S2Q21) (see Table 4.24 above). Teaching in topics that could contribute to adaptive methods included: “evangelism and faith sharing” (11.7%); “discipleship of new believers / seekers” (10.2%); “personal calling / vocation” (8.6%); “identifying and growing in Ephesians 4 ‘five-fold’ gifting (sometimes called APEST)” (6.5%); and “Godly-decision making”

(5.5%). These response rates are not high, but the fact that they are acknowledged is some indication of adaptive methodology. RI2 leaders demonstrated good practice since more of their teaching and training was geared towards empowering and championing the ideas, passions and potential of congregants:

we talk about having a culture of invitation a lot. We wouldn't say an invitation to a service. We talk about you being invitational with your life if you like.

Previously it would have been more like, 'let's just get people to the church building from across north Lincolnshire', whereas now it would be more, 'let's get our people into spaces where the community are gathering and meeting and being invitational'. (I2)

In RI1, 47% of church leaders responded that their church developed leaders by an apprenticeship model (including curacies, internships, discipleship-years) (S2Q40). A similar figure, 44%, agreed/strongly agreed that "my church raises leaders rapidly into the discipleship of others, both within and beyond formal church structures/ministries" (S2Q41). It would be fair to assume that this helps to foster creativity and adaptive leadership in those leaders being trained, not least because of the dynamics working or engaging with the variety of people's real-life issues. RI2 leaders most frequently demonstrated a commitment to raising leaders through an apprenticeship model, one that focused upon one-to-one discipleship and in learning ministry and missionary skills in close contact to more experienced individuals. Their models for doing so included one-to-one mentoring and small 'huddles' of a few key individuals being mentored by a church leader.

A further example is the attention churches gave to harnessing the potential of new joiners/new believers. In R11, 58% of respondents agreed/strongly agreed with the statement “my church raises new leaders as soon as feasible from those who have come to faith” (S2Q37). Similarly, 67% agreed/strongly agreed that “my church raises leaders who are indigenous to their social or missional context” (S2Q38). When combined with other survey answers they suggest a likelihood that adaptive methods were being nurtured both for and in those people who are new to faith. Furthermore, in the free-text answers to the question ‘can you describe your discipleship methodology?’ (S2Q25b) most churches, whether micro or macro in size, reported using a mixture of methods, such as small-group settings, Bible studies, home-grown programs and pathways, a significant percentage of one-to-one mentoring, and courses such as Alpha and Christianity Explored. Steve Addison identifies The Alpha Course as an adaptive method: “It works for its intended purpose. It can take on different forms in different contexts. It can grow and multiply while maintaining quality. It is minimalist: it doesn’t need plenty of money, professional staff, or infrastructure to happen” (*Movements* 107).

### **Addison’s Typology: #6 Apostolic Leadership Culture**

Addison’s sixth category relates to what he calls “pioneering or apostolic leadership” (Addison, *Pioneering* 16).

#### **Vision**

Regarding a church’s self-understanding and vision, a number of R11 questions produced responses which had the potential to indicate apostolic intent. In R11, 63% agreed/strongly agreed that they “would describe our practices as ‘mission-fixated’ in the sense that mission underpins everything that we do as a church” (S2Q7). Fifty-seven

percent of leaders agreed/strongly agreed that “my church’s vision and intention are to plant new churches (or groups) primarily through conversion growth” (S2Q2a). Of these positive respondents, 60% agreed/strongly agreed that “the majority of my church understands and own this vision as their own” (S2Q2b). These responses identify an intentionality towards church planting and towards the church leadership communicating that vision so that it is owned by the majority of congregants rather than merely by a leadership team. This is an example of apostolic leadership, by fostering a culture of a church which sees itself as ‘being sent.’ Similarly, 75% will communicate to some extent regarding their church “the expectation that it will reproduce itself (i.e. planting a new expression of the church in another populace or people group)” (S2Q3).

Closely aligned to this, one-third (35%) of respondents agreed/strongly agreed that “my church has a clear pathway for training and deploying potential church planters” (S2Q4). Forty percent stated that their church had a clear, communicated methodology for discipleship (S2Q25a). Sixty-one percent agreed/strongly agreed that “my church’s discipleship methodology (of whatever kind) is simple and replicable” (S2Q26). This indicates an incidence of raising new leaders, which is an apostolic leadership trait.



**Description of Evidence Relating to Addison's Typology, applied to: Research  
Question #2**

Research Question 2 relates to common obstacles which practitioners identified in the UK as foundational in creating a culture of missional movement through the local church.

**Addison's Typology: #1 Commitment to the Cause**

Various practices were measured in both research instruments which give evidence of common obstacles towards a church culture exhibiting strong commitment to a cause, as follows.

**Lack of Intentionality in Church Planting and the Multiplication**

Three quarters of R11 churches had no intention of church planting or multiplying beyond their existing set-up. Seventy-four percent of churches stated that their church's vision and intention was not seeking to multiply beyond their existing one church. Thirty-seven percent reported an aim to maintain and develop a healthy single congregation of believers, and only 26% held a vision and intention of planting new churches (S1Q1). Those churches whose aim was to "maintain a single congregation" were typically smaller in size and not charismatic in their spirituality. About 91% of these respondents represented churches with fewer than 200 attenders. The figure was still high at 67.8% for churches with fewer than 120 attenders (S1Q6). Seventy-two percent (72.2%) of respondents represented non-evangelical charismatic churches (S1Q7), and 62.2% reported having had no prior experience of church planting as leader or as part of a team (S1Q12). To the statement "my church's vision and intention are to plant new churches (or groups) primarily through conversion growth," 32% disagreed/strongly disagreed

(S2Q2a). In this instance, one third of respondents had no vision and intention to grow their church primarily through conversion growth, even though this was a broadly worded statement not relating only to church plants but to any groups which might arise. Furthermore, there was an evident disconnect between a church's the vision and intention and the reality on the ground. Of those who responded in agreement/strong agreement to the above statement (total 57%), 21% were clear that the majority of their church did not "understand and own this vision as their own", and 18% selected "I don't know" (S2Q2b).

In both research instruments church leaders shared opinions about conditions and attitudes within the UK church which tend to hinder multiplication and church planting. Several spoke about the impact of the UK's inherited models of church inhibiting the imagination and appetite of congregants towards new forms of church, particularly in those generations above Gen-X. They were reported as holding a stronger expectation of 'what church is' and a resistance to change (S2Q43). This was described by one RI2 interviewee as the sense of "things have always been this way" (I8). A few church leaders in both RI1 and RI2 aired frustration that their own denominations and their relationship to their regional governance structures such as their diocese were a hindering factor:

Honestly, our biggest inhibitor to growth has been the diocese. I'm talking at every level. Theology, strategy, the actual people. We've had two plants blocked, one because of politics and one because of just absolutely useless bishops. Completely. So the Bishop of [REDACTED] just doesn't have any strategic thinking at all. We offered this strategic plan, and his response was just always,

‘oh, well, this church is free. This church is free.’ You’re like, ‘well, that’s in the middle of nowhere. And they would hate us’. (I7)

Several RI1 church leaders described the pressure on clergy/leadership in smaller churches of feeling already overstretched, of carrying the burden of responsibilities to ‘keep the show on the road,’ and in two cases of near ‘burn out’, all of which detracted from theirs and the church’s missional focus and momentum (S2Q43). A significant number of RI1 respondents identified the struggle to change the mindsets of their older-aged congregations and their capacity in general, as well as their demands for pastoral care (S2Q43). The struggle to change people’s inherited concepts and mindsets what church was voiced by an RI2 interviewee, who described his challenge to change congregants’ perceptions of church as “my home” rather than church as a sending place and a home (I9):

I think it’s to do with a parochial family mentality. Because we are still a small church, relatively speaking, there is comfort in family. And there is this stability in a family of saying, ‘surely we can’t bring in more people here? Let’s stay together.’ And once you go on a missional movement drive, it means that you are moving people around. You say, ‘okay, can you lead that missional community? Can you move out of here? And so on. So that breaks the family clique. And that’s an obstacle. (I9)

### **Insufficient Commitment to a Missional Mindset**

Evangelism and the creation of new groups or micro-churches based around new converts is a key feature in CPMs and DMMs (Addison, *Movements*). Both research instruments revealed attitudes and practices within UK leaders and churches which

diverge from such a committed picture. Church leaders shared opinions about contemporary hindrances which may be summarized around three main topics.

Firstly, **regarding congregant's perceptions of church**, the RI1 statement "my church culture promotes the practice that discipleship is linked to bringing others to faith, and to creating new groups/churches with those new people" elicited a very confident response from church leaders. Sixty-nine percent agreed/strongly agreed, and only 21.7% disagreed (S2Q6). However, many of their responses to other questions relating to this subject did not strongly support their assertion and suggest a level of dissonance. The church leaders' assurance declined when asked the question "people in my church feel confident and equipped to share their faith (evangelism) with non-believers". Only half (52%) of respondents agreed/strongly agreed, and one-third (32%) disagreed/strongly disagreed, with a further 16% responding "I don't know" (S2Q11). This equates to almost half of respondents identifying a significant gap in their congregants' confidence and capability in this area.

RI2 interviewees frequently identified a hindrance in congregants who had been Christians for any length of time. They spoke of the baggage of 'cultural Christianity' meaning that people have a perception that all they need to do is 'go to church' rather than 'be the church' which makes active faith-sharing a challenge (I4, I17). Micro-church leaders commonly make this observation, because their ecclesiology is geared almost exclusively to inclusivity and collaboration in church leadership and practice, including frequent evangelism. It is evidence of a loss of alignment to one of Christianity's founding causes, of the propagation of the gospel (Matt. 28.18–20).

I think the longer somebody's been a Christian, the harder it is to get them to think missionally. It's really bizarre. This is why we use the Jesus-shaped language. Nobody can really argue with the fact that we're trying to be like Jesus and do what Jesus did. But to actually put that into practice in your day to day, the memory muscle of being in a sort of inherited model of church, which most of our Christians in our church have been for twenty years plus, and you've just done church in a particular way... Therefore you've then only done mission when it's been like an Alpha Course or a mission week or you outsource your discipleship of your children to the kids worker. There's so much. I guess it's memory muscle, isn't it? And those are the ones that find it really hard to do anything different.

(I16)

One approach to establishing greater alignment to the root cause underpinning Christianity is training and equipping through the local church. However, R11 returned evidence that elements of church practice were weak in this regard. Answers suggest both a lack of capacity towards the propagation of the gospel within average congregations and a gap or deficiency in how churches train and equip Christians to that end. When asked about their church's training of congregants, 11% of respondents never offer training opportunities in "Evangelism" (S2Q5a), 22% never offer training opportunities in "leading somebody to faith" (S2Q5b), and 20% never offer training opportunities in "discipling a new believer/seeker" (S2Q5c). When asked whether their church had "a clear pathway for training and deploying potential church planters", 62% disagreed/strongly disagreed (S2Q4). Other questions asked about the practice of evangelism and asked specifically about the results of such practices. When asked "how

many of your church do you estimate have led somebody to faith within the past year?”, the vast majority, at 62%, estimated that between 1–5% of their people had led somebody to faith. A smaller, but not insignificant 11% estimated that none of their people had led anybody to faith within the past year (S2Q12). This did not correlate significantly to their stated spirituality, size of church, denomination, or age-range of the congregation. It was evenly spread. Similarly, to the statement “new believers within our church very soon begin to share their faith with others, and seek to make disciples of others”, although 63% agreed/strongly agreed, a combined one-third of respondents disagreed/strongly disagreed, or replied “I don’t know” (S2Q23).

The above findings also relate to church leaders’ second observation, regarding a **cultural stronghold of consumerism and individualism within congregants** which undermines the corporate efforts of local churches to build a sense of alignment to the overriding purpose of Christianity, including self-sacrifice, faith-sharing and multiplication. This was a very common observation both in RI1 free-text answers to a question about which practices help or hinder missional movement in their churches (S2Q43) and in RI2 interviews. Consumerism was described by some as a “comfortable Christianity” and the idea of engaging with one’s local church for what one can get out of it:

‘I want things my way so that I can worship Jesus and have teaching that tickles my brain cells. And I’m not going to make room at the table for other ways of helping people find their way back to God or whatever.’ That’s often a barrier for people stepping into a more kind of missional mindset of discipleship... It’s about

me and Jesus rather than ‘I am a disciple of Jesus’, and therefore my life isn’t my own. (I8)

This consumerist mindset was linked to a refusal to commit to the costly lifestyle implications to the individual and their family of discipleship (I3, I5). A leader of an evangelical church of 200–500 people, 45% of whom were aged 35 or younger, with the expressed vision to plant churches, commented that “integrating new people in a meaningful way into the life of the community and to being disciples rather than consumers is a challenge. People not understanding what generational disciple-making growth and multiplication looks like” (S2Q43).

The third observation about **a lack of confidence of congregants** in themselves and in sharing the gospel with others was common. RI1 responses highlighted the fear of sharing their faith with others because of the danger of rejection, breaking relationships and a hesitancy to “impose truth” on another person. Others described a lack of confidence in themselves around evangelism, and some mentioned a lack of courage. This included the feeling of being overwhelmed and under-equipped in navigating the cultural themes and culture-wars of our rapidly changing contemporary society (S2Q43).

### **Addison’s Typology: #2 Relational Connections**

The evidence indicates common obstacles towards a church’s capacity in relation to relational connections, as follows.

#### **Low Levels of Evangelism**

RI1 asked church leaders to estimate how many of their congregation had led another person to faith in the past year. In only 5% of responses (representing 11 churches) was the estimate that twenty-percent or more congregants had done so. Eleven

percent estimated that none of their people had led anybody to faith within the past year (S2Q12), amongst a variety of church types and sizes. This is evidence of a lack of significant momentum in people being conversion through Christians who attend church. Conversions are occurring, but on a one-by-one basis and not in any kind of exponential fashion as is more typical in the rapidly growing CPMs. UK churches in this survey relied upon corporate events to harvest conversions, rather than conversions tending to occur through the relational connections of confident individuals evangelizing in their own contexts of life. An exception to this model was the micro-churches and DMM practitioners, who focus almost exclusively upon building relational connections between Christians and non-Christians as their primary mode of evangelism. However, the research identified that these sincere Christians were not actually seeing very many conversions occur.

RI2 interviewees readily identified congregants' lack of social networks and relational connections with non-Christians as a significant hindrance to creating a culture of missional movement. "We just don't disciple people quickly into what it means to do mission with the people. So people join our church, they make friends with all the people in the church. They kind of lose their friends who've not Christians, and so they've lost all the missional potential of those relationships. So we've got to get better at that." (I11). The impact of COVID19 was identified as one reason, including the phenomenon of more people working from home since 2020, which reduces their social network. Leaders also reflected that their church's organized evangelism, especially beyond the church's walls, had lost momentum and frequency since the lockdown periods (I16).



The evidence suggests a strong correlation between churches not arranging regular corporate evangelistic events, and churches not seeing any significant number of people come to faith. Regular corporate evangelistic events were frequently arranged by 90% of churches represented in RI1. However, 9.4% of responding churches reported never arranging these (S2Q10). Analysis of these 23 churches revealed a range of denominational/network affiliation. Nine identified as 'broad church' (39%), and 6 were identifiably working to a non-inherited model of gathered church, such as a fresh expression (26%). three of these 23 churches saw 0% of congregation come to faith in past year, and a combined 60.9% had seen below 6% of their of congregation come to faith.

### **Over-Reliance on Corporate Outreach**

There appears to be an over-emphasis upon gathered corporate methods of evangelism, in comparison to the best-practice of CPMs and DMMs in the Global South. Research shows that people come to faith primarily because of a pre-existing relationship with a Christian. One study found that five of the top seven ways in which people come to faith involve the input of a Christian friend (Bennett 2). Furthermore, DMM best-practice is that those people who lead others to faith also remain alongside them for a while to help disciple them into their faith. However, when leaders were asked to identify "the primary entry-point for a seeker/new believer into the life and body of your church" (S2Q17a), there was a significantly low response in two potentially key categories. In only 16% of cases was the primary entry-point for a seeker/new believer into the life and body of your church is through "connection to an individual who discipled them." This could indicate missing factors, such as how church people are conditioned to expect

‘others’ to help to harvest seekers/new believers, rather than taking personal responsibility to “raise disciples” (Matt. 28). Entry through mid-sized group, such as Missional Communities which are often heralded as the best relational environment in which to reach and disciple new believers (Breen and Absalom), was extremely small at 2% of respondents (6 churches out of 245).

Regarding a “church’s primary place or route for a seeker/new believer to become a disciple of Jesus” (S2Q17b), the highest response at 29% was that this occurs through a Sunday service/large public gathering. While a range of more relational methods were also identified (see Table 4.27 below) which typically involve group settings, only 22% said their primary route to discipling a new believer was through “connection to an individual who discipled them”; and 1% through an “accountability group (2–4 people).”

*Table 4.27 S2Q17b Route For New Believers To Become Disciples*

<b>S2Q17b. What is your church’s primary place or route for a seeker/new believer to become a disciple of Jesus?</b>	<b>Count</b>	<b>Percent</b>
Sunday service or ‘public space’ gathering	72	29%
Small group	66	27%
Connection to an individual who discipled them	54	22%
Week-time ministry	30	12%
Mid-sized group	5	2%
Accountability group (2-4 people)	3	1%
Their own initiative	4	2%
Evangelistic Course (eg Christianity Explored, Alpha, Freedom in Christ)	9	4%
Blank	2	1%
<b>TOTAL</b>	<b>245</b>	<b>100</b>

In addition to low levels of relational connectivity with non-Christians, RII identified that a significant number of churches do not intentionally modify their expressions of church to match their social or geographical contexts. To the statement “my church has a variety of expressions of church to match the social/geographical context we are seeking to reach in mission” the majority of responses (60%) agreed/strongly agreed. However, a

significant 30% of churches disagreed/strongly disagree (S2Q31). The type and style of the 10 churches represented which “strongly disagreed” were varied. Four were small (>20 or 20–50) and based very strongly in relational mission without utilizing inherited models. One church reported attendance figures of over 1000.

### **Addison’s Typology: #3 White Hot Faith**

The evidence indicates common obstacles towards a church’s capacity in relation to fostering a white-hot faith within their congregants, as follows.

#### **Prayer, Faith and Supernatural Culture (and Prophetic)**

It is not simple to measure the levels of faith or attitudes to life in the power of the Holy Spirit within churches, but the prevalence of certain practices gives some indication of how high they may be valued. A key factor in why CPMs and DMMs flourish is their internal ‘engine’ of faith, of passionate prayer and missional life in the power of the Holy Spirit. This was evidently a driver to mission in the New Testament early church. In the RI survey over one-third of churches surveyed were not actively seeking or expecting to experience miracles and the supernatural move of God. To the statement “my church’s culture seeks and expects to experience miracles and the supernatural move of God”, 29% of RI1 respondents disagreed/strongly disagreed, and a further 6% said they did not know (S2Q20). Addison’s observations of movements with ‘white hot faith’ are that they create mechanisms to generate habits and behaviours within people to sustain high levels of commitment and expectation. However, results suggest that there was a weak culture of intentionality towards discipling people within churches and a low emphasis upon actively seeking or expecting to experience miracles and the supernatural move of God.

Regarding the practice of prayer, despite a very high positive response rate regarding the place and role of prayer within the mission of the local church in both research instruments, 19.6% of respondents disagreed/strongly disagreed that “my church’s mission is fuelled by regular rhythms of corporate prayer” (S2Q18a). Regarding the practice of churches engaging in corporate fasting, 42% of churches reported this as occurring “once or twice a year”. But in 46% of churches this practice “never” occurred (S2Q18e), and 29% of church leaders personally never engaged in fasting (S2Q18d). The responses indicate that church leaders engage in fasting personally on a much more regular basis than what they call their churches to engage in corporately. However, in terms of building a church culture with high ‘commitment to the cause’ and ‘white-hot faith’, there seems to be room for higher engagement in fasting, since almost half of responding churches of a variety of sizes and traditions do not ask their churches to engage in any corporate fasts during a year.

When asked “which of the following would describe your church’s corporate prayer culture?” the response which received the most significance, by far outstripping other responses, was that a church’s prayer culture “sustained by a few people” (S2Q18c). As a unique selection (with no other options selected), it was chosen 50 times, which was one-third of all unique responses. In comparison, the next most common unique choice was selected only 15 times, that of the culture being “rooted in real-life issues”. Furthermore, “sustained by a few people” was also the highest overall choice (participants could select up to nine options, including the option to add their own free-text in ‘other’), gaining 25% of all selections, in comparison to the next most popular selection at 18% (see Table 4.28 below).

Table 4.28  
S2Q18c Church's Corporate Prayer Culture

<b>S218c. Which of the following would describe your church's corporate prayer culture?</b>	<b>Count</b>	<b>Percent</b>
Sustained by a few people	151	25%
Rooted in real life issues	113	18%
An intentional petition-focus	81	13%
Passionate commitment	77	13%
A common practice for most people	68	11%
Prayed from a place of hands-on missional engagement	52	8%
Loud / high energy	36	6%
Contemplative	24	4%
Other	7	1%
Blanks	5	1%
<b>TOTAL *participants could select up to 9 options</b>	<b>614</b>	<b>100</b>

If a church's prayer culture is sustained by a few people, it would seem to suggest that it is not yet a movemental prayer culture. It is not decentralized, replicating and reproducing in the lives of many. RI2 interviewees identified a sense of lethargy within their congregants, rather than any eschatological sense of urgency which drives people into practice and action (I6), and a pattern of sporadic attendance and low commitment amongst Christians (I10) to joining in with organized gathered events such as prayer nights.

### **Discipleship Training**

Over half of churches surveyed (56%) said they did not have or did not know whether they had "a clear, communicated methodology for discipleship" (S2Q25a). One-third of churches (33%) disagreed with the statement or did not know whether "my church's discipleship methodology (of whatever kind) is simple and replicable" (S2Q26). RI1 leaders were asked how frequently churches provided "regular teaching/ training" in a variety of topics (S2Q21). Although a range of topics was covered, even the most

popular option was chosen in no more than 16% of responses: “personal spiritual disciplines / holy habits” (15.8%). “The role of the Holy Spirit, including personal spiritual gifts” was regularly covered in only 15.5% of cases, and “effective, sustainable prayer habits” in 13.6% of cases (see Table 4.24 above). Leaders in both research instruments commented that it takes a lot of time to disciple new believers, especially if they come from backgrounds of trauma, controlling behaviours or complex social issues (S2Q43) (I10, I14). Others identified a lack of leadership training within the local church (S2Q43). A common observation about hindrances from RI2 leaders was the challenge of integrating new joiners and new converts into their church and transferring their missional ‘DNA’ to them. One large city-centre Resource Church leader described how their demographic of young people and students meant that they had a frequent turn-over of people; approximately 50% of their congregants had been part of the church for under two years. This made it a constant challenge to seed their culture and ‘DNA’ into the congregation (I18).

Finally, 47% of churches did not have a fixed-term program of equipping congregants in discipleship, such as internships or ministry schools (S2Q28). The majority of these were churches with fewer than 200 congregants, and many were average sized under 50. Given the significance which best-practice RI2 church leaders laid upon apprenticeship-based learning, leadership development and equipping/releasing of laity, this situation potentially indicates a lack of provision, a lack of collaboration or even a lack of imagination to achieve more accessible local shared programs to enable churches with lower capacity to send the right candidates.

### **Addison's Typology: #4 Rapid Mobilization**

The evidence indicates common obstacles towards a church's capacity towards the rapid mobilization of congregants into missional discipleship, as follows.

#### **Removing Barriers to Discipleship and Leadership**

Rapid mobilization relates to the lowering of barriers to leadership, to empowering everyday believers, and to people learning missional discipleship through on-the-job / apprenticeship models rather than through knowledge-first models. One leader described this as a focus upon application not just information (I3). This would seem to require regular training in topics which enable widespread missional engagement, and this cannot be confined to clergy or to specialists. It is therefore noteworthy that "training in Evangelism" was never offered in 11% of RI1 churches surveyed (S2Q5a). Training in "leading somebody to faith" was never offered in 22% of churches (S2Q5b), and training in "discipling a new believer / seeker" was never offered in 20% of churches (S2Q5c). This absence of direct training in these fields in local churches will clearly hinder movemental momentum. Similarly, one-third of RI1 respondents stated that their church did not have a "vision and intention to plant new churches (or groups) primarily through conversion growth" (S2Q2), and 62% disagreed/strongly disagreed that "my church has a clear pathway for training and deploying potential church planters" (S2Q4). Since church planting, in its various forms and contexts, is a vital factor in missional movement, these are strong indicators that this intention is missing from a large number of UK churches, and is a hindrance.

Leaders were asked to rank how discipleship was primarily understood by their "regulars" (S2Q1). The second and third most common responses were "developing

Christ-like character” (24.8%) and “developing depth of understanding of the scriptures” (16.8%) (see Table 4.25 above). While these are laudable aims, it is arguable that they could work against rapid mobilization. If taught from the pulpit or emphasized within small groups (which 86.5% of RI1 respondents utilize [S2Q14a]), this is likely to have an emphasis upon ‘going deep’ rather than ‘going out’ and upon the Christian life as being a personal, inward pursuit, rather than how disciples can develop their character by rapid obedience to the commands of Christ, such as ‘make disciples’. When defining how discipleship was understood, the indicator of rapid outward-focused action “regularly sharing my faith” was selected in only 14.7% of cases, and “apprenticing new seekers/believers into a mature faith” in only 14.5% of cases (S2Q1).

DMM practitioners who were interviewed identified a hindrance that their congregants placed too much emphasis upon gaining knowledge and not enough upon obedience (I6). “We use the Discovery Bible Study tool as well to try and help us be a bit more application focused rather than just knowledge focused. One of the things I would say as a hindrance with Christians is that they crave knowledge, but they don’t really know how to put it into practice” (I16). Evidence from both research instruments suggests that there is a lack of direct training and modelling of obedience-based, often costly, and collectivist discipleship within the still-prevalent Christendom paradigm and inherited forms of church. A significant number of church leaders commented that most Christians have neither seen nor experienced being disciplined themselves in this manner (I4, I16, I17). Since this had never been modelled to them, when faced with the concept of ‘whole-life discipleship’ leaders reported that it came as both a surprise and a challenge to Christians (I4, I11, I13).



### **Distributed Power**

Distributed power, knowledge and authority is a common feature of movements. One hindrance to missional movement was evident in how the majority of churches were weighted in their practices towards centralized events and clergy-held power. When asked “how many opportunities, outside of weekend worship gatherings, does your church create for people to encounter Jesus Christ in a meaningful way?”, 20% answered that they occurred no more frequently than once or twice per quarter, and 4% that there were no opportunities outside of Sundays (S2Q9). This indicates that a significant percentage of churches (almost one-quarter) operated a strong Sunday-only focus. Notwithstanding that this question was explicitly framed to ask about corporate practices, this response arguably identifies a blind spot for the post-Christendom mission and for the general empowerment of congregants to express their worship/outreach in their everyday contexts. When asked “how would you describe where power and authority lies, within your church?”, the highest two responses (totalling 38% of all responses) were grouped on the scale where power and authority lies in the majority towards the clergy (S2Q34) (see Table 4.26 above). All responses towards power and authority sitting with the clergy (numbers 1,2,3,4) totalled 46%, whereas answers towards the laity end (numbers 10,9,8,7) only amounted to 33%. One RI2 interviewee commented that churches can become too focused and reliant upon their staff team, so that the discipleship of individuals within the church declines since the over-reliance upon a small number of staff acts as a bottleneck (I17).

### **Lack of Confidence in Evangelism**

One RI2 interviewee described a “clergy get-out clause” whereby they disciplined only existing Christians as being unbiblical and unacceptable in creating a culture of missional movement within the local church (I19). When asked the question “people in my church feel confident and equipped to share their faith (evangelism) with non-believers”, 32% identified a significant gap in their congregants’ confidence and capability in this area by disagreeing /strongly disagreeing. A further 16% responded “I don’t know” (S2Q11). Thus, almost half of all respondents in total were not able to say their people were confident and equipped. This will clearly hinder rapid mobilization. Similarly, only one quarter (25%) of churches felt confident to estimate that more than five percent of their congregants had led somebody to faith in the past year, and only 9% said that more than ten percent of their congregants had done so. Eleven percent of churches estimated that none of their people had led somebody to faith in the past year (S2Q12).

### **Addison’s Typology: #5 Adaptive Methods**

The evidence indicates common obstacles towards a church’s capacity towards a church’s integration of adaptive methods, as follows.

#### **Failure to Utilize a Variety of Group Sizes**

Several RI1 questions relating to group sizes, structures and purposes offered data to indicate how churches were potentially missing opportunities to utilize adaptive methods. Just over 57% of churches surveyed did not utilize ‘personal space’ sized groups of between two to four people (S2Q13a). DMM scholars have shown this size to be a powerful group size for fostering obedience-based discipleship and the

apprenticeship model of discipleship of seekers / new believers because of to their high levels of interaction, trust and accountability (Watson and Watson 148). Sixty-five percent of churches surveyed did not utilize ‘social space’ sized groups of 15–40 people (S2Q15a), which missiologists identify as a potentially flexible, adaptable social dynamic in which to innovate, raise leaders, build relational connections, gather missional momentum (McNeal; Breen and Absalom).

The genuine expectation that a new believer will become a disciple of Jesus primarily through attending a public space gathering is flawed. It is not movemental because of the high maintenance, high skill levels that are required by large numbers of people to put on a Sunday service or public-space gathering on a regular basis. It is not an adaptive method for the 21<sup>st</sup> century; although as a harvesting tool, it still has its place. However, when RI1 churches were asked “what is your church’s primary place or route for a seeker/new believer to become a disciple of Jesus?” the most common selection at 29% was “Sunday service or ‘public space’ gathering” (S2Q17b). When asked “what are the most effective means by which you pass on the dominant expectations of discipleship within your church culture?” Sundays (33% of all selections) and small groups (29%) were the two most common means (S2Q27). These methods are not adaptive or new and are unlikely to train and equip people in the application or understanding of adaptive methods. The next three most common responses, “1-2-1 discipleship”, “huddle” and “apprenticeship” hold the potential for fostering adaptive methods in people, but they received very low response rates: the highest being only 14% of all cases (see Table 4.29 below).

Table 4.29  
S2Q27 Most Effective Means To Pass On Expectations Of Discipleship

<b>S2Q27. What are the most effective means by which you pass on the dominant expectations of discipleship within your church culture?</b>	<b>Count</b>	<b>Percent</b>
Sundays	204	33%
Small groups	176	29%
1-2-1 discipleship	85	14%
Huddle/focussed discipleship groups	40	7%
Apprenticeship	24	4%
Set-curriculum	16	3%
Class training	29	5%
Online	27	4%
Other	4	1%
Blank	4	1%
<b>TOTAL</b>	<b>609</b>	<b>100</b>

In RI2, the examples which most leaders gave relating to responsive leadership or the place of creativity, re-imagining or an entrepreneurial spirit within their culture (see Appendix B, Questions 3b, 3c) related to harnessing the ideas of congregants to be exercised often well beyond the regular programs of the local church. They would readily champion missional initiatives that were neighbourhood-based, or social-action focused, and offer their time to help other people to get them off the ground, and to lead them. However, very few RI2 leaders gave examples of adaptive methods relating to the mechanics of running an inherited-model church. The exception came from church leaders who had essentially been forced to remodel due to financial or COVID19-related restrictions or other drivers around self-preservation.

## **Deficiencies in Teaching, Training and Equipping Congregants towards**

### **Adaptive Methods**

RI1 survey responses indicate that the most common teaching within the churches represented was aimed at personal spiritual growth, specifically the spiritual disciplines, the role of the Holy Spirit, and effective prayer habits. There was limited teaching in topics that could contribute to adaptive methods, and it was in the minority. For example, the most common topic “evangelism and faith sharing” was only taught/trained regularly in 11.7% of churches. Other topics were very low considering their potential impact on missional movement culture: “discipleship of new believers / seekers” (10.2%); “personal calling / vocation” (8.6%); “identifying and growing in Ephesians 4 ‘five-fold’ gifting (sometimes called APEST)” (6.5%); “Godly-decision making” (5.5%) (S2Q21).

Since adaptive methods are about reducing barriers to discipleship and leadership, it is noteworthy that 41% of RI1 leaders disagreed/strongly disagreed that “my church develops leaders by an apprenticeship method (including curacies, internships, discipleship-years)” (S2Q40). This is unlikely to aid the adoption of adaptive methods within congregants because leadership development training within the local church could potentially be largely ignored, or it has the potential to be more rigid and more structured than by apprenticeship methods which revolve around reflection on praxis. Similarly, 42% of leaders disagreed/strongly disagreed that “my church raises leaders rapidly into the discipleship of others, both within and beyond formal church structures/ministries” (S2Q41). Clearly, a failure to raise leaders rapidly into the discipleship of others will work against rapid action, deployment, and the contextualization of mission and ministry through the local church.

DMM theory says that one of most significant reasons for the movemental transmission of the gospel is a simple, repeatable and transferable structure or pattern for discipleship. UK church leaders claimed in the RI1 survey that they are raising disciples and training in discipleship, and that the most effective means by which they pass on the dominant expectations of discipleship is Sundays (33% of all selections) and small groups of approximately four to fifteen people (29%) (S2Q27). They further claimed that discipleship was high on their agenda since 55% of churches offer almost continuous or regular training in discipling a new believer/seeker (S2Q5c). Yet, it is legitimate to question just how effective a local church's discipleship is since a cumulative 56% of churches did not have, or did not know whether they had, a clear discipleship methodology (S2Q25a) (see Table 4.30 below).

*Table 4.30*  
*S2Q14b A Communicated Methodology For Discipleship?*

<b>S2Q25a. My church has a clear, communicated methodology for discipleship</b>	<b>Count</b>	<b>Percent</b>
No	121	49%
Yes	99	40%
I don't know	16	7%
Blank	9	4%
<b>TOTAL</b>	<b>245</b>	<b>100</b>

### Addison's Typology: #6 Apostolic Leadership Culture

The evidence indicates that, beyond the good-practice examples selected in RI2, the majority of churches did not operate in a culture of pioneering or apostolic leadership. In addition to the low levels of intentional training in church planting and personal faith sharing previously discussed, a high proportion of churches indicated that they were not intending to multiply and grow their churches beyond the existing congregation. One third of churches surveyed had no “vision and intention are to plant new churches (or groups) primarily through conversion growth” (32% disagreed/strongly disagreed) (S2Q2a). When stated differently, 37% said their church’s primary vision and intention was to “maintain and develop a healthy single congregation of believers, and welcome new believers / seekers among us” (S1Q1) (see Table 4.31 below). Sixty-two percent of RI1 respondents disagreed/strongly disagreed that “my church has a clear pathway for training and deploying potential church planters” (S2Q4), and only 35% agreed/strongly agreed.

*Table 4.31*  
*S1Q1 Primary Vision And Intention Of Church*

<b>S1Q1. My church's primary vision and intention is to:</b>	<b>Count</b>	<b>Percent</b>
Maintain and develop a healthy single congregation of believers, and welcome new believers / seekers among us	90	37%
Multiply congregations / groups (of various sizes) of the one church organisation, ideally with many new believers	91	37%
Plant new churches	64	26%
<b>Grand Total</b>	<b>245</b>	<b>100</b>

Similarly, one-third (35%) of churches disagreed or did not know if their church practices could be described “as ‘mission-fixated’ in the sense that mission underpins everything that we do as a church” (S2Q7).

## **Description of Evidence Relating to Research Question #1**

The research analysis identified several key themes which are not directly related to Addison's typology, although since they were formed from the same primary data there is some overlap in certain observations.

### **1) A Church's History and Shared Journey**

Church leaders referred to three distinct patterns which contributed to creating a culture of missional movement within their local church: first was the positive missional heritage of a church's history and previous culture; the second was the impact of the church body coming together in reaction to negative circumstances with renewed clarity and passion; third, the impact of the COVID19 pandemic.

#### **Heritage of a Church's History and Previous Culture**

Several RI2 interviewees reflected that their contemporary movemental culture had a lot to do with the church's previous culture and leadership. They acknowledged how their predecessors had achieved significant shifts in the culture so that they inherited a pre-existing missional discipleship culture (I6, I7), and a history of church regional planting in one case (I7). This had the positive effect of the right 'DNA' being part of the church for a long time, which created its own sense of momentum and expectation. A number of Resource Churches represented by RI2 interviewees had begun recently as church plants or whole scale 'revitalizations' of existing congregations (I11, I14, I18). This had afforded them the opportunity to begin with new vision and values that reflected movemental principles and the stated vision of planting more churches in future. They commented that maintaining such a vision was straightforward and that since every



congregant was effectively a new joiner, they did not carry any ‘institutional memory’ or unhelpful pre-conceptions of what the church culture ought to be, or had once been like.

Several RI2 church leaders observed that they had drawn positively upon their church’s ‘backstory’ to provide continuing inspiration and even justification for the future. They gave evidence of telling the “origin story” (I10, I19), especially when it had exhibited the kind of discipleship practices which the contemporary church was looking to foster in their congregants:

Something I’ve always tried to do, is sort of go forward, look back. And I’ve made him [founding pastor] our hero of somebody who reached it, who wasn’t ordained, who wasn’t a master, who reached out to his friends and neighbours and then kept on generously and self-sacrificially doing the next thing God told him, to reach more. And we now benefit from his legacy. (I19)

In the case of some RI2 churches a financial legacy had also been very significant in helping to create momentum in mission. Churches with capital campaigns or large donations had spent large sums of money remodelling their church buildings, so that they became fit-for-purpose as missional hubs (I5, I7, I14). These were now used both as social outreach centres, like foodbanks or debt-advice locations, and as relationship-building hubs with cafes and the ability to connect with the local neighbourhoods.

### **Shared Journey**

The second key driver was the corporate response of congregations to apparent crisis or negative circumstances. Several RI2 interviewees spoke of how they took the opportunity, often as newly appointed leaders, to ask the church’s leadership team to assess the church’s ministries and actions against their sense of vision. This process was

prophetically driven, as the church body sought God's guidance through the Bible and prayer, and they felt they heard a clear response from God. "One of the first things we did was to do a review of 'what is?' We had to rethink: is what we're doing producing something that looks like what we are reading in the scriptures?" (I9). Other interviewees reported that their church had hit a plateau and realized that they must reform or face extinction. "It was very easy to start with because I only had 25 members and they'd come to the end of themselves in one respect. And it was like, 'something's got to change'. So I was very fortunate with that" (I10). The key seems to have been that the congregations and leadership teams then took great ownership of the necessary response and were willing to make changes in their common church practices to achieve their newly focused goals. "We took all of our ministry leaders away for a day of prayer 4 years ago, asking Him what He wanted us to do. We felt Him tell us to 'build a hub for God in the community'. We have done this and our church has quadrupled in 4 years. No church growth programme, just obedience to his calling" (S2Q43). One leader explained "we are going through a re-birth, re-structure and reform in the church. The previous leadership had a model that is best described as all roads lead to them, this created a bottle neck dynamic to all things. We are trying to re-establish and grow away from this" (S2Q43). The experience of another leader was an example of being willing to tackle systemic issues which had historically hindered creating a culture of missional discipleship:

We're in a season of transition as a church, so my answers are not representative of what we've done historically or where we plan to be in the future. In this season, we have felt strongly led to focus on deep transformation vs. shallow

discipleship. We believe a lifestyle of mission and authentic community will develop as a result of having a critical mass of deeply transformed lives. Our current focus is developing the structures within the church which can help facilitate the Holy Spirit in its work of forming people into the image of Jesus, which has necessitated a temporary de-emphasising of missions and outreach. (S2Q43)

### **Impact of COVID19**

The most recent experience of COVID19 was a driver for change, both positively and negatively, in many churches. A large number of leaders identified it as a significant hindrance by disrupting their previous patterns of attendance and engagement in ministries. However, others utilized the disruption to pioneer new mindsets and methodologies. In one case, the church had been gradually exploring DMM methodologies, and the conditions of lockdown were a trigger: “I think it linked-in with the way people were feeling coming into COVID. One of our leaders said, please, can we not go back to doing what we did before?” (I4). Others brought wholesale change:

We took the opportunity of COVID and the new era of church to intentionally break consumerism and lean into reproduction, discipleship and innovation which were our philosophy before but we keep making our reality now. We did a fully legal restructuring of staff so the only ministry jobs are equipping disciples not being pastors at sites. (S2Q43)

For others, their church make-up evolved as a result of COVID, and they have reacted by reshaping ministries and the corporate sense of purpose:

...the church that [Church Name] is today is very different to the church before the pandemic. Historically we have been a church of post-evangelicals and de-churched. They were very reluctant to enter into any discipleship program and were not committed to praying or sharing their faith as they were not sure what they believed. [Church Name] was involved in a lot of social justice and established significant ministers to work with disadvantaged people groups. Post-COVID we are a lot smaller congregation mainly made of charismatic evangelicals with a strong passion for prayer mission and evangelism. We have seen people come to faith being healed and we are now establishing new social justice ministries. (S2Q25b)

## **2) Vision and Vocabulary**

RI2 interviewees emphasized as foundational the fact of churches having a clear vision, which was consistently communicated using simple, memorable vocabulary and then modelled to congregants by influential leaders.

### **The Vital Significance of Clear Vision**

All RI2 leaders interviewed held a clear vision which they readily articulated for the purpose of their churches, of whatever type and size. Many explained how they differentiated between vision and values, which remained relatively fixed, and their mission (meaning their purpose statement, rather than a reflection of the *missio Dei*), which was flexible in the medium-term depending on upon circumstances. One spoke of the importance of clarity and enabling a congregation to answer the “why?” question of church planting and multiplication (I8). Another leader had inherited a church with a strong church planting tradition and expansive vision but made it his goal to “make a

vision make sense” (I7). The focus was on embedding the vision within people, “I think my job for the next three years is to actually implement it and make it sort of fundamental to everything we’re doing” (I7), so that there was widespread ownership and incarnation of the vision. This reflected how others viewed the purpose of clear vision:

...it’s not necessarily multiplication, but it’s embedding a culture of a kingdom of priests or the priesthood of all believers, which I think is one of the first steps in moving towards multiplication. That it’s not just the professionals, it’s everyone involved in this. And that culture, I believe, is increasingly being embedded. (I8)

Many leaders repeated that vision ought to be simple and easily replicated. One DMM practitioner explained how its impact upon practice: “We’re not actually aiming to build our church. We’re aiming to start lots of churches in lots of homes across the city. The paradigm shift is from a vision point of view, it then changes from our language point of view. Then it changes our practice. So the things we do together must be simple, repeatable, shareable” (I12).

Many leaders emphasized how their vision was communicated regularly and consistently, and in some cases, during every Sunday gathering (I10, I13). It was evident through RI2 interviews that a church’s senior leader had a key role in making change happen by projecting the vision through their passion, belief and practice. One described the senior leadership role as two-fold: “there’s the training and trying to give an ongoing commentary on what’s happening, what’s working, setting the vision; as well as giving people skills” (I4). There was a frequent emphasis upon consistency and patience in holding and communicating vision to a local church. One RI1 respondent described it thus:

We are fighting to overcome a longstanding history of no outreach activity during a 40 year previous pastorate—I arrived 4 years ago and started the first activity: a toddler group—just before the COVID lockdown happened. I am struggling to change the mindset of most of the older congregation members, but hopeful of better response from the under 65s. (S2Q43)

Another was honest about their present restrictions, but their response exhibited the factor which best-practice leaders emphasized—holding to clear vision and values:

We're in a rural and fairly fixed population setting. Sometimes creating an expectation of there being loads of converts if we just create the right church culture is counterproductive. People in our locality already have community (they've been here for generations), and there's not much population change...So we need patience in our context. We've found it helpful to have a clear set of values as a church that shape us and impact our local community over time. (S2Q43)

### **Communicating Vision**

A second key factor identified through RI2 interviews was the importance of communicating vision. The primary tool which virtually all twenty interviewees mentioned was that of telling stories and sharing testimonies which demonstrated the church's vision in practice. Often it was the examples of early adopters who were exemplifying the missional vision. Stories could be shared from the pulpit or in small-scale leaders training sessions or huddles. For one interviewee, the aim was “stories of people becoming Christians through ordinary people, making them the hero, if you like” (I19). Leaders made a point of linking these stories back to the “why” of mission, and of

sharing them in an empowering, permission-giving manner rather than placing the people on pedestals.

Most RI2 leaders developed a clear vocabulary and a shared language to communicate their vision. The use of certain language created a paradigm, which has the effect of embedding vision and values within a shared culture. By creating shared language, one leader described how this language then gets repeated and spread within the church culture, principally through intensively teaching it in small leadership huddles (I6), while others use phrases repeatedly during gathered worship times (I6, I11). Another gave the example of drawing their language from their vision and core values, and even integrating it into the language of the gathered worship experience and lyrics (I15). Many of the examples of simple, memorable language which encapsulates vision and values are worth recording:

- “We talk about having a culture of invitation a lot. We wouldn’t say an invitation to a service. We talk about you being invitational with your life” (I2)
- “our local area vision, to extend the culture of heaven to ordinary places” (Micro-church leader; I3)
- “We have used the vision statement: ‘we exist to multiply, fully devoted disciples of Jesus’” (I8)
- “I recognize that vocab is important because it gives people those repeated phrases that they can say, ‘oh, this is so the reason.’ We’re saying disciples making disciples, leaders, raising leaders, churches planting churches, so that people start saying it” (I11)

- “We plant the gospel, we grow disciples, and then we raise churches from those discipleship communities” (I8)
- “One thing I want to highlight is that the shift in culture I think we have been working on is to go from a church that does mission to a church where we realize that you are the church on mission” (I6)
- “There was a prophetic word spoken over us by the bishop when we planted that will be a church for the uncomfortable, and we state that. So in all of our hello and welcome lunches, if someone joins for the first time, we would use language like, ‘we’re church on the move. We’re a missional organism, and we exist for our non-members, and we’re a church for the uncomfortable’” (I18)

### **Leaders Modelling the Vision**

RI2 respondents highlighted how important it was that church leaders modelled vision and values to those they were seeking to influence. The concept of leading by example was mentioned repeatedly. Church leaders gave examples of how they demonstrated the vision to their congregations in three main ways: through stories and examples when public speaking; through coaching of other leaders in smaller settings; and, by exemplifying a missional life out in their local community. In this way, vision was turned into language, which in turn generated missional practice.

Leaders gave examples of intentionally considering how to multiply what they were experiencing, or their passions, into their congregants. One commented, “I will ask, who else do you know that needs to hear this? And that has made a big difference because right from the word go, we’re encouraging people to invite others into the story and others to hear about Jesus” (I8). This concept of inviting others into the missional



story was key for best-practice leaders. Micro-church leaders made the point of how important it was for them to model being an active member of a “disciple-making community” (their term for a mid-sized missional community) (I9). One said, “you’re presenting an idea of church that they’ve not known before. So it’s almost been coaching. The model of ‘this is what’s possible and we’re actually trying to go after something that maybe you don’t know, or don’t have a context for’” (I17). Similarly, leaders spoke of the significance of them sharing the gospel with people and seeing conversions (I2). It was not just missional fruit that was important, and one DMM leader admitted their great frustration at not having seen people come to faith, it was the fact that leaders were willing to shape their lives around mission and evangelism that provided the impetus to their congregants. One respondent who was in the midst of transitioning his church from an inherited gathered church model to a DMM model put it succinctly: “I felt God say he wanted me to do it and not just talk about it” (I4)

### **3) Values**

A key factor emerging from both research instruments related to what RI2 best-practice churches valued, meaning their implicit ecclesiology and their conception of church itself. It can be summarized in three categories: ecclesiology, whereby they had a clear conception of ‘what is church for’; creating a culture of missional discipleship within all their congregants; and the place and practice of faith.

#### **Ecclesiology**

RI2 respondents’ preferences within ecclesiology were broadly split in two directions. Firstly, those who favoured a gathered, inherited model of church with its typical structures like small groups and ministries which served both the existing

congregants (such as children's ministry), plus ministries of outreach which served the community through social action or evangelism. Secondly, dispersed models of church based around small relational-based groups, typically of 10–40 people, seeking to reach non-Christians beyond their gathered times with methodologies designed to achieve this. These are referred to as micro-church or DMM practitioners.

Those who favoured a gathered, inherited model of church exhibited a strong confidence that the organized entity of the local church was a potent force for the multiplication and growth of the kingdom. Their examples centred around organized ministries, leadership training, and the both/and value of gathering and dispersing as the body of Christ. Several described the purpose or trajectory of their church as operating like a central hub that would nurture and send out missionary disciples and church plants. One used the language of being an “apostolic resource hub” which was “a leadership intensive environment” in which to raise and release potential church planters (I19), while others described almost stumbling upon this kind of purpose as they grew organically yet holding tightly to it now. This was the case for one Baptist leader who oversaw around a dozen church revitalizations. The Resource Churches represented had been established as similar resource-hubs from the outset, and they were required to produce regular metrics to their denomination to help assess their progress in conversion growth, multiplication and church planting.

Multiplication was a key value in RI2 best practice churches. Of the 20 churches represented in RI2 interviews, when asked in the RI1 survey “how would you describe your church's vision and intention in respect to multiplication?” 10 church leaders (50%) stated “plant new churches” and 8 (40%) stated “multiply congregations / groups (of

various sizes) of the one church organisation, ideally with many new believers.” Two churches stated their intention to “maintain and develop a healthy single congregation of believers, and welcome new believers / seekers among us” (S1Q1). When asked a similar question, the leaders of 15 of the 20 RI2 churches (75%) agreed/strongly agreed with the statement “my church’s vision and intention are to plant new churches (or groups) primarily through conversion growth” (S1Q2a). Of those people in agreement, 11 (73.3%) were confident that “the majority of my church understands and own this vision as their own” (S2Q2b). This was a higher percentage than when compared to the entire RI1 survey of 245 respondents, of which 57% of respondents agreed/strongly agreed with the statement “My church’s vision and intention are to plant new churches (or groups) primarily through conversion growth” (S2Q2a), and although of those 138 respondents only 60% were confident that their church understood and owned this vision as their own (S2Q2b).

In contrast, leaders of dispersed micro-churches based around small relational-based groups valued the local church as a covenant body to belong to and strongly commit to, and as an organic entity which must facilitate multiplication beyond the traditional confines of the Christendom ecclesial models. They emphasized a key value in coming together in small-to-mid sized groups for the dual purpose of fellowship and to foster accountability for outreach in everyday-life, which they called ‘obedience-based discipleship.’ As one said, “what we’re trying to measure at this stage is our obedience and the time that we’re spending in prayer together as ever increasing thing, because that shows and builds reliance on God” (I12). Another described the value of close community holding each other accountable:

It began with a few key leaders really taking on this covenant promise to each other to live out the ‘up’, ‘in’ and ‘out’, and then we added ‘multiply’ into that. So intentionally worshipping, intentionally being family with each other, intentionally going somewhere, being present somewhere. That would be our ‘out’. And then intentionally inviting others into a discipleship relationship...So that’s that first level of the people we were investing in, in those intentional discipleship relationships. We’re trying to pass that on by imitation, not just information. (I3)

They placed a high value in principles of flatter leadership structures and of low maintenance/high mobility, such as were demonstrated several micro-church leaders describing how they were centrally paid no more than one day per week:

Before we planted the church I was four days a week for the church and had been the senior pastor of a church before on a leadership team. We planted on a trickle-down salary, so I’m now actually down to one day a week. So the trajectory [is] towards actually no longer being paid to lead the church which has been a big shift, because the other thing that we’ve had to do is then find work, become employed, and to bring income into our home, which actually has put us on a level playing field with the rest of our team. So I think the shift [is] away from us being the pastors who deliver, to being one of the team members who have a responsibility to lead us. (I12)

One micro-church practitioner recounted how their leadership team recognized not only the importance of obedience-based discipleship, but its common absence from most church’s practices, that they added it to the typical three-word description of the

ecclesial minimum: worship, community, mission and discipleship (I3). Another DMM practitioner described how their church sought to reverse the process by which non-Christians typically become disciples:

I think of going from what I call the attractional model, where you hope people will come along, hope they come to faith, and then hope they become disciples, to reversing that so that you invite them into a discipleship context even before they come to faith. And then they come to faith, and you introduce them to church. That's a very different paradigm for people who've been brought up going to church... It is a completely different way of thinking about how church works and how discipleship works. (I4)

At either end of the spectrum, leaders from macro and micro-church spoke in RI2 about the importance of making their gathered times accessible so that non-Christians could easily engage with them (I17, I18, I20). In RI1, the leader of an evangelical Baptist church with between 20–50 congregants who reported that between 10–20% of his church are new believers per year—a higher than average response within the survey—offered a nuanced strategic reason for keeping their two very different types of congregants apart, rather than all gathering together, which was to build up their missional culture.

We have an organic congregation set-up outside of our denominational background, indigenous to its locality. It is growing and people are disciple-makers. We also have an established congregation very set in its denominational culture, from a mix of locations. It is not growing, feels a bit consumerist and people are not disciple-makers despite being Jesus followers for many years.

There's pressure to bring the two together but I don't want to. I want to multiply and let the organic teach the established. It feels a long process though, and denominational structures, habits and cultures are not helping. (S2Q43)

### **Discipleship Culture at the Heart of Church Practice**

The second preference of how RI2 leaders valued and perceived church was to put discipleship culture at the heart of church practice. "The decision to start to use the language of discipleship front and centre was very much our sort of learning" (I16). There were three key features of this focus upon discipleship: a culture of intentionality; training and resources to support it; and a focus upon equipping every person towards whole-life discipleship.

Responses to various RI1 survey questions show that the majority of church leaders placed discipleship as a core priority, although their conceptions of discipleship were variable, and some of their recorded practices did not seem to substantiate such apparent strength of purpose, as discussed in this chapter's sections relating to Addison's typology and RQ2. Forty percent of respondents said their church had "a clear, communicated methodology for discipleship" (S2Q25a), and 61% agreed/strongly agreed that the "church's discipleship methodology (of whatever kind) is simple and replicable" (S2Q26). About 69% of respondents agreed /strongly agreed that "my church culture promotes the practice that discipleship is linked to bringing others to faith, and to creating new groups/churches with those new people" (S2Q6).

The intentionality with which churches pursued the outcome of discipleship was reflected in their public use of language, as previously discussed, and by organizing their corporate church life around intentional rhythms and training. A leader of a large

Resource Church described the focus that mission brings: “Nothing that we really do is like a spiritual knees-up. It’s all for the sake of mission...I think it’s razor sharp...You have to try pretty hard not to be here and understand that we’re a church on mission, because it’s just in our DNA. We don’t really give people the option to not be on board with it” (I19). It was clear from their illustrations that RI2 church leaders were training their people for “whole-life discipleship”, to be equipped to deliberately express their faith and witness in all circumstances of life. They were committed to achieving a conceptual shift from a more passive congregation towards equipping every person to view themselves as missionaries in their contexts:

Over the years, the church staff, et cetera, has done missional work. However, we’ve had a church that have then sat on a Sunday morning applauding the missional work and thinking, ‘go us! That’s awesome’. But actually they haven’t been active in sharing the gospel to their work colleagues, to the people they see on the school run. We’ve had a smaller percentage of people volunteering in those missional works. They’ve been outstanding. But comparative to the size of the church, it’s a small percentage. So, I think the culture that we’ve been trying to develop over the last three years is one of: ‘let’s raise missionaries’. Not 50 that do the projects, but 600. You are the missionary in your world. (I6)

For some RI2 leaders, including all micro-church or DMM practitioners, the value upon discipleship was expressed in a manner less about “growing” or “planting” church, but about growing disciples who would create church as a by-product. “We plant the gospel, we grow disciples, and then we raise churches from those discipleship communities” (I8). Their strategic intentionality led churches to re-engineer their

structures to better achieve their goal. One RI2 leader stated it simply: “If that’s the kind of church He wants us to be, then we need to then get our systems and structures in place” (I8). Another described the process of change management within the organization which had been necessary. “It’s having the conversation with our leaders saying, ‘is this helping fulfil our vision? Is this doing what we want it to do? This is what we want to do. Is this helping? If it’s not helping, how do we change it so it does?’” (I11). A further example of intentionality regarding structures was how several RI2 leaders described changing the purpose or the practice of small groups in order to put missional discipleship more central. Examples included re-naming groups, asking groups to follow a set curriculum for periods in a year, and in one instance repurposing groups to only allow short-term membership based around people’s interests or passions.

### **The Place and Practice of Faith**

Best practice leaders placed high value on the place and practice of faith in creating missional momentum. The RI1 survey recorded only limited empirical evidence of practices, from which limited assertions can be made. However, RI2 interviewees observed a significant link between a church culture with high faith expectations and levels of confidence and courage within the congregations, and proportions of people coming to faith. The place of prayer was also vital, as discussed previously in this chapter. These observations tally with what missiologists say is a key driver of CPMs and DMMs: high levels of faith and evidence of the supernatural (Trousdale et al. 223–36).

In RI1 an overwhelming majority of 86.5% agreed/strongly agreed that “the presence and work of the Holy Spirit is strongly emphasized in the leadership and ministry culture of my church” (S2Q20). This figure rose further amongst RI2



respondents to 95%. A greater differential was between attitudes towards the supernatural move of God. In RI1 only 64% of respondents, representing a variety of spiritualities, agreed/strongly agreed that “my church’s culture seeks and expects to experience miracles and the supernatural move of God” (S2Q19). However, 95% of RI2 respondents agreed/strongly agreed. One interviewee described the place of prayer, faith and the supernatural in creating a culture of missional discipleship: “I think they would all underpin the sort of rhythms and structures” (I16). Another was unequivocal in noting an anecdotal association:

We’ve been very intentional with thinking about training, equipping, et cetera. But the thing that we keep coming back to is that a Christian that is on fire for Jesus, that is seeing God do amazing things in their life, that has maybe walked through trials but has seen God walk with them: you can’t shut them up! When they’ve spent time praying, they’ve spent time in the word, the action of evangelism and sharing their faith becomes so much easier than when you don’t have that. I would the rise of engagement i’ evangelism is mirrored with the rise of prayer. Groups hunger for the word, then seeing miracles and seeing supernatural things happen. I would say they’re on parallel rise. You can’t quite quantify it, but you can definitely see that pattern. (I6)

#### **4) Vehicles**

An intentionality of vision and values was translated into specific methodologies and ministries designed to achieve their aims. These may broadly be described as the “vehicles” or methods through which a church sought to achieve its objectives.

### **Intentionally Shaping Practices to Achieve a Missional Vision and Values**

It was common for those churches with a culture of missional movement to shape their practices to achieve their missional vision and values. This applied regardless of the church's primary gathering model. For example, most churches represented in RI2 interviews used the inherited-church model revolving around one or more central Sunday gathering, with weekly small-groups to support discipleship, and ministries aimed both at missional outreach and fellowship. Several others described an emerging hybrid model which recognized the value of centralized larger Sunday gatherings but emphasized whole-life discipleship and paid strong attention to equipping congregants to share their faith and to form groups around the dual purpose of fellowship and mission. Some churches called these groups missional communities. Those micro-church leaders who were interviewed described a dual model of gathering in missional communities alongside the intention to form new micro-churches through their connections with new believers and within those people's unique relationship networks.

The rhythm and style of Sunday gatherings was modified by those churches focused on hybrid and micro-church models, typically reducing their frequency away from a weekly occurrence. This was a deliberate attempt to embed missional practices within their congregants which took them away from the conventions and habits of the inherited-church model. One leader commented "we had already been on a journey before lockdown where we had dropped our worship service to twice a month and had communities meeting instead. So a number of people had left because they wanted every Sunday morning" (I4). Another described how they had "reimagined" some of their structures. "We began to shift our rhythms to reflect the gathered and scattered model the

way of doing church” by retaining their Sunday gathered expression of church in which worship and the gifts of the Spirit were central but reducing its frequency to twice monthly (I16). They also introduced missional coaching of all their missional communities’ leaders to embed within the body of the church an expectation of whole-life discipleship. The leader described that:

From a missional perspective, what we started to do was encourage people in their day to day lives to be confident as they talk to people, to use the phrase ‘can I pray for you?’ as the way in. So if you’re in the workplace, school gates or whatever, people are talking about their lives, just ask that question... And we used a little phrase to help us all grow in that, which was ‘20 seconds of insane courage’ (I16).

A second common category of how missional churches shaped their practices to meet the missional vision and values was in the role of their staff and leadership teams. Those leaders focused upon multiplication viewed their roles primarily as missional coaches, rather than the more traditional ‘pastor/teacher’ model. Each of the 20 churches represented in RI2 interviews had an obvious senior leader, 15 of whom were ordained clergy. However, they typically described their role as missional coaches or team leaders, whose purpose as to raise others into ministry fruitfulness. In RI1, 155 survey respondents (63% of total) indicated that their church’s primary vision and intention was geared towards multiplication (S1Q1). Of this number, 139 (90%) agreed/strongly agreed that “my primary role in church leadership is as a team leader, and/or a missional coach, equipping others to lead or minister” (S2Q36). When the RI2 interviewees answered this question, 100% agreed/strongly agreed. This was strongly emphasized by micro-church

leaders and DMM practitioners who, while acknowledging their role as the recognized leader of their church community, described very flat leadership teams who shared the key decisions. They each stated how vital it was that they were seen to be fully engaged and leading the way in the intentional missional lifestyle they were calling their congregants into. One expression of this was how their financial funding came only in small part from their micro-church congregation.

Two RI2 interviewees, both of large congregations, initiated a radical overhaul of their leadership teams to better match their emerging emphasis upon whole-life discipleship. One described how “we took the opportunity of COVID and the new era of church to intentionally break consumerism and lean into reproduction, discipleship and innovation, which were our philosophy before, but we keep making our reality now. We did a fully legal restructuring of staff so the only ministry jobs are equipping disciples not being pastors at sites” (I19, in RI1 S2Q43). Another described

the decision to have an elder with a portfolio for disciple multiplication and a deacon for micro-churches. That caused a lot of discussion about, ‘well, what is disciple multiplication and what are micro-churches? And are they just life groups and, well, why do we want micro as well as what we do on a Sunday?’ And I had during those discussions, I was able to address some of the fears about church planting (I8).

In this church, the outcome of this shift in leadership roles was clear: “They’ve got a cohort of people that they are training in three thirds discipleship in order to be a multiplication movement... We’ve got some pilots of micro-church during this next year,

we hope that these pilots will grow to be more firmed up models” which he explained would run alongside their existing gathered expressions (I8).

### **Training**

Missional churches shaped their practices through a heavy emphasis upon training. There was a notably higher positive response rate from RI2 interviewees regarding measurable training principles and practices in RI1, when compared to the survey averages. In RI1 a relatively low figure of 44% of respondents agreed/strongly agreed with the statement “my church raises leaders rapidly into the discipleship of others, both within and beyond formal church structures/ministries” (S2Q41), compared to 19 out of 20 (95%) in RI2. In RI1, the relatively low figure of 47% of respondents agreed/strongly agreed with the statement “my church develops leaders by an apprenticeship method (including curacies, internships, discipleship-years)” (S2Q40), compared to 70% in RI2. Similarly, in RI1, 58% of respondents agreed/strongly agreed with the statement “my church raises new leaders as soon as feasible from those who have come to faith” (S2Q37), compared to 95% in RI2. Furthermore, while the average responses in RI1 showed a low frequency relating to specific training practices around evangelism, and leading somebody to faith, the responses of RI2 interviewees were significantly higher. Table 4.32 below indicates how the whole survey sample responded regarding training opportunities. The differentials are significant: 31% of churches offered training opportunities in “evangelism” “almost continuously/regular basis,” (S2Q5a), compared to 45% in RI2. Training opportunities in “leading somebody to faith” were offered “almost continuously/regular basis” in 20% of churches, compared to 40%

in RI2. Training in “discipling a new believer” was offered “almost continuously/regular basis” by 55% of churches (S2Q5c), compared to 50% in RI2.

RI1 asked the question “can you describe your discipleship methodology?”, answered in free-text (S2Q25b). Two-thirds of respondents offered answers which centred around structures such as small-groups and mentoring, and around training and equipping methods, such as Bible-study, faith resources like The Alpha Course and Christianity Explored, and a number of home-grown discipleship curricula which individuals or groups could follow. This indicates a high degree of intentionality in discipleship training amongst the churches represented by the survey respondents. However, the majority of responses leant towards a view of discipleship as primarily a person reaching Christian maturity and engaging in some kind of service in or through church ministries. In contrast, RI2 leaders gave examples of training which was geared beyond personal maturity or spiritual disciplines towards a missional lifestyle and whole-

Table 4.32

*S2Q5a,b,c How Often Training Is Offered In Key Topics*

Q5a. How often does your church offer training opportunities in: EVANGELISM?			Q5b. How often does your church offer training opportunities in: LEADING SOMEBODY TO FAITH?			Q5c. How often does your church offer training opportunities in: DISCIPLING A NEW BELIEVER / SEEKER?		
	Count	Percent		Count	Percent		Count	Percent
Occasionally	141	58%	Occasionally	135	55%	Occasionally	58	24%
Regular basis	65	27%	Never	55	22%	Never	49	20%
Never	28	11%	Regular basis	42	17%	Regular basis	126	51%
Almost continuously	10	4%	Almost continuously	7	3%	Almost continuously	9	4%
Blank	1	0%	Blank	6	2%	Blank	3	1%
<b>TOTAL</b>	<b>245</b>	<b>100</b>	<b>TOTAL</b>	<b>245</b>	<b>100</b>	<b>TOTAL</b>	<b>245</b>	<b>100</b>

life discipleship. Several spoke specifically of training in evangelism (I7, I15, I18). One church used an eight-week course to help embed certain values: “the term is ‘living out loud’ and scattering seed the whole time. Finding a way to be naturally supernatural in talking about faith, talking about the reality of God in our own lives, telling stories and then seeing who responds, but not trying to pick fruit that’s not ripe” (I4). Others spoke about training people to identify ‘peace of peace’ within their relational networks who

they would first pray for, and then seek to reach out to. Frequently, the issue of people's confidence in sharing their faith was being addressed in training.

Leadership training was another common feature. Several RI2 respondents used material developed in-house, and others utilized existing models. They commonly described: a culture of raising and empowering leaders with capacity; raising teams so that initiatives no longer needed to be clergy or staff led; regular training rhythms for small groups or disciple-making through apprenticeship such as huddles and mentoring; and in two cases, training geared to young people. A number of RI2 churches had 'discipleship pathways' which clearly mapped expectations of people's development, with tailored training for each stage. This included a heavy emphasis on equipping people to discover and step into their vocations as whole-life disciples. No interviewee specifically spoke about church planting training, although some used the apprenticeship model to prepare people for leading new communities. However, in RI1 to the statement "my church has a clear pathway for training and deploying potential church planters" (S2Q40,) a low proportion of 35% agreed/strongly agreed, compared to those RI2 interviewees of whom 80% agreed/strongly agreed.

### **The significance of Building / Place / Locality**

A third common category was the significance of a building or a regular presence/place in the locality. RI2 churches made strong use of their premises for missional purposes and the connections they generated with local people, including the attraction of a powerful worship experience, ministries to serve the poor/vulnerable, or welcoming café spaces. "We have managed to reach local people here in East London, most walk to church and there is a very strong sense of community" (S2Q43). In addition

to a home base, a number of RI2 churches had a regional strategy to launch new groups across a town/city or region, either as relatively stand-alone church plants or as missional communities directly connected to the sending church. DMM practitioners did not use church buildings since their strategy was to meet in people's homes. However, two practitioners demonstrated how an innovative presence in the local community was a very important missional vehicle, citing how their micro-church community had opened several micro-business (I3, I4) or begun regular sports activities in a local gym as a method to reach new people (I4). Sometimes this had been initiated deliberately, but more often it was a reaction to seeing the potential of a missional opportunity.

### **Avoiding Bifurcation**

A fourth common category was how RI2 churches avoided bifurcation, which is the intentional separation of works of compassion to the poor and vulnerable and works of evangelism. This was always a deliberate action. One leader described appointing social action champions within their leadership team to ensure that these issues were integrated into all aspects of the church culture (I6), and another noted that sponsorship by the senior leader had been vital in obtaining congregational buy-in. Several churches made the decision during or since the COVID19 pandemic, in response to severe local needs (I7, I8, I18, I19). Those who ran social action from their buildings tended to describe how it became a missional base as a result (I5, I7, I14): "the amount of mission that takes place through all of that social justice action that's happened is incredible" (I18).

RI1 question S2Q8a asked explicitly whether churches avoided bifurcation by combining opportunities for compassion ministries and evangelism (see Table 4.33



below). Favourable responses were broadly equivalent between the whole sample and RI2 interviewees, with 82% of the RI1 sample agreeing/strongly agreeing compared to 85% of RI2. There was a notable difference in answers to the follow-up question S2Q8b which asked what percentage of congregants would engage with such ministries on a regular basis. Estimates were again broadly similar between RI1 and RI2 for the 11–20% category and 20–40% category of engagement. However, in RI1 only 12% of churches estimated that over fifty percent of their congregation engaged regularly, whereas the figure was significantly higher for RI2 churches, at 29%. Furthermore, no RI2 churches estimated the lowest option of 1–5% engagement

*.Table 4.33  
S2Q8a,b Ministries Which Combine Compassion/evangelism*

<b>S2Q8a. My church has ministries to non-believers which give space to combine compassion/ social good with evangelism.</b>				
	<b>RI1 Count</b>	<b>RI1 Percent</b>	<b>RI2 Count</b>	<b>RI2 Percent</b>
Agree	114	47%	7	35%
Strongly agree	88	36%	10	50%
Disagree	24	10%	3	15%
I don't know	2	1%	0	0%
Strongly disagree	15	6%	0	0%
Blank	2	1%	0	0%
<b>TOTAL</b>	<b>245</b>	<b>100</b>	<b>20</b>	<b>100</b>
<b>S2Q8b. Because you answered 'agree' or 'strongly agree' please answer this: What percentage of your people would engage on a regular basis with your ministries to non-believers which give space to combine compassion /social good and evangelism?</b>				
	<b>RI1 Count</b>	<b>RI1 Percent</b>	<b>RI2 Count</b>	<b>RI2 Percent</b>
11-20%	63	26%	4	24%
20-40%	57	23%	4	24%
5-10%	40	16%	4	24%
>50%	29	12%	5	29%
1-5%	12	5%	0	0%
Blank	1	0%	0	0%
<b>TOTAL</b>	<b>202</b>	<b>100</b>	<b>17</b>	<b>100</b>

### **Harvesting Vehicles**

Another common vehicle was that most growing churches utilized packaged courses such as The Alpha Course or Christianity Explored which they reported working as efficient harvesting vehicles in bringing new people to faith, and crucially, in developing mission-minded disciples. One leader of a church of over 1000 people said, “I would say, for a long time, [mission] was around the attractional model. Like, ‘invite, invite, invite’, ‘come to Sunday, come to Alpha’. And it’s been really fruitful. And we’ve seen masses of growth” (I18).

### **5) Investing in people**

A common factor in creating a culture of missional movement through a local church was how much churches invested in their people in addition to training. Leaders often described investing in people to build up their confidence in themselves, the gospel and in sharing or expressing their faith publicly. One described how they required all their small groups to join in with a centrally initiated mission outreach once a year for this purpose (I6). As discussed, several churches had distinct discipleship pathways and leadership training programs to build capacity. Six RI2 interviewees (I1, I6, I8, I10, I13, I19) explicitly use the ‘APEST’ framework based upon Ephesians 4.11–12, aiming to train people to understand, and to draw into their leadership teams, a mix of all five giftings: apostle, prophet, evangelist, shepherd, teacher. A few leaders mentioned investing in young people, including youth and students. In particular, they encouraged and trained for a thriving prayer culture (I2, I9) and trained in faith-sharing (I13). Two churches were explicitly formed with a vision to reach people under the age of thirty, which drove their programs (I13, I14). Several RI1 and RI2 leaders gave the example of

investing in people to bring greater racial diversity within their leadership team, and greater racial reconciliation. “We are working on how we develop multicultural leadership, ‘programmes’, small groups. Our locality has in the last decade become more diverse (more folks from south-east Asian and African ethnicities), and we’re trying to embrace all of these as best we can” (S2Q43).

In RI2 best-practice churches there was a deliberate decentralization away from the clergy or staff teams. These people still important played roles, but they tended to be more as mission enablers, seeking to raise and empower vision, vocation, passion and initiative in their congregants to live as whole-life disciples. When asked about where power and authority lay between the clergy/staff and the laity, there was an aggregated even split (S2Q34). Forty-five percent of RI2 respondents rated power and authority sitting as towards the clergy/staff (numbers 1,2,3,4), and 45% rated it towards the laity end (numbers 10,9,8,7). Notably, this second category was higher than the RI1 survey average of 33% towards the laity (see Table 4.26 above).

### **Description of Evidence Relating to Research Question #2**

Research Question #2 sought to evaluate the common obstacles which practitioners identified as foundational in creating a culture of missional movement through a local church. Research analysis identified several key themes which are not directly related to Addison’s typology, although since they were formed from the same primary data there is some overlap in certain observations.

## 1) External factors

These findings can be categorized in three principal ways, relating to: the challenges of contemporary culture; COVID19; and cultural baggage within UK society about church.

### **The Challenges of Contemporary Culture**

The challenges of contemporary culture were the most significant concern identified by both research instruments, chiefly the free text answers to S2Q43 and the rankings of S2Q42abc, and RI2 interviews. Confidence was a key theme. It was the view of church leaders that Christians often had a lack of confidence in themselves and their ability to share the gospel, sometimes due to a lack of personal courage. They described a fear of speaking out due to a feeling of intimidation, a hesitancy to impose their Christian views in friendships or work relationships for fear of seeming arrogant or offensive by broaching views which were seen as contentious or taboo. Several leaders suggested people had a lack of confidence in the gospel itself and that low biblical literacy was a factor (I5, I6). Others reflected upon how people feel they have a lack of tools, or they don't know how to share the gospel (I1, I15). A RI1 respondent summarized, "The British Church, my church, has lost its sense of adventure, lost its willingness to do a Peter and step out of the boat, lost its expectation that God still saves people, God still heals people, God still performs miracles, God is still able to transform cultures and communities" (S2Q43). Similarly, one RI2 interviewee pinpointed "people being risk averse" (I3). This was described by one person as a false humility, the idea of letting 'others' do it because "I'm not qualified" (I1). Confidence was also affected by a lack of positive response from people whom Christians were trying to reach with the gospel. A

RI2 DMM practitioner who had trained his small community in evangelism admitted their progress had affected confidence:

I would love for us to see some fruit. That would really help the team to see fruit. That would be one of the biggest gifts of God that He could give us because it feels like He's asked many to walk in...a kind of early adoption route. But part of that is about obedience and just us being the faithful bride, regardless of what happens. But one of the inhibitors is current fruit and it's easy to talk about what happens in Southeast Asia. (I12)

Another challenge of contemporary culture identified as a hindrance was “helping those in the church to navigate a changing world” (S2Q43). Several leaders commented that the recent immigrants within their church, or their older age congregations, “just don't get” the contemporary post-Christendom context of the UK, and so do not understand how to engage people evangelistically or appreciate some of the cultural debates. Several mentioned the bewildering impact of contemporary “culture wars” and numerous leaders referenced society's views on human sexuality as areas of contention which left Christians feeling marginalized by society or under-equipped to engage missionally. Three respondents identified how their congregants still held the Christendom attitude of ‘doing mission’ to people rather than alongside them (S2Q43), while others in rural contexts noted how static local life was: “our white, largely middle class, affluent, consumerist large village community is tough ground” (S2Q43).

### **COVID19**

A second observable theme was the impact of COVID19 and the UK lockdowns between 2020–2021. Many respondents identified significantly lower patterns of

attendance at church and engagement with church ministries since the lockdowns. One leader reported that around thirty percent of their congregation had never returned since lockdown (I5). Several others discussed how lockdown had broken their church's previously regular meeting rhythms and structures, and that they had struggled to re-establish them since. They observed a greater desire for stability and inward fellowship within their congregations and a surge in the demands of pastoral care upon the church staff, which was diverting the whole church from missional momentum. One wrote of "reconfiguring community where mission might happen post-COVID—less movement and perhaps smaller, closer circles of friendships" (S2Q43). A high number of RI2 interviewees reported that their gathered worship or missional outreach had lost its supernatural/charismatic edge since lockdown. The destabilizing extended to a negative impact on church finances, which several leaders cited as a hindrance, although they did not explain why.

### **Cultural Baggage within UK Society about 'Church'**

The third observable external factor revolved around the baggage which UK society carries about church as a concept, or an experience. Respondents in both research instruments referenced an apparent aversion in contemporary UK culture to engaging freshly with religious things. Some described scepticism, another leader cited "the apathy towards spiritual conversations at times. People are happy to come to an event, also happy to be served a food parcel or they're happy to have a friendly conversation, but as soon as you start talking about Jesus, then it's 'well, that's okay for you, but I don't want you to talk to me about that'" (I8). A micro-church leaders described how:

there's baggage linked in with the word church. I think it's a loaded term: just the thought of what church means for people who've had a bad experience when they were younger, or faded out from the faith context, I think it's quite loaded to ask someone, 'do you want to come to church?' And I've noticed that when I invite students, when the conversations kind of opened up and they want to explore faith, inviting them for a coffee or a walk, they kind of almost always say yes to that. (I17)

One surprising finding was that these preconceptions about church were also identified as a hindrance for those churches trying to pioneer innovative expressions of church. One leader commented that they found in non-Christians a conception that church should happen on Sundays in a traditional church building and struggled to convince them that other formats of missional community gathering were legitimate (I16).

Several respondents identified society's perception that the UK church holds outdated views around certain contentious issues, notably on human sexuality and partnerships. One leader observed that "identity politics is a big obstacle in the next generations" (I6), and that the human sexuality debate within the church, which is conducted very publicly and reveals internal divisions in opinion or doctrine, puts people off before they actually hear the message of Christianity. "When you point people to Jesus, He does the work. But I think the challenges in the church, because it's so varying, can be a stumbling block. We've got to get over that hurdle first before we can get to talking about Jesus, which is tricky" (I6). Similarly, one leader spoke of how people in their local area had been reticent to engage with the church around its offer of youth work provision to the neighbourhood for fear of what church volunteers might say to the local

youth regarding sexuality (I14). Another leader recounted how they had surveyed their predominantly young congregation and learned that their Christian students were reticent to invite their friends to Sunday church services because of their friends' perceptions that church was non-inclusive (I7).

## **2) Internal Factors**

Survey respondents identified a range of factors within local or national church set-ups or culture which hindered creating a culture of missional movement.

### **Leaders Feeling Over-Burdened**

RI1 S2Q42b asked respondents to rank four options of common structural hindrances from their ministry perspective (see Table 4.34 below). The most common structural hindrance was that "too much rests on the clergy." This theme was heavily repeated in a free-text question (S2Q43) as RI1 respondents described themselves or their teams being too thinly spread with too much laid on a small number of people taking responsibility. Several leaders described how their predecessors had designed church practices which hindered innovation or personal missional discipleship; for example, "the previous leadership had a model that is best described as all roads lead to them, this created a bottle neck dynamic to all things. We are trying to re-establish and grow away from this" (S2Q43). Two leaders described being at near "burn out". Others described the burden of expectations upon them to provide pastoral care, especially to elderly congregations, as detracting from their church's missional focus:

some people still expect the pastor or one of the pastors to visit them, and they're not being cared for unless the pastor comes. Whereas actually we've got a whole church family that are to be sharing in the caring. That kind of mindset thing has



been a hindrance. And when you're trying to please someone's expectation or meet their expectation, which is based on an old model, that then distracts from actually leading in a new way because you're trying to please everyone else in their old way. That that has to do with [congregant's] age as well. (18)

Table 4.34  
S2Q42b Greatest Structural Hindrances To A Culture Of Discipleship

	S242b. In your ministry context, what are the greatest STRUCTURAL hindrances (obstacles) to creating a culture of discipleship and mission?	Too much rests on the clergy	We don't have enough money or resources	Our buildings are not fit for purpose	Our denomination/ network states that it supports missional movement, but actually discourages movement by its set-up	Other
<b>RANK</b>	1	142	37	17	12	37
	2	59	124	27	29	6
	3	31	55	132	20	7
	4	12	23	56	141	13
	5	1	6	13	43	182
	<b>TOTAL</b>	<b>245</b>	<b>245</b>	<b>245</b>	<b>245</b>	<b>245</b>
	RANK - Dark yellow = highest					
	Lighter yellow = significantly high					

### Sense of Lack

In contrast to RI2 leaders of inherited and micro-church models, it was notable that numbers of RI1 respondents described various forms of lack or scarcity as being hindrances to creating a culture of missional movement through the local church. The second most common structural hindrance in S2Q42b (Table 4.34 above) was ranked as a lack of money or resources, although no discernible references were made to this factor in other free-text questions or in RI2 interviews. The third ranking was having buildings not fit for purpose, which was reiterated in several free-text answers by leaders of churches without permanent buildings, meaning they were renting premises on Sundays only and had nowhere to run mid-week ministries from. Several leaders commented along the lines that “we’re a small church” as if that was a direct hindrance to missional movement.

A further internal hindrance was identified as conflict or resistance within the local church or its wider denomination. RI1 respondents gave various examples of internal conflict, such as resistance to change and development of missional church practices due to mindsets. “We are fighting to overcome a longstanding history of no outreach activity during a 40 year previous pastorate. I am struggling to change the mindset of most of the older congregation members but hopeful of better response from the under 65s” (S2Q43). Others cited conflict around dominant personalities within the local church, or the leadership, such as “wider team power struggles taking time and energy” (S2Q43).

Some leaders in both research instruments also identified hindrances to local mission coming from their relationship with, or expectations from their wider denomination affiliation. This factor was ranked lowest in S2Q42b but was also highlighted in some RI2 interviews around lack of support for church planting, or lack of adequate understanding of church planting, meaning that unrealistic expectations were laid on new churches which hindered the growth they were intended for. This was due, in the opinion of one RI1 respondent:

if and when the sending church or denomination has a fixation with autonomy.

The planter may want to focus on mission while the sending church or grouping seem to want you to become an autonomous self-governing, self-financing church asap, yet will only offer support if you are doing sufficient evangelism, which you don't have time to establish because the pressure on you is to establish a new church, rather than be in mission to make new disciples. (S2Q43)

## **Capacity**

People's capacity was identified as an internal hindrance to creating a culture of missional movement. Old age was the most commonly identified area of capacity, affecting a congregation's ability to engage with missional activities or new initiatives. Another category was those church working with people from experiences of socio-economic deprivation or addictions. One commented how "people's capacity to reach out is often limited as they are struggling to deal with their own lives. Whilst many have a heart to reach others, it's not easy to do so" (S2Q43). Another noted how typical church ministries and programs were difficult to access:

the amount of trauma that people have experienced and their mental and physical health conditions which limit their ability to engage in a regular and ongoing way. They also make it challenging for people to access courses and training that require regular commitment at set times. We have found that the vast majority of training resources and discipleship tools are written/produced by middle class educated people and are so far removed from our context that people find it difficult to connect with them and access them. This is a huge challenge to us in our multi-cultural, inner city, urban context. (S2Q43)

### **3) Church Cultural Practices**

Many leaders in both research instruments identified a long-term cultural issue within British Christianity: that there had been insufficient modelling and training in personal missional discipleship. RI1 S2Q42c asked respondents to rank four options of common cultural hindrances from their ministry perspective (see Table 4.35 below). The most common cultural hindrance was that churches or leaders "can't get significant

numbers of people to think or act this way”. Some evidence from RI1 backs up this view. Respondents were asked how regulars within their church understood discipleship (S2Q1). The most common response at 26.1% was “hearing Jesus’ words to me and putting them into practice” which assumes people carry a level of personal responsibility for missional practice. However, the second and third most popular selections were focused upon personal maturity, namely “developing Christ-like character” (24.8%) and “developing depth of understanding of the scriptures” (16.8%). There was a noticeably low response to those indicators of rapid outward-focused action such as “regularly sharing my faith” which was selected in only 14.7% of cases, and “apprenticing new seekers/believers into a mature faith” in only 14.5% of cases. Furthermore, survey responses estimated that in only 25% of churches had more than 5% of congregants led somebody to faith during the past year, and 11% of churches estimated that nobody within their congregation had led others to faith (S2Q12).

These findings suggest a lack of missional discipleship practices within the average congregation. Findings previously discussed show that the majority of churches offered a very low frequency of training in this field, for example in staple missional practices such as evangelism, leading others to faith and discipling a new believer (S2Q5a,b,c). It was notable that very few leaders personally identified lack of training as an issue, which appears to be a blind spot. Notwithstanding, a few mentioned their need for enhanced leadership training in their context or the difficulty they had in recruiting and raising leaders within working-class or socio-deprived settings, and two singled-out the need to recruit and train younger leaders within their church (S2Q43). In RI1 free-text answers and RI2 interviews, various leaders identified a mindset within Christians which

discounted whole-life discipleship. Although they laid the responsibility for this upon their congregants, it was evident from certain responses to R11 S2Q25b regarding discipleship that some, although by no means all, evangelical church leaders themselves lack a personal vision for whole-life discipleship. The majority of responses in this question represented a view of discipleship as a person deepening in their faith and Christian maturity and participating in centrally organized church ministries or gatherings.

This research identifies a lack of modelling and training in personal missional discipleship within churches, summarized by one respondent as, “the fact that many people have never actually experienced being actively disciplined themselves and therefore have no idea what it looks like if they were going to do it for someone else” (S2Q43). Seven R11 leaders articulated that a hindrance for them was a lack of leadership vision from the church about what a lifestyle and culture of missional discipleship looks like. One described “people not understanding what generational disciple-making growth and multiplication looks like. I have seen it working with leaders in many other nations but not significantly in the local church in the UK” (S2Q43). Furthermore, one leader admitted to a strategic mission slip and loss of focus:

As a church plant, we launched with the aspirations of being a missionally-focused new disciple-making church. The reality has been that, partly due to the pandemic, most of our time and efforts are still focused on...establishing ourselves and building discipleship models that primarily help individuals grow in maturity of faith...we have moved away, accidentally, from our original aspirations

of being a more missionally radical expression of church into something that is a bit more orthodox. (S2Q43)

Table 4.35  
S2Q42c Greatest Cultural Hindrances To A Culture Of Discipleship

	S242c. In your ministry context, what are the greatest CULTURAL hindrances to creating a culture of discipleship and mission?	Can't get significant numbers of people to think or act this way	Lack of obvious outlets to share faith and evangelise	New leaders are developed from within the church, but they are not indigenous to the cultures we are trying to reach	Lack of training or equipping in missional mindset and missional practices
<b>RANK</b>	1	184	15	9	37
	2	46	117	28	54
	3	10	70	123	42
	4	5	43	85	112
	<b>TOTAL</b>	<b>245</b>	<b>245</b>	<b>245</b>	<b>245</b>
	RANK - Dark yellow = highest				
	Lighter yellow = significantly high				

The second most common cultural hindrance identified in S2Q42c (see table 4.35 above) was ranked as a “lack of obvious outlets to share faith and evangelise”. Other R11 responses indicated a strong emphasis upon corporate “come-to-us” events and evangelism, at the expense of widespread “scattered” expressions of missional church gatherings and evangelistic practices. One leader commented how “people are used to seeing successful church as defined programmes, where we are what we ‘do’. There is a lot of resistance to moving away from this” (S2Q43). Several other leaders identified a traditional tie to the attractional model of church as a hindrance, for example:

As a church we have been working intentionally to try and help our church engage with DMM principles. We have found this to be a challenge as people are conditioned to build an attractional model of church and a consumer/knowledge-based faith rather than an obedience-focussed method of disciple making. We are trying to adopt a hybrid system to maintain a passion for disciple-making and church planting whilst also continuing to gather as a larger church congregation. (S2Q43)

A further observation by some was that church programs were too full and demanding upon the time of congregants (I6, I8), which detracted from their ability to build relational networks outside of church circles with non-Christians. As one leader observed:

One of the greatest hinderances in creating a disciple-making culture is busyness. We emphasise building relationships in which faith can be shared, and discipleship begun, but often people feel too busy to pursue or commit to these relationships. Sometimes this is an issue of priority rather than actual busyness, and there is an underlying issue of satisfaction with the status quo. (S2Q43)

#### **4) People's Preferences**

This category of hindrances was highlighted repeatedly in both research instruments. Leaders identified a principal hindrance as Christian's lives not being structured around missional discipleship, by choice, preference or distraction. As previously noted, personal hindrances included a feeling of fear or a lack of confidence in sharing the gospel and a lack of significant relationships or social networks with non-Christians. The two overwhelming responses in both RI1 and RI2 were identified as people's busyness, and a culture of individualism coupled with consumerism.

##### **Busyness and Distraction**

RI1 respondents commented upon people's busy lives, in particular with their family and work commitments, which squeezed their capacity in terms of available time and energy to engage missionally, either with church organized events/initiatives or in their personal lives. Some commented that busy people were not motivated because they felt overwhelmed, and one RI2 leader who worked primarily with students and young

professions suggested “that busyness can often be a little bit glorified or seen as something to be celebrated” (I13). Another hindrance identified was the level of distraction in people’s modern lives, which was somewhat allied to busyness. One leader said, “I think that entertainment is the opium of the people in our generation, which inoculates people against considering the bigger questions of life” (I11). That leader noted how this was just as much an issue within contemporary church culture. Another observed:

One of the biggest challenges we face is people addicted to distraction devices (social media, Netflix etc) and the culture of ‘me first.’ To then get people to give their life away for the sake of the Gospel is a challenge. People will just about give up a Sunday and maybe one evening midweek, but if that’s the only engagement then it’s not enough. (S2Q43)

### **Culture of Individualism Coupled with Consumerism**

S2Q42a asked respondents to rank seven options of common people-related hindrances from their ministry perspective (see /table 4.36 below). By far the highest ranking was a “culture of consumerism in our people”, followed by ‘today’s quick-fix mentality’.



Table 4.36  
S2Q42a Greatest People-related Hindrances To A Culture Of Discipleship

	S242a. In your ministry context, what are the most common PEOPLE-RELATED hindrances (obstacles) to creating a culture of discipleship and mission?	Culture of consumerism in our people	Today's quick-fix mentality	Low levels of personal evangelism	Globalised & networked society works against local mission and forging community	Addiction to Christian content over obedience to Christ	No appetite or expectation in our people that discipleship will lead to church growth and multiplication, or church planting	People's high expectations that the church should provide pastoral care for them
RANK	1	135	24	42	8	11	11	14
	2	44	80	54	10	17	16	24
	3	28	49	85	14	18	24	27
	4	20	23	28	77	37	26	34
	5	10	38	23	30	89	30	25
	6	6	22	11	47	40	91	28
	7	2	9	2	59	33	47	93
	<b>TOTAL</b>	<b>245</b>	<b>245</b>	<b>245</b>	<b>245</b>	<b>245</b>	<b>245</b>	<b>245</b>
	RANK - Dark yellow = highest							
	Ligher yellow = significantly high							

Consumerism was described by RI2 interviewees in various terms, such as a refusal to commit to the costly lifestyle implications of discipleship (I3, I5, I8, I15) and a fear to step out of people's comfort zone. Several described a consumerist approach to church as the view that 'I want it my way' without enough of a willingness to lay down their lives of Jesus' sake. One leader gave the example of challenging a congregant who said they needed deeper teaching:

I said, 'we need good teaching, but we also need obedient learners'. And they didn't like that. One of the things that we keep on coming up against is that people like to have their brains tickled with theological insight. But when you actually say, 'could you come and come with me and we'll share the gospel on the streets this week?', then they don't want to be there" (I8).

This observation tallies with the third ranked hindrance in S2Q42a which was "low levels of personal evangelism" and the fifth which was "addiction to Christian content over obedience to Christ". Consumerism was evidenced by one leader who had experienced people abandoning his new church plant to return to the sending church because the children's program provision was better there (S2Q43). Another remarked that since the

COVID19 lockdowns people seemed to come to church more for a personal spiritual fix (I4). As one DMM practitioner declared, “it’s easier to go to church than it is to be a disciple-making house” (I12).

Two further observations were key. The first was that Christians were strongly influenced by the prevailing cultural norm of hyper-individualism. As one leader observed, “we swim in this culture that is the European post-Christian West” in which people see their faith as individualized (I16). It had a negative effect upon building strong community, or missional communities, and it worked against the collectivist mindset (I4). Secondly, leaders identified a disconnect between the concept of discipleship for the individual meaning more than personal maturity and being geared towards whole-life discipleship. One leader observed a lack of integration between faith and lifestyle: “I think it’s often felt or seen as extra things to do on top of what we’re already doing. Rather than that sort of merging together, where everything that we do can be kingdom and can be part of it” (I13). Another identified a gap in people’s perceptions. “If people are trained to realise that wherever they are (school, workplace, social activity) they are on mission for and with Jesus, then they will begin to recognise the opportunities in front of them, and that they are always ‘on mission’” (S2Q43).

### **Description of Evidence Relating to Research Question #3**

Research Question #3 identified best practices for successfully transitioning UK churches towards the culture and practice of missional movement. It was answered by observations arising from both research instruments, but principally the qualitative data of RI2, which was interviews with best practice leaders.

#### **1) Intentionality**

Best-practice churches in this study intentionally structured their church functions, ministries, groups/meetings, outreach activities and culture around attaining their kingdom-of-God vision for growth, discipleship multiplication and social engagement. Churches operated on a variety of ecclesiological and missiological models which enabled significant proportional growth in converts, but what was clear was that their leadership had weighed and chosen to pursue a particular goal, often over a process of years, and were willing to restructure the whole activity of their church community to achieve it. RI2 interviewees described processes whereby churches had corporately listened to God's prompting over time and had been willing to critically review their present set-up and to pay the price of changing certain principles and practices to become more missional in their outcomes. Leaders described the process of managing that change and promoting a culture of responsiveness to context and culture, and adaptability in methodology. One leader described "for the last kind of three or four years the church saying, 'let's restructure ourselves to make it easier for us to be adaptable and flexible for the world we live in'" (I2).

In a few cases, church staff had experienced their roles being re-purposed to fit a function more akin to missional coaching. It was evident that leaders applied great

perseverance in keeping the vision and values central whilst instigating change and navigating resistance. One micro-church leader commented: “The things that you sow-in now you will see in multiple generations time. How do we give those future generations the best ability to be able to continue to disciple themselves and make other disciples?” (I12).

This intentionality was evident in descriptions of how churches structured themselves. Leaders described how their membership groups within the church were utilized to help to achieve the wider church’s vision and values. Examples were given which included ‘personal space’ sized ‘small groups’ (4–15 people) which were sometimes re-ordered and re-envisioned to include functions which better enabled mission and accountability. The research indicates that some of the larger churches and all of the micro-churches also utilized the ‘social space’ mid-sized missional communities to this end. The intentionality described in two of the three micro-church leaders interviewed (RI2) laid very high expectations upon its members about how they lived in community, accountability and taking responsibility for personal missional discipleship that it could be characterized as covenantal. The other micro-church leader explained the missional intention behind breaking with convention: “to not do small groups was to create an almost frustration that would release people into, ‘you’ve got to engage with the rest of the community’ and this is an opportunity for you to hang out with your non-Christian friends and actually do something with them” (I17).

Churches structured their corporate outreach with significant intentionality. Examples were given of how premises were re-ordered to be fit-for-purpose and how community hubs were created within churches located in town or city-centres to provide

café or social spaces which generated many new connections with local people and many opportunities to share the gospel. A number of churches evidenced how their embrace of social action projects, especially post-COVID19 lockdowns, had also greatly increased their evangelistic opportunities. The rhythms and format of ‘public space’ Sunday gatherings were also intentionally modified by a number of churches whose leaders described reducing their frequency and increasing the smaller, more relational-sized group meetings, both to boost connections with non-Christians and to send a clear message to their own people about whole-life discipleship, beyond the traditional Sunday expectations. As one leader commented, “something different will connect with someone different” (I2).

## **2) Culture**

Best practice leaders worked to create a culture which perpetuated their movemental vision and values and was encapsulated in people’s practices. Two key areas which helped transition churches towards a missional movement were: the communication and embodiment of a church’s vision and values; and the centrality of prayer and the place of faith.

### **Communication and Embodiment of a Church’s Vision and Values**

The clear communication of vision and expectations for discipleship within churches was integral to achieving broad ownership from amongst the congregants. This was a key message from every RI2 interviewee. Several RI2 leaders spoke of “vision, values, vehicles and vocabulary” as helpful aphorisms. Generally, the vision and direction of travel were not open for debate, but the pace of travel and change and the vehicles to get there were more flexible. One leader captured the sentiment: “people seem

to relate to leading with clarity, simplicity, courage and passion” (I5). Micro-church leaders emphasized the adage of vision being “simple, repeatable, sharable” (I12). Key priorities of the church were discussed on a regular basis, with perseverance to the extent, as one leader put it, of being “boringly repetitive” (I4). Vision was shared intentionally in its most concentrated form with key lay-leaders within the churches, including through vehicles such as huddles or focused training times. Some leaders emphasized the value of visionary language to encourage and embolden people and to keep an outward missional focus on the agenda, not allowing room for the church to stay inward focused. “I’m trying to bring the people with us. I like them to be excited. I want them to see the church isn’t dead. It’s very much alive. It’s growing” (I10). Others emphasized intentionally explaining their purpose and passion: “the point is we get to tell people, ‘this is why we’re here and this is what we do’ ...reminding people of that as much as we can” (I11). Some spoke about the transformational impact of the vision and values:

Painting a vision and having the energy to follow it through. That was very significant for us when we were transitioning from a church that was inward looking... We had to really bring out a vision that is more kingdom focused, and that is kind of galvanizing us as a people to say, ‘this is about God, not just about our small, local family doing our own thing’. (I9)

RI2 leaders strongly emphasized the communication of vision through action as well as words. One commented, “I think people want you to say what you mean and do what you mean. Do what you say” (I5). Another said, “I think the pulpit has to paint an apostolic picture, missional kind of picture, to what church is about” (I9). Principally, this meant sharing the stories from leaders’ lives and capturing them from within the

congregation, which illustrated people embodying the vision and values, especially stories of missional endeavours. One leader of a large dispersed lay-led multi-congregational church described the value of “normal people telling stories of how they have used their variety of skills to share the gospel or disciple someone. I just think those stories are compelling and it inspires people” (I15). Regarding the process of transitioning a church towards a missional culture, leaders highlighted how important it was to “celebrate small wins, not just tell stories that seem out of reach for people” (I2) and celebrating the right things, like the place of faith, pioneering and risk taking: “we want to celebrate obedience, not always success. We want to celebrate disciples doing disciple-making activities regardless of whether or not someone became a convert as a result of that activity” (I15).

### **Centrality of Prayer and the Place of Faith**

The second key feature of culture which helped transition churches was the centrality of prayer and the place of faith. This has been examined earlier in this chapter. Prayer was described as fundamental and central for every RI2 best practice church, of all spiritualities and types. In combination with a sense of faith and expectation that God can and will move by His Spirit, it engendered confidence and missional action within congregations. Experienced church leaders described the importance of striking a balance between maintaining a sufficiently pastoral culture so that people feel known, loved and invested in, and an outward-focused culture which galvanized people towards serving and reaching the lost. As one described their approach as “keep it hot, keep it burning. But also having enough inward stuff to get that fire burning. I think the alternative thing is

that you have a church that is so outward looking that a sense of growing spiritually, and growing in the word, growing in maturity: that isn't there" (I6).

### **3) Leadership and Leader's Style**

A wide variety of churches were represented within both research instruments, from covenantal micro-church communities to large-scale attractional bodies with over 1000 congregants, yet in all examples of best practice the function of leadership was key. Leaders took responsibility for shaping their church culture in response to the guidance of God which was corporately discerned. They did so by applying their personal skills, by setting a personal example in their actions, and by creating a collaborative environment of empowerment. "I think it's got to start with passionate, visionary leadership. To be honest, if you are not just naturally embodying this as a leader, then it won't flow out of you and people won't catch it" (I19). When discussing their leadership styles, the vast majority of RI2 interviewees embodied a pioneering and apostolic leadership style. There were very few, if any, 'pastors' as per Ephesians 4.11–13. This is what Addison describes as Movement Pioneers (*Pioneering* 30). By acting as catalysts to creating new communities of faith, to seeding a movemental 'DNA' within them, and to raising leaders and proponents who will replicate them, they are a key component of missional movements (Addison, *Pioneering* 19–35). All RI2 leaders were clear about their vision, what they were trying to achieve. As one described, "We started on addressing culture... We're trying to make disciples who make disciples. We're trying to keep discipleship at the front and centre" (I16).

Best practice leaders displayed significant levels of self-awareness and self-leadership. They described being less about people-pleasing but instead drawing their



sense of identity from how God saw them. Leaders gave repeated examples of diligent and determined action to build towards an intentional culture of missional discipleship. They took responsibility to embody the vision and values, and to model obedience-based discipleship in a way that empowered others, including in concerted prayer and fasting. They displayed humility and authenticity in publicly sharing the bumps or failures in their discipleship journey. One leader noted:

I think there are lots of church contexts, especially charismatic evangelical, where it's all vision and shine, but without the vulnerability. I think people just feel like, 'the bar is too high. I'll never get on board with that'. But the minute you balance it with, 'yeah, and here's how I absolutely failed in this, and we're in this together and we're going to figure it out', it's like suddenly everyone takes a breath, and you feel the room relax and everyone just goes, 'okay, we can do this' (I19).

#### **4) Collaboration and Empowerment**

Best practice leaders sought to adopt a leadership style which reduced the gap between 'leader' and congregation, of whatever size, by being as open and accessible as possible to people, and by modelling their vision and values. Their churches were heavily collaborative environments, focused on empowering individuals to take responsibility for their discipleship, with a sense of 'every-member ministry'. In common with contemporary British culture, several experienced leaders noted how their church's leadership culture was much more collaborative than it had been twenty or thirty years ago. Collaborative leadership would seem to be key to avoid the pressure of expectations laid upon local church leaders, sometimes bordering upon personal burn-out, described as a significant hindrance to missional movement within this chapter.

RI2 interviewees reported how collaboration and empowerment meant that their teams had a great sense of ownership of decisions and their implications, so that the church's 'DNA' was more easily and rapidly shared onwards. This commonly included the value of hearing God together. "If our motivation for doing what we're doing is only sustained by the degree to which I can communicate vision, then the moment it gets beyond me, we're scuppered. So our vision and our conviction has to come from scripture, from God himself. I keep bringing the team back to God's promises, His story" (I12). They described how team working enabled them to work better to their strengths. Around one-third of interviewees intentionally operated to an 'APEST' model whereby they appointed team members to cover each of the 'five-fold' ministries of Ephesians 4.11–13.

Best practice clergy and leaders viewed themselves as missional coaches, looking to lead in a way which encouraged others to flourish and to avoid a culture of dependency upon senior clergy/leaders. As well as setting a framework and expectations for personal discipleship, they sought to hear people's passions and ideas, and to champion others to run with them. "One of our leadership styles is definitely macro-managing rather than micro-managing. And if someone has an idea, we champion it and say, 'yeah, go for it. We'll give you everything we can do to support you'" (I20). In this way, best practice leaders created environments which embraced and released creativity in mission and ministry. They sought-out spiritual leaders and missional pioneers, rather than functional administrators to set the tone for corporate church activities. One interviewee summed up this collaborative approach from central church leadership as "it's not us for you, it's us with you" (I15).

They invested significantly in raising new leaders to generate the replication of the vision and values. Alongside training courses, this frequently took the form of one-to-one or small group mentoring based on opportunities for imitation, including in apprenticeship models for leaders such as internships or curacies. They consistently trained the body of the church in the fundamentals of missional movement, including evangelism, leading people to faith and discipling new believers. Larger churches heralded resources such as ‘discipleship pathways’ which map out a process and/or they offered training in revealing people’s personal calling and giftings, aimed at empowering a lifestyle of whole-life discipleship. However, the micro-church and DMM practitioners were the most intentional about linking personal discipleship to the raising of new disciples in everyday contexts. This was the focus of all almost their actions. They sought to instil movemental practices based on rapid obedience-based discipleship, typically through the three-thirds model, with the purpose of seeding this self-replicating behaviour into new generations of believers.

### **5) Innovation and Adaptability**

Best practice churches exhibited a culture which gave space to missional creativity and innovation, and which listened carefully to its contexts and congregants, and responded with flexibility and adaptability. Leaders engaged in practices which empowered their congregants and consequently viewed one of the leader’s key roles as facilitating and resourcing missional initiatives.

They had a practice of identifying small numbers of pioneers and early-adopters and supporting them to fan-into-flame the potential projects. This could be around mission and engaging with new relationship-networks, or it could be in the arts, in social

action or in the business and entrepreneurial space. As one apostolic leader commented, “in terms of leadership, that bell curve, make sure your pioneers are fed and fuelled and encouraged” (I19). This had the positive trickle-down effect of creating momentum and inspiring the late-adopters towards cultural and practice-based change. It applied particularly to inherited-model churches, since micro-churches tended to attract greater proportions of pioneers anyway, and the small size meant was easier to identify and integrate pioneers.

Best practice churches of all models sought to learn from their pioneers and to listen to the missional/cultural context of the church. Most RI2 leaders were able to describe how they designed feedback loops to bring their missional pioneers into the place of leadership conversations regularly, alongside permission-giving to release them to get on with their ideas. This was captured well by one leader:

But we give them permission to fail. You’re allowed to try things. You’re allowed to fail. You’re allowed to quit. And it doesn’t mean you’re not allowed to lead anymore, as long as it’s just flakiness, not character. We give them a platform. We let them talk about what they’re doing and champion it...because they’re going to remind us, ‘this is what’s important. This is where we’re going’. (I15)

The key point is that best practice churches made significant efforts to lean into the innovative ideas or creative expression of their congregants, and to take action in response. They exhibited adaptive leadership, as they listened to their missional context, and championed responsive solutions. Several churches had designed organizational devices to capture and run with creative ideas, such as a volunteer-led group who reported to the senior leadership team, and one church launched an incubator hub as a

separate social enterprise charity to be able to fully focus on new ideas and seek external funding. Others used tools to get in-front of non-Christians in the church's locality, such as a street survey of students or residential door-knocking surveys. Several leaders commented that students and youth within the church were particularly responsive to the missional opportunities afforded by their context and stage of life and frequently came up with innovative ideas and the energy to follow them through, and to cover them in prayer.

This adaption was partly fostered by a cultural expectation to innovate and a 'have-a-go' attitude. Furthermore, a value upon the freedom to fail was especially key around missional initiatives and attempts to reach out to people's relational networks evangelistically. One micro-church DMM practitioner, drawing upon the insights of Mike Breen, described how church leadership historically had missed a vital step in the framework by which Jesus modelled obedience-based discipleship. They explained that churches are strong at providing "information" and sometimes the opportunity for "imitation" but rarely did their models or cultures allow for people to put that learning into practice in significant personal "innovation" (Breen, *Building a Discipling Culture*). The leader went on to describe how they fostered innovation by, "having a culture of, 'yes, you can', and 'have a go'. If they're complaining about not having something they want, good. Then you're the one God's calling to start it. Go do it, make it happen. And in that innovation, a lot of times it fails. But they've learned" (I3).

## **6) Change and Change Management**

Change was a regular feature of best practice church cultures, as was good change management. Frequent change was a particular feature of micro-churches and church plants/recent start-ups (including revitalizations). One such church plant leader described

how “things are always moving and shifting and changing. Like, it’s in our DNA that everybody at this church would expect nothing to stand still for 2 minutes, which I think just then feeds into this sense of, ‘we’re on mission and we’re moving and...we’re not going to get comfortable” (I18). Churches with young members and/or city-centre locations experienced significant turnover in their congregations, which added to their sense of fast pace and regular change. Micro-church leaders described their culture of adaption to circumstances and missional opportunities as happening like a family grouping, who are constantly evaluating and holding each other accountable for their obedience-based discipleship, saying “it’s constant adapting and changing” (I3). However, the embrace of frequent change was not a universal feature amongst RI2 interviewees. One leader whose church majority was over the age of fifty described how “with the wider church, we went very incrementally. We’re very much into evolution, not revolution type change. We talked a lot about what we could achieve in one year and what we could achieve in five” (I16).

Best practice churches demonstrated the significance of flexibility. This applied to the place of faith, prayer and prophetic guidance. One leader was resistant to overly prescriptive strategies within church but worked to make many relational connections with people and allow a lot of space for the Holy Spirit to move, saying “I feel like our church is a sort of beautiful mess” (I5). Others described an intentional responsiveness to their immediate context. If missional opportunities arose, they tried to be ready to respond. In larger churches this was achieved through their missional communities of various sizes. Micro-church and DMM practitioners described a frustration with how larger churches could be too process-driven or model based, striving instead to “be agile

and disciple non-Christians” (I17). Their micro-church structure had “afforded us a lightness and an agility that we can react quite quick to things. And for instance, if we wanted to plant a church, assuming we had the leaders who could do it, we could basically start one tomorrow if they had the vision and the capacity” (I17).

The careful management of change was a defining feature of best practice churches transitioning towards the culture and practice of missional movement. As previously reported, leaders consistently communicated their vision and values and persevered with them in the face of inevitable objections or seemingly negative consequences, such as reducing finances or numbers of congregants willing to stay part of things. They focused upon raising leaders into a missional and multiplication ‘DNA’ and empowered those people to grow in their giftings and obedience-based whole-life discipleship. They devoted specific training, resources and the attention of staff/leaders to help to achieve this. They recognized the importance of good pastoral care as a basis to achieving their vision and values. Leaders representing churches of all sizes acknowledged that strong pastoral care was not counterproductive, since it formed a foundation from which to build an apostolic hub and engage confidently in mission.

Church leaders spoke honestly about their commitment to respond sensitively to discomfort and disorientation within their congregations around change and the embrace of movemental practices, often acknowledging their own past errors in mis-managing people’s sensitivities. Their change management techniques were not unique to a missional movement; they could apply to most group leadership. In times of significant change or discomfort, they had learned to amend the pace of change for a while and focus upon maintaining good relationships and connections inside the church. They sought to

be honest, open and transparent about the likely impact of change. Many spoke of the importance of listening well, without changing the organization's overall purpose or direction. It was key to paint a picture for people of where they belonged within the church and the contribution they could make, and to biblically anchor where the mission of the church fitted within the change proposed. "We try and make sure that everything we do publicly is as diverse and inclusive of some of those different groups as possible, so that people see people who are different to them and get to know them" (12).

Others spoke of being patient with 'late adopters' and giving good people time, being willing as a leader to travel with them, but not to release any significant responsibility to them at that point. Many described a willingness to let people leave their congregations with grace, if they could not adapt to the new realities. They acknowledged that it was important to address people's disappointment and help them to deal with it, because otherwise it would lower the church's passion for mission. One leader described himself adopting the posture of an "apostolic shepherd" (18) when leading people through change.

### **Summary of Major Findings**

Analysis of the data from both research instruments yielded a number of findings which may inform good practice and transitioning church towards missional movement. The following major findings will be discussed fully in Chapter 5:

1. There are no UK examples of missional movement yet, and there are clearly identifiable common obstacles.
2. The inherited model of church is prevalent and is a bottleneck.
3. The potential for missional movement exists within existing church good-practices.



4. A paradigm of hybrid-church is emerging as some embrace DMM principles and practices.
5. Common practices have been identified to help transition local churches towards missional movement.

## CHAPTER 5

### LEARNING REPORT FOR THE PROJECT

#### Overview of the Chapter

This chapter offers a synthesis of the findings of the research, with some personal reflections. Each major finding is explained, with supporting reference to the literature review of Chapter 2. Several ministry implications are expounded which arise as a result of the research findings. These explore how this study can help to inform good practice in the UK and Global North in transitioning local churches towards the principles and practices of missional movement. The latter sections refer to project limitations and unexpected observations unearthed during the course of the research. The chapter concludes with a series of recommendations for the UK church and opportunities for further research.

Movements are a sociological phenomenon and rapidly multiplying church planting movements (CPMs) are an empirical reality in parts of the world today. In embarking upon this research, my hunch was that most UK churches were not led or structured in a manner which facilitates movemental growth. While certain elements are practiced, it seems others are neglected. Even if they were all in place, it is possible the UK church still would not experience movemental growth because of its unique social and religious context at this time. The purpose of the research was to understand the principles and practices that may catalyse a healthy local church to becoming a locale-impacting lay-led missionary movement. It aimed to determine common factors which help and hinder movements of mission and thus to identify best leadership practices in transitioning healthy local UK churches from an inherited model towards fostering

a multiplying missional movement, with particular reference to Disciple Making Movement (DMM) methodology.

### **Major Findings**

#### **1. There are no UK examples of missional movement yet, and there are clearly identifiable common obstacles**

Contemporary missiologists define a church-planting movement as “an indigenously led Gospel-planting and obedience-based discipleship process that resulted in a minimum of one hundred new locally initiated and led churches, four generations deep, within three years” (Watson and Watson 4). By this standard, there are no identifiable examples yet in the UK of such a lay-led missionary movement. There is an increasing level of church planting amongst a variety of denominations and networks (*NCPN Scoping* 4–5). But growth is by addition of one church, or micro-church, at a time. They are not set-up in a way which reproduces disciples, churches and lay leaders who are disconnected from their original founders in “non-identical reproduction” by virtue of being third and fourth generation (Lings 30). There are small numbers of practitioners committed to DMM principles and practices in the UK, but they are in their infancy. As of yet, they are not reporting the multiplication of disciples into fourth-generations.

The primary research in this study revealed a low intention amongst evangelical leaders to pursue multiplication through conversion growth. Although church planting is occurring, three-quarters of churches surveyed in Research Instrument 1 (RI1) had no intention of church planting or multiplying beyond their existing set-up. Seventy-four percent of churches stated that their church’s vision and intention was not seeking to

multiply beyond their existing one church. Thirty-seven percent reported an aim to maintain and develop a healthy single congregation of believers, and only 26% held a vision and intention of planting new churches (Section 1, Question 1 [S1Q1]). Those leaders who did intend to plant new churches (or groups) primarily through conversion growth conceded in almost 40% of cases that the majority of their church did not “understand and own this vision as their own” (S2Q2b), highlighting a disconnect between vision and reality.

This research identified a lack of significant momentum in people being converted through Christians who attend church. Conversions were occurring, but on a one-off basis, not in any kind of exponential fashion (for example, whole households coming to faith) as is more typical in the rapidly growing CPMs. Church leaders were asked to estimate how many of their congregation had led another person to faith in the past year (S2Q12). In only 5% of responses (representing 11 churches) was the estimate that twenty percent or more congregants had done so. Eleven percent estimated that none of their people had led anybody to faith, amongst a variety of church types and sizes, while 62% estimated only between one and five percent of people had done so. Survey responses revealed a low capacity to disciple new believers in movemental ways. A combined one-third of leaders disagreed or did not know whether “new believers within our church very soon begin to share their faith and seek to make disciples of others” (S2Q23). Churches relied upon corporate outreach events to see conversions, rather than conversions tending to occur through the relational connections of confident individuals evangelizing in their own contexts of life. The model is different amongst micro-churches and DMM practitioners who focus upon building relational connections between

Christians and non-Christians as their primary mode of evangelism. This research identified that these sincere Christians were not actually seeing very many conversions occur yet.

In the review of literature and the online survey (RI1) and interviews (RI2) several common obstacles to movemental growth were identified and summarized under the categories of people and practices. Key issues regarding people included the strongholds both within UK church culture and inherent within national UK culture, of busyness, individualism and consumerism. These were highlighted repeatedly as having the effect of eroding commitment, in mindset and action, to lifestyles of missional discipleship. Leaders identified a principal hindrance as Christian's lives not being structured around missional discipleship, by choice, preference or distraction. In addition, leaders reported low confidence within their congregants relating to evangelism and in discipling new believers, allied to a sense of being intimidated by contemporary culture, and/or feeling ill-equipped to engage it with the gospel. A final common hindrance, which emerged through analysis of free-text questions, is that a significant proportion of evangelical leaders hold that the goal of discipleship is much more about maturing in personal faith than in publicly sharing faith or leading others to faith. This is likely exacerbated by the fact that the majority of churches were organized so that people belonged in 'small groups' with a primary focus on pastoral care and growth in biblical knowledge, in comparison to how DMMs purpose small groups to focus upon obedience-based discipleship and personal accountability for leading a missional lifestyle.

Common obstacles relating to church practices included a lack of modelling and training in personal missional discipleship within churches, summarized by one

respondent as, “the fact that many people have never actually experienced being actively disciplined themselves and therefore have no idea what it looks like if they were going to do it for someone else” (S2Q43). This contrasts to the apprenticeship model employed by DMMs whereby individuals are moulded to take responsibility for the early discipleship of new converts through various methodologies, including the Discovery Bible Study (DBS) which is “a discipleship tool which enables people to read the Bible together and discover what it has to say to them about God, themselves and others” (Allan and Allan 251). The R11 survey showed that the majority of training tended to focus upon issues of personal/spiritual maturity and was not sufficiently intentional in tackling people’s perceived lack of confidence. Eleven percent of survey respondents never offer training opportunities in “Evangelism” (S2Q5a), 22% never offer training opportunities in “leading somebody to faith” (S2Q5b), and 20% never offer training opportunities in “discipling a new believer/seeker” (S2Q5c). When asked whether their church had “a clear pathway for training and deploying potential church planters” 62% disagreed/strongly disagreed (S2Q4). Finally, analysis showed that the majority of churches’ internal meeting structures were dominated by the ‘public space’ Sunday gatherings, and the ‘personal space’ weekly small groups of 4–15 people, but many did not utilize the ‘social space’ (15–40 people) which missiologists such as McNeal (39–64) and Breen (117–25) identify as foundational in forming missional accountability (‘intimate-space’ 2-4 people) or missional courage. Most churches were clearly missional in outlook and practice, but they were not movemental.

Across the biblical narrative the *missio Dei* is represented as God’s expectation of fruitfulness and reproduction in His people, who spread for the benefit and blessing of all

people and all creation. The New Testament introduces further organic, reproductive metaphors to describe the fruitful expansion of God's kingdom, so that "gospel planting" results as an expression of God's mission, of which the church is a sign, instrument and agent (Paas, *Church Planting* 12; Newbigin, *The Open Secret* 110, 113, 150). This means that a "missional DNA" is instilled into the hearts of every believer, holding the potential for organic multiplication (Hirsch 76).

In referring to perceived obstacles, leaders frequently articulated a sense of lack: in people's mindsets; in practices or in resources; or in their cultural context being receptive to the gospel. DMM practitioners however, including those I interviewed in this research, tend to be more optimistic despite being very small in number and influence in the UK. Their approach is to take personal responsibility for being obedient to the gospel imperative to be a disciple who raises new disciples in a simple, replicable fashion. They view their lives as the plentiful resource necessary for the harvest (Matt. 9.37).

Abundance is a key theological value in this mindset: "If we plant churches based on buildings (scarcity), money (scarcity), professional clergy (scarcity), or complicated work (scarcity), where is the abundance?" (Sanders, *Underground Church* 179). The apostles consistently trained new believers (Acts 19.8–10) and urged them to put their faith into public practice: "Do not fear what they fear, and do not be intimidated...Always be ready to make your defence to anyone who demands from you an accounting for the hope that is in you" (1 Pet. 3.14b-15, NRSVED). "Just as there is the full potential of a forest in every seed, so too is the task of leadership to help every disciple to be a movement in the making" (Hirsch et al., loc.5759). It seems that today's evangelical churches are failing to equip their congregants towards the same end.

## **2. The inherited model of church is prevalent and is a bottleneck**

British culture and church practices retain many of the vestiges of Christendom, shaped to a significant extent by the approximately 38,000 church buildings (National Churches Trust) which dominate how the majority of Christians gather and organize themselves within approximately active 45,500 churches in 2020 (Brierley Consultancy, *UK Church Statistics 3*). Since the turn of the century mainstream evangelicals have integrated a missiology with an increasing emphasis upon incarnational concepts and practices and engaged in much debate about appropriate forms of church for the twenty-first century post-Christendom context. The ground-breaking 2004 Mission-Shaped Church report kick-started a national experiment in Fresh Expressions and other new forms of church, within the idea of the ecclesial landscape being treated as a mixed ecology. Yet it remains the case that inherited forms of church are the predominant model in the UK. That is why this study investigated opportunities for transitioning inherited-model local churches towards missional movement, since they are likely to be a major part of the landscape for decades to come. Although their numbers are growing, there are very few UK examples of DMM practitioners or micro-churches, and by their ground-level nature they are hard to identify and not particularly interconnected with each other or the mainstream denominations/networks.

This study of UK churches, of which 92% identified as evangelical/Pentecostal, has demonstrated that certain practices of inherited model churches hinder missional movement. This was the case even amongst the good-practice examples selected for the semi-structured interviews, some of whom were experiencing significant conversion-growth. In addition to the obstacles discussed above, the principal hindrances of the



inherited model focus around centralization, of both activity and leadership. The survey (RI1) demonstrated that inherited-model churches strongly relied upon corporate gathered events and centrally organized events or groups of belonging (such as home groups) as a means to manufacture relational connections and opportunities for evangelism with non-Christians. A lot of activity is done *for* Christians ostensibly to help them to meet and reach non-Christians. Furthermore, the majority of church leaders in RI1 (58% S2Q17a) identified that Sunday services are still the primary entry-point for a seeker/new believer into the life and body of their church and the dominant place or route for a seeker/new believer to become a disciple of Jesus (29% S2Q17b). Only 16% said the primary route of connection was through an individual who discipled them (S2Q17a).

This is in stark contrast to the DMM/movemental approach which emphasizes people taking individual responsibility for reaching their natural relational networks and has scattered expressions of missional church gatherings and evangelistic practices which enable local believers to form groups and stay with seekers, and to disciple seekers, in their context. The leaders of growing inherited-model churches when interviewed (RI2) demonstrated significant “apostolic leadership” (Addison, *Pioneering* 95). Yet, this was also centralized in the sense that, although they spoke of empowering and training people in whole-life discipleship, the impetus and initiative behind what happened in the life of the church tended to revolve the visionary leader and their team. They were often the catalysts and vision-holders, due to how closely they guarded and shaped the church’s vision and values. In contrast, movements rely upon the majority of people sharing distributed power and authority so that direction and action is not centralized (Ford et al. 30). However, in a Likert scale measuring the distribution of power/authority (S2Q34)

only one-third of church cultures were identified as leaning towards the “lay-empowerment” end of scale, whereas the most common responses were grouped on the scale where power and authority lay in the majority towards the clergy or leadership team.

Trousdale (79–100) and Watson (51–55) both affirm that a key principle of DMM is lay involvement and empowerment. Addison identifies the apostolic role of movement pioneers which goes even beyond “sharing the gospel, making disciples and forming new churches” to the goal of multiplying churches, which can only be achieved by consistently raising and training new leaders and decentralisation (*Pioneering* 30). Ford and Wegner observe that, in determining the momentum for mission or initiative, the form of church is less significant than the form of power dynamics at work within a church. Their experience of implementing movemental principles to transition inherited-model American churches highlighted the necessity to resist a structural tendency towards the centralization of power, in favour of the dispersion of power/control amongst multiple people (17).

As a disciple-making movement emerged through Pentecost, the apostles in Acts quickly realized that they had a key role to help orchestrate it through concentrating on prayer and the ministry of the word, so they intentionally spread the leadership load to avoid becoming the bottleneck to growth (Acts 6.1–7). Years later, Paul emphasized how the Spirit produces unity in diversity and genuine leadership collaboration in forming and developing Christian communities for mission (1 Cor. 3.5–8), so that no one leader should dominate or define a church or discipleship culture, “for we are co-workers in God’s service; you are God’s field, God’s building” (v. 9). As the gospel spread

concentrically from Jerusalem (Acts 1–7) to “Judea and Samaria” (Acts 8–9) and to the ends of the earth (Acts 9–28), the New Testament illustrates how vital it was that apostolic church planters released responsibility and authority to local leaders (1 Tim. 3.1–7; Titus 1.5–9; 1 Pet. 5.1–4). Their goal was the multiplication of believers and churches in organic “non-identical reproduction” (Lings 30). They retained a level of apostolic oversight without centralized control or remaining with one congregation. Even Paul’s lengthy stay in Ephesus had the purpose of training of leaders to reach the local region (Acts 19.-10). Church history from Pentecost to the Reformation and beyond shows that the Spirit is ready and able to disrupt God’s people when they become bottlenecks to the spread of God’s mission. The contemporary British inherited church must be willing to undergo similar disruption in her principles and practices in order to avoid hindering God’s movement.

### **3. The potential for missional movement exists within existing church good-practices**

Some commentators say the UK is far from being ripe for revival as mainstream culture grapples with cynicism and a disaffection with ‘church’ in a post-Christendom epoch (Paas, *Church Planting*). The UK, however, is not mono-cultural. Amongst its recent immigrant population and younger population there is a greater openness to the gospel, if only the church would take the opportunity to share it effectively. A 2023 survey of UK students at 45 universities found that 74% of students who currently do not attend church regularly would go to church if a friend invited them (Fusion UK 1). The past decade has seen the Iranian diaspora population in the UK partake in a global revival going on within that people-group (Elam Ministries). UK churches have baptized thousands of new believers, and a previous church I led experienced movemental

dynamics amongst this people group of ‘viral’ faith-sharing, conversions and growth. Since the COVID lockdowns my current church has seen numbers of black, white and brown people from various nationalities in their 20s coming to faith as a result of relational evangelism, centrally organized outreach and personal supernatural experiences. Commentators argue that revivals on a significant scale rely upon a sovereign move of God amongst a people-group (Baker 25), yet the Church is simultaneously Jesus’ body (1 Cor. 12.12,27; Eph. 3.6) and bride (Eph. 5.25–27; 2 Cor. 11.2; Rev. 19.7–9). Unless the church is thoroughly disobedient to her origins and heavenly master, she will always contain some promising elements conducive to reproducing the *motus Dei*, the movement of God. Today there are many healthy growing churches within the UK. The evangelical church has grappled through her theology and developing practice with the message pioneered by the likes of Bosch (*Transforming Mission*), Hirsch (*The Forgotten Ways*), Cray (ed. *Mission-Shaped Church*), Gruder and Barrett (eds. *Missional Church*) of a fresh commitment to missional-incarnational engagement with our context. Significant sections of the evangelical church are very missional minded and effectively seeing people come to faith, but not on any large or viral scale.

In this research, some of the key components of DMMs were evident in several common practices and principles identified within the whole sample, and in particular, within those healthy growing good-practice churches whose leaders were selected for interviews (RI2). The analysis measured church practices against Addison’s typology (*Movements; Pioneering*) of six common core elements of a Christian disciple-making movement, outlined in Chapter 2. In summary they are: White Hot Faith; Commitment to

a Cause; Contagious Relationships; Rapid Mobilization; Adaptive Methods; and Pioneering/Apostolic Leadership. Amongst good-practice churches the category of ‘white-hot faith’ returned the strongest congruence, and within that category, prayer was the most convincing practice. Around the world, whether in small or large groups, passionate prayer is the number one factor identified by movement leaders as most significant in creating a culture of missional movement, since “serious dedication to prayer and fasting is central to Disciple Making Movements. Nothing happens without prayer. Yet churches in the Global North are weak when it comes to prayer” (Trousdale et al. 206). Both research instruments produced a very high positive response relating to the place and role of prayer within the mission of the local church. In RI1, 80% of respondents agreed/strongly agreed that “my church’s mission is fuelled by regular rhythms of corporate prayer” (S2Q18a). The vast majority of churches have a strong outward and intercessory focus to their prayers, which is a common factor in DMMs. The strongest indication was that every RI2 leader, most of whom were evangelical charismatic in spirituality, identified prayer as central to their church culture and a major cause of their missional momentum. The comments were so forceful that they bear repeating: “prayer is the strategy” (I2); “we are fuelled by prayer” (I3); “prayer is the engine room” (I10); “one of our values is ‘powered by prayer’” (I18).

This evidence of “white-hot faith” was coupled in most instances with the leader having a personal emphasis upon fasting and the church’s mission being conceived as grounded upon the necessary move in power of the Holy Spirit. This concurs with Matthew Porter’s research into the connections between prayer, leadership, and church planting movements in the West. Porter concludes: “Recommendations for prayer:

Church planters in the North of England, who want to see a movement of planting, should a) lead in prayer, b) prioritise prayer, and c) implement a prayer strategy” (Porter, *Prayer* 141).

Within Addison’s category of “white-hot faith” best-practice churches exhibited two more particular strengths: they were “mission fixated” (Ford et al. 207) and they trained people relentlessly. Ford and Wegner observed in churches that “the degree to which they are fixated on mission is the degree to which effective disciple-making happens” (209). RI2 churches were very strongly committed to shaping their whole enterprise around missional outreach, alongside an equal emphasis upon the benefits of gathering believers for worship and fellowship. They held and communicated clearly articulated visions, and they implemented strategic structures and activities to achieve them. In creating this intentional culture, they had strong feedback loops to hear and learn from pioneer missionaries on the fringes of their organizations and a commitment that there should always be a ‘freedom to fail’, which contributed to removing barriers to people’s leadership and engagement, a feature of Addison’s “rapid mobilization” category. “Missional imagination is the blending of courage and creativity” (37), which was evident in how these churches frequently described fostering a creativity in missional engagement, which is a feature of Addison’s “adaptive methods”. They invested significantly in raising new leaders to generate the replication of their vision and values. Alongside training courses, this frequently took the form of one-to-one or small group mentoring, often based on opportunities for imitation including in apprenticeship models such as mentoring or internships. They consistently trained the body of the church in

certain practices which are foundational in missional movements, including evangelism, leading people to faith and discipling new believers.

A surprising proportion of RI1 survey respondents reported using the DBS method, which is another feature of DMMs. About one-third the survey sample were able to identify a coherent model or methodology for discipleship. Larger churches heralded resources such as “discipleship pathways” and/or they offered training in revealing people’s personal calling and giftings, aimed at empowering a lifestyle of whole-life discipleship. However, the micro-church and DMM practitioners were the most intentional about linking personal discipleship to the raising of new disciples in everyday contexts. This was the focus of almost all their actions. They sought to instil movemental practices based on rapid obedience-based discipleship, typically through the three-thirds model, with the purpose of seeding this self-replicating behaviour into new generations of believers.

It is important to be realistic about the current picture of UK church practices and to acknowledge that we do not yet have rapidly multiplying missionary movements. I believe the most significant restrictive factor is how centralized the majority of churches are, revolving their mission and ministries around centripetal models and figureheads. Nevertheless, the biblical witness proposes that the potential for God’s organic movemental growth is seeded within every Christian and church. As he prepared His disciples to become a missionary movement after his death and resurrection, Jesus promised them that they would possess the innate ability to comprehend and embody the necessary principles and practices, through faith and by the power of the Spirit (John 16.13–14). After experiencing this himself, Peter warned his readers to avoid a Christian

lifestyle which makes a person “ineffective and unproductive in your knowledge of our Lord Jesus Christ” (1 Pet. 3.8) and encourages them that they already possess through the Spirit the capacity to reproduce the kingdom of God since “His divine power has given us everything we need for a godly life through our knowledge of him who called us by his own glory and goodness” (v. 3). The spread of the early church as depicted through the three “eccentric” (Lings 142) phases inherent within the structure of the book of Acts shows the same: ordinary jews and gentiles, empowered by a white-hot faith, took simple, intentional actions and began the rapid multiplication of the church, the capacity for which is within all believers. From this perspective the situation of the UK should always offer hope since, “at least potentially, every believer ought to be considered a church planter and every church should be thought of as a church-planting church” (Hirsch et al., loc.5759 of 8049).

#### **4. A paradigm of hybrid-church is emerging as some embrace DMM principles and practices**

Part of this project’s purpose was to ask whether and how Disciple Making Movement (DMM) principles translate sufficiently into the British context. Missiologists warn that we should avoid a simplistic cut and paste approach of assuming that replicating the key attributes of DMMs will inevitably bring about missional movements in the UK, because the cultural context is so different in comparison to the Global South. Hopkins argues that three factors are necessary for a movement of God: the intrinsic power of the gospel when it is proclaimed; the mystery of the Holy Spirit moving at particular times across history (such as the Wesleyan revival/renewal); and the key sociological factor of a host culture which has pre-existing social structures that act as



conduits to transfer the gospel rapidly through homogenous households (the equivalent of the New Testament 'oikos'), or close affinity groups and social networks (Hopkins, *Personal Interview*). This third category, Hopkins contends, is present in the Global South but is the missing factor in Europe today. It is largely absent from contemporary British society outside of settled working-class estates, or recent immigrant populations. I add a second major missing factor: whether churches and their congregants are really willing to embrace the cost of discipleship by living intentionally incarnational missional lifestyles and restructuring their church activities to match this goal. "Unfortunately, the focus of most disciple-making has been on the structure of the church (the tool or tactic) that is doing the planting, not the community where the planting is to be done" (Watson and Watson 30). The danger seems to be that inherited-model churches are still not contextualizing their approach sufficiently to the task and targets at hand.

Church leaders in this study appeared pragmatic and realistic about their contemporary challenges, albeit somewhat defeatist at times. Nevertheless, there is evidence of a new paradigm emerging as some pioneering leaders grapple to translate the biblical precedent of organic "non-identical reproduction" (Lings 30) and the principles and practices of CPMs in the Global South into their context. There was a clear distinction between the practices of UK churches which have experienced recent growth and/or church planting in contrast to the common practices of more settled inherited-model churches not presently experiencing particular growth. While several of the good-practice growing churches represented in RI2 interviews were committed to a solidly attractional model of church, many were open to a more hybrid approach by experimenting with DMM principles and practices. A few were further down the line and

had all but abandoned inherited modes in favour of full DMM practices. They described a seismic and often painful process of transition and a huge commitment to their new *modus operandi*.

The emerging paradigm is difficult to describe because, alongside certain practices, a lot is about evolving mindsets and even ‘holy hunches’ of the appropriate direction of travel for this moment in history. From the evidence of interviews, it does have a clear theological foundation. This is grounded upon a biblical understanding of the movement of the trinitarian God in history and the church’s participation in the *missio Dei*. This dual picture of the sending nature of God and the sent nature of the church is expressed in a “missional-incarnational impulse” (Hirsch 129) to reach and serve a church’s context. It mirrors the theme found in both Old and New Testaments of a willingness in God’s called-people to leave behind the old in order to gain the new, and an intentionality to shape one’s discipleship around seeking first the Kingdom of God. In practice, the emerging paradigm includes concerted efforts for the articulation of whole-life discipleship, assisted by a compelling vision, modelling by key leaders, structural changes, and resources. Best-practice churches intentionally highlighted the importance of obedience-based discipleship, including adopting the DBS inductive method, commonly used in DMMs. They championed people taking personal responsibility for outreach or creatively engaging in mission to their contexts.

In every best-practice church, whether large or small, inherited-model or DMM, there was the emphasis that this kind of lifestyle should be expressed within a church community, not as individuals apart. The majority of good-practice churches fundamentally believed in the value of a strong gathered expression of church alongside

an emphasis upon personal evangelism and outreach which is facilitated by belonging to some kind of missional community group. They try to avoid a gather/go dichotomy, just as they avoid the bifurcation of evangelism opportunities being detached from social action. This mixed ecology approach (Müller) seems to sit most comfortably with leaders who are aware of needing to navigate their relationship with their wider ecclesiastical authorities, who they frequently reported as being behind-the-curve or downright obstructive to a local church's attempts at missional movement. This approach is at odds with what most DMM practitioners would advise. They advocate for a clean break from inherited traditional models by starting unique new forms of discipleship/church as parallel pathways. This reflects the missional thrust of Acts, identified as "the eccentric effect, with its repeating pattern of concentration and dispersal" (Lings 145), which means that when new converts are reached, they should be discipled in new communities which sit beyond the 'sending' church. Each new "community-in-mission" (Lings 73) can thereby access and reach new social networks for the gospel.

As yet, there is insufficient evidence to judge which method is more effective, because neither is presently creating missional movement. Micro-church and DMM practitioners reported only small beginnings. They are committed to excellent DMM practice, but they are frustrated by very low results in terms of numbers or speed of conversions. Experts point out that most movements begin slowly and that it takes concerted effort in disciple-making and raising leaders to reach a tipping point when momentum suddenly accelerates, like in a "hockey stick" growth pattern (Watson and Watson 36). As discussed, others like Hopkins doubt whether the UK's social make-up will ever be ripe soil for exponential conversion growth, outside of a sovereign move of

God. Ford and Wegner propose a new category “Movements of Disciple-Making” (MDMs) to describe what could emerge if the western church can effectively mobilize the masses within the church to this kind of lifestyle: “slower, eventually viral, multiplicative, indigenous movements, creating new disciples from believers four generations deep on multiple strands. The direction of mobilization is from the church toward the harvest. The focus is catalysation of believers into disciple-makers” (67). This hunch is partly why a hybrid model is emerging, whereby churches facilitate both inherited expressions of gathered church (and plant new ones) and train people to become disciples who take responsibility to raise disciples, while strongly connected to the body of the local church.

#### **5. Common practices have been identified to help transition local churches towards missional movement**

The UK in 2024 does not have any clear examples of viral missional movements. Yet it is feasible from this research project to propose several common practices to help transition local churches towards missional movement. The evidence for this finding integrates observations of good practice from a variety of churches which are highly missional and experiencing growth, from my literature review which proposes movemental theology, ecclesiology and missiology and has identified common practices of missional movements in the Global South, and an analysis of where similar practices are presently lacking in UK church practice. Proposals sit within four categories:

1. The choice of ecclesiology and model
2. Avoiding common obstacles
3. The power of vision and intentionality

#### 4. Good change management

This is a transitional juncture in the British church. Her human, financial and physical capital is growing scarcer, but as a result the historic denominations are being roused to respond to the urgency of widespread lay-empowerment and church planting to further the *missio Dei* and the call of the Great Commission (Matt. 28.18–20). In doing so, they are catching-up with the British New Church Movement and immigrant diaspora churches who have acted on this basis for some decades (Brierley Consultancy, *UK Church Statistics* 1). There is no one-size-fits-all model for missional church, and this research has observed that churches of various ecclesiological models can flourish in discipleship and mission. The missional church conversation is gaining traction.

Missional church is not a prescribed set up things to do or a packaged vision for what church should look like, but rather a particular perspective on the church's theological identity... it beckons us deeper into our theological imaginations for God's presence and movement in the world. It raises the bar for discipleship and spiritual formation within intentionally cultivated Christian communities. It reorients church leadership toward guiding disciples into participation in mission. It expands and diversifies patterns of church organisation for the sake of mission. It informs the expectant planting of new churches through the creativity of the Spirit. It suggests deeper and more experiential approaches to church renewal. (Van Gelder and Zscheile 165)

This project found no evidence that there is one model of church which is more successful at producing missional movement in the UK at present. The inherited-model is certainly dominant for historic reasons, and micro-church models are slowly growing in

traction. Some churches which are experiencing significant missional growth have gradually integrated the practices of both approaches to form a hybrid model of both/and. DMM theory proposes that obedience-based discipleship is rightly achieved in small-scale decentralized simple systems of church, while the evidence of this project shows that complex inherited-models can achieve significant conversion growth. However, their principal obstacle towards engendering movemental dynamics is their insistence on centralization. To further transition churches would therefore seem to require a both/and ecclesial model which achieves significant decentralization of power, authority and autonomy in missional discipleship and the forming of new ecclesial communities.

I propose from the evidence that healthy local churches should continue to invest in their gathered expressions which build “white-hot faith.” In addition, they should move away from the traditional small group/missional community model to focus upon their congregants forming semi-autonomous micro-churches which, in time, may exhibit all the marks of church. These micro-churches should be lay-led and contextualize their practices to enable devotion (“up”), to build a strong sense of community (“in”), and to share the gospel appropriately for their contemporary culture (“out”). Micro-churches based around homes and relational networks have the capacity to reach and raise new courageous missionary disciples through imitation and apprenticeship, so that they become rapidly multiplying. When not self-generated, their practical needs and oversight can be served through their close connection to the founding church.

The second step of transitioning a local church towards missional movement would be to avoid the previously detailed common obstacles which this research, and

other scholars, has identified. Trousdale puts forward five categories of “spiritual malpractice” within western Christianity which inhibit growth:

- The reduction of the gospel of the kingdom and obedience to Christ to metaphors, not practice.
- A lack of concerted prayer from leaders and churches.
- The inappropriate role of clergy, being too specialized and too detached from everyday disciple-making, alongside a lack of lay empowerment.
- The tendency to choose knowledge over obedience as the essence of discipleship.
- Church institutions that do not sufficiently enable multiplication. (39–143)

During my interviews with leaders of good-practice churches, it was obvious that they spent a lot of effort trying to avoid each of these pitfalls in various ways.

The third step of transition is to envision and engage the whole body of the local church towards a holistic lifestyle of missional discipleship. “Volunteering alone won’t ever get us to gospel saturation, only calling will” (Ford et al. 176). Leaders must introduce and persevere with—through communication, modelling and complimentary structural changes—a vision for missionary discipleship beyond the church walls, helping people to embrace the costs and take personal responsibility for whole-life-discipleship in the power and joy of the Spirit. Good-practice leaders exhibited strong leadership and excellent communication of a church’s vision and values. They were relentlessly intentional in key areas (discussed above) and structured the church’s meeting and working practices to match their vision and values, frequently being willing to disrupt existing *modus operandi* if necessary. They sustained this intentionality over a period of

time, which brought genuine cultural change. The single most significant element which I identified is when leaders were personally willing to model missional discipleship. They passionately carried the vision for this, they practiced it consistently and they shared stories of their own, and others', attempts to live missionally: all of which empowered their congregants to do likewise.

The fourth step to successful transition is strong change management. Church leaders invested heavily in change management to transition their cultures towards their desired vision and values.

The church as a pilgrim people is called to indwell those spaces of intersection and change, meeting people amid the flux of dislocation and identity seeking that is the norm for a globalized, postmodern world. This calling invites the church out of closed, settled forms of community life into flexible, adaptive, relational encounters. (Van Gelder and Zscheile 130–31)

In many respects the research findings in this area were so universal that they could have applied in most fields of managing people. Nevertheless, adaptive leadership is a key facet of contemporary church ministry. Church, says Bolsinger, must be willing both to acknowledge the scale of the problems/challenge ahead in today's uncharted waters, and to see them as an opportunity to adapt and towards adventure. "In the Christendom world, speaking *was* leading. In a post-Christendom world, leading is multi-dimensional: apostolic, relational and adaptive" (Bolsinger 37). As a body they must go together into the call they have received, with an openness to new methods, to learning, to adaptation, to transformation, and even to the potential of loss and pain in the undertaking. Good-practice leaders described themselves as mission-coaches and mission-enablers, and they



invested heavily in training lay-people and in addressing obstacles/objections while remaining true to their vision and values. The corrective I add from observations in this research of such strong leadership cultures remains my primary point. In order to transition towards missional movement, strong healthy local churches must decentralize power and autonomy in mission more intentionally away from their current orbit around visionary-leaders, consumerist gatherings and any definitions of discipleship practices that do not involve reaching and discipling the lost.

### **Ministry Implications of the Findings**

This research will add to the small body of research or written material about the application of DMM practices in the UK context. The principles of DMM are being directly applied by a small number of Christians, most of whom tend to be activist evangelists, and a small number of leaders at a church-wide level. They are applying learning from the Global South, North America and Australia, but as yet, there is a very small body of work relating to the UK.

It will stimulate further thinking about the emerging place of hybrid church models within the ecclesiastical landscape in the UK and raise wider questions that can, in future, engage with what is offered in this study.

This research will contribute to the body of research which informs church planting practices and strategies within denominations, networks and streams in the UK. It will add value to emerging momentum for church planting within the Baptist Union of Great Britain.

This research provides potential content for written resources to be published that will help to highlight the value of integrating movemental dynamics within the

ecclesiology and missiology of any local church. It will inform those wishing to transition local churches, of all varieties and sizes, towards adopting a regional saturation strategy and widespread evangelization and discipleship of their locales.

The biblical, theological, and sociological foundations to the *motus dei* presented in this research will equip scholars, church leaders and church planting practitioners to have confidence in pursuing a viral move of God in the UK through evangelism and discipleship.

### **Limitations of the Study**

Approximately 1850 church leaders were invited directly by email to participate in RI1 online survey, and 245 did so, a response rate of 13.2%. In addition the survey was highlighted on various Facebook groups. Direct invitations were focussed upon evangelical and Pentecostal churches, because they tend to share a similar conception of the church's mission and the role of evangelism. Nevertheless 8% of respondents identified as 'Broad Church'. No Catholic, Methodist or United Reformed churches were invited. An invitation to participate in the survey was highlighted to a number of Fresh Expressions and pioneer ministry groups on Facebook; however, their response rate was extremely low. This was a disappointment because I had hoped to achieve greater representation of their perspectives in the research.

One RI2 interview participant agreed to take part but did not join the Zoom call to do so and did not respond to further email invitations. This affected the profile of RI2 respondents somewhat, since the person was from a BAME church with over 1000 congregants.

For the RI2 semi-structured interviews I targeted invitations to a disproportionate number of leaders of ethnic minority backgrounds/churches, and DMM/micro-churches, in an attempt to elevate their perspectives since the vast majority of RI1 survey respondents were white British men (which probably reflects the national trend amongst senior church leaders). I succeeded in interviewing 4 women and 3 non-white leaders (from a total of 21). One black leader of a very large BAME church agreed to be interviewed but did not attend the Zoom call and never responded to follow-up email requests, which is unfortunately because their perspective and context would have added further thickness to the research.

### **Unexpected Observations**

#### **Lay-training was underemphasized by leaders**

It was notable that very few leaders personally identified a lack of training as being a hindrance to creating a culture of missionary movement. Results from the RI1 survey identified that training was often significantly lacking in areas such as sharing faith, leading people to faith and discipling new believers. However, very few leaders perceived that they were not providing enough, or the right kind of training. No leader mentioned direct training in church planting. I expected lay-leadership training to be highlighted as a need/hindrance by more church leaders. Although the RI2 respondents did lay a big emphasis upon it, the majority of RI1 survey respondents did not. Only a few mentioned their need for enhanced leadership training in their context, and a few highlighted the difficulty they had in recruiting, raising and retaining leaders within working-class or socio-deprived settings. In RI1 only two people singled-out the need to

recruit and train younger leaders like teens and twenties within their church (S2Q43), while about half of RI2 leaders discussed raising leaders within that age-group.

### **Low confidence and capacity in supernatural ministry**

Of Addison's six common factors in CPMs the category of 'white-hot faith' was the most evident in church practices and cultures. However, I was surprised to observe that expressions of supernatural ministry held a distinctly lower place in how churches practiced their faith and outreach, especially beyond the walls of gathered worship. Leaders described a lack of confidence in this realm within themselves and their churches, and noted a downturn since the COVID pandemic, even amongst those identifying their spirituality as 'evangelical charismatic'. Evangelistic activity focused around engaging in people's social networks, and occasionally in street outreach or offering healing prayers to the public. This contrasts sharply to reports from CPMs in the Global South who include integration of prayer, the supernatural and miracles as key components in explaining why they see so many conversions.

## **Recommendations**

### **Recommendations for the UK Church**

This project has identified some significant deficiencies, at the level both of individual Christians, and local churches in the UK, regarding the kind of conduct required to foster missional movement. While this nation experiences a transitional phase in her history, as the vestiges of Christendom continue to fade and the task of re-evangelizing the nation looms larger, there is an opportunity to for churches to modify their principles and practices to be better suited to the evolving social and spiritual climate. In some respects, this task is already underway. Denominations and networks are

prioritizing church planting with a vigour not seen since the nineteenth century. The question remains whether a focus upon planting mostly inherited-model churches will be sufficient for the task at hand. This research has highlighted a lot of good practice amongst churches too. Yet, it reveals that it is possible to be a healthy missional local church without being a movemental one. While allowing for the many differences between the social and religious conditions of the UK compared to the Global South, there are still clear principles, practices and leadership examples to be drawn from rapidly multiply missional movements which the majority of the UK church in this research is not following.

To implement the key elements which engender missional movements within churches (of whatever size and tradition) will require significant changes in their principles and practices. The reality in the UK is that the model of building-centred gathered church is long-established and unlikely to disappear this century. Therefore, my recommendations are pragmatic. The opportunity at hand is how best to transition a church beyond just serving a limited geographical and social focus, towards becoming an organically replicating discipleship movement, which also utilizes the best things about gathered church. The emergence of a hybrid model of church is the most likely outcome. Alongside corporate practices, people's personal practices must be modified too. The creation of a culture of courageous missionary discipleship must become the aim. That will require a paradigmatic approach, not merely a programmatic one. Local churches must foster the kind of attitude within their people and set the kind of example by their practices, which cultivate this kind of approach to living the Christian faith. The formation of disciples must merge with the task of evangelism. For some Christians, this

will require a radical mindset shift. As Pope Francis writes, “Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus: we no longer say that we are ‘disciples’ and ‘missionaries’, but rather that we are always ‘missionary disciples’” (Francis 97).

This will require a willingness to pay the price, both personally and structurally, to transition the average UK local church. At times it will require the break-up of inherited patterns of gathering and the interruption of comfortable individualism for the sake of multiplying the gospel. To act consistently for the sake of generating organic movement will require the gathered body of the church to be “broken” for the sake of the world. As Moynagh remarks, the church is called to give herself away as a reflection and participation in the *missio Trinitatis*, indeed she is broken as in the Eucharistic act, for the sake of the world (*Church in Life* 159).

There seem to be three areas in which significant shifts must occur to build the hybrid missional church of the future:

### **Perceptions**

Leaders of inherited-model churches frequently articulated a sense of lack in people’s mindsets, in practices, in available resources, or in their cultural context being receptive to the gospel. They spoke of low confidence within their congregants relating to evangelism and in discipling new believers, allied to a sense of being intimidated by contemporary culture, and/or feeling ill-equipped to engage it with the gospel. Micro-church and DMM practitioners however, including those interviewed in this research, tend to be more optimistic despite being very small in number and influence in the UK. Their approach was to take personal responsibility for being obedient to the gospel

imperative to be a disciple who raises new disciples in a simple, replicable fashion. They view their own lives as the plentiful resource necessary for the harvest (Matt. 9.37).

Abundance is a key theological value which influences this mindset, and the UK church must embrace it. Sanders has introduced the micro-church philosophy to the southern United States and comments, “if we plant churches based on buildings (scarcity), money (scarcity), professional clergy (scarcity), or complicated work (scarcity), where is the abundance?” (*Underground Church* 179). The Bible outlines the movement of God and its capacity and expectation for reproduction which is for the blessing of all people and creation itself. Jesus inaugurated the organic, fruitful kingdom of God. He promised He would always be with His people (Matt. 28.20) by His Spirit (John 16.13–15) in their missionary task to build a multiplying church.

### **Principles**

The principle of whole-life discipleship must become central to church culture. Christians must be encouraged and equipped to take personal responsibility to be disciples who also raise disciples. The strongholds in UK national culture and church culture, of busyness, individualism and consumerism, must be addressed head-on. This research repeatedly highlighted them as having the effect of eroding commitment, in mindset and action, to lifestyles of missional discipleship. At present a significant proportion of evangelical churches hold to the principle that the goal of discipleship is much more about maturing in personal faith than in publicly sharing faith or leading others to faith. This must be reversed, so that whole-life discipleship is seen as the goal of faith.

## **Practices**

The task of the church's leaders is "to equip His people for works of service, so that the body of Christ may be built up" (Eph. 4.12). Training and equipping in personal missional discipleship must radically improve within churches, away from its current tendency to focus upon issues of personal/spiritual maturity without being sufficiently intentional in tackling people's perceived lack of confidence in evangelism and discipling others. This contrasts to the apprenticeship model employed by DMMs whereby individuals are taught from the start to take responsibility for the early-discipleship of new converts through Discovery Bible Studies and other tools. UK Christians must break their addiction to Christian content over Christian obedience. Greater personal accountability must be introduced, alongside greater intentionality.

The most effective form of training in this regard is its modelling by Christian leaders so that many other people can see and imitate their example. The most effective missional churches are already led this way. To help people to learn how to take personal responsibility for outreach and discipleship follow-up, churches will need to reduce how many programmes and ministries they provide or facilitate centrally. Essentially, churches need to stop putting on so many evangelistic/outreach events for existing Christians to join in with, in favour of empowering Christians into lifestyles which integrate outreach. The biggest shift needs to be the decentralization of the locus of power and authority within the local church. At present, churches are too clergy/leadership centric in terms of their financial structure and costs, where events and initiatives originate, how missional decisions are taken, and who implements them. Movements are by their nature decentralized. The early church valued apostolic



leadership at a regional level, but it championed personal witness and discipleship, and local lay-led leaders to plant new Christian communities. The hybrid model of church will need to make space for micro-churches to form which are encouraged upon an autonomous trajectory from the start.

### **The national picture**

There remains a question-mark about whether our national Church will be brave enough to encompass DMM/micro-church principles within its mixed ecology. The implications of encouraging lay-led micro-churches are very significant for all centralized church networks. The national church bodies should encourage DMM and micro-church far more. They should elevate their voices and make efforts for the majority church to learn from their experience. For if the Church is to truly missional, it must allow for significant diversity in expression, and be willing for the 'trellis' of its organization and finances to serve the 'vine' or organic growth and varied expression.

### **Future conversation and learning from micro-church practitioners**

The present there are only small pockets of people practicing DMM methodology. They tend to be small by nature and on the fringes of the UK church scene. Although, the vast majority of practitioners were part of inherited model churches previously. A small number of established churches are trying to implement DMM principles and practices within and through existing congregations, which is forming a kind of hybrid model. It seems that all parties would benefit from some joined-up thinking, better connections and communication between each other. This will feed learnings and boost encouragement in this burgeoning sector.

## **Recommendations for Future Research**

This research project contributes to the body of existing research from missional-minded churches in the Global North who are intent upon transitioning their churches towards fruitful missional movement in the emerging post-Christendom context. Thus, this research tackles some key issues about learning from the experience of the church in non-Western contexts, and how feasible it is to apply them. It is applicable beyond the UK, to most Western post-Christian contexts.

Further research could be beneficial to include:

- the attitudes of national ecclesial bodies to lay-led micro-church/DMM as a form of church and church planting
- key learnings and experiences of existing DMM practitioners in the UK
- developing a robust theology, ecclesiology and missiology of lay-led micro-church and decentralized movemental practices

## APPENDIXES

### APPENDIX A: Research Instrument 1 (RI1) Online Survey Questions

Q no.	Question wording	Response options	Compulsory?	Purpose	Type	Notes
<b>DEMOGRAPHIC / FILTER QUESTIONS</b>						
	Please indicate your consent <i>You need to be an adult to take part in this survey.</i>	I AGREE with the informed consent statement (previous screen). I am over 18. (takes participant to question 2)	Y	Required filter	Opt-in– must be over 18	If ‘I AGREE’ not selected, the survey cannot be completed.
	<b>Do you primarily minister or over-see ministries in the UK?</b>  <i>This research is limited to the UK. If you are not answering about UK church(es) you won’t be asked to take any further part.</i>	Primarily in the UK	Y	Required filter	Demographic	If not selected, the survey cannot be completed.
	<b>Your name and ministry</b>  <i>The survey asks for your name and church. The researcher would be grateful if you would complete this voluntarily, as they hope to follow-up a number of respondents with an invitation to participate in a small amount of further research.</i>  <i>However, the published findings of this research will be anonymised, so your identity and specific context will not be known.</i>	Title First name Last name Your church or ministry name	N			
	<b>A working definition of “church”:</b> <i>inherited forms of gathered church with a recognisable leadership, congregation and some form of governing document. Also, missional groups and/or disciple-making</i>					

Q no.	Question wording	Response options	Compulsory?	Purpose	Type	Notes
	<i>groups of any size which intentionally seek to operate as a community of faith and are typically distinct from their sending or origin church, whether or not they are independent.</i>					
1	How would you describe your church's vision and intention in respect to multiplication?  [Select one]	My church's primary vision and intention is to: Maintain and develop a healthy single congregation of believers, and welcome new believers / seekers among us Multiply congregations / groups (of various sizes) of the one church organisation, ideally with many new believers Plant new churches	Y	Are they suitable for this purpose ?	RI2 identifier	
<b>Section One: Questions about yourself and your church</b> If you would prefer not to answer any question in this survey, just click 'NEXT' [This section should take less than 3 minutes to complete]						
2	<b>What's your age?</b> <i>Skip this question if you prefer, but answering is a big help.</i>	18–27 28–37 38–47 48–57 58–67 Over 67	N	Granular demographics	Demographic	
3	<b>What is your gender?</b> <i>You don't need to say, but it's helpful information.</i>	Female Male Other	N	Granular demographics	Demographic	
4	<b>What racial or ethnic groups describe you?</b> <i>You don't need to say, but it's helpful information.</i>  <i>(Categories correspond to questions asked in the 2021 UK Census)</i>  [Select one]	"I prefer not to answer" A1. WHITE: English, Welsh, Scottish, Northern Irish or British A2. WHITE: Irish A5. WHITE: Other <i>(please state)</i> [Text box] B1. MIXED or MULTIPLE ETHNIC GROUPS: White & Black Caribbean B2. MIXED or MULTIPLE ETHNIC GROUPS: White & Black African B3. MIXED or MULTIPLE ETHNIC GROUPS: White & Asian	N	Granular demographics	Demographic	

Q no.	Question wording	Response options	Compulsory?	Purpose	Type	Notes
		B4. MIXED or MULTIPLE ETHNIC GROUPS: Other <i>(please state)</i> [Text box]  C1. ASIAN or ASIAN BRITISH: Indian C2. ASIAN or ASIAN BRITISH: Pakistani C3. ASIAN or ASIAN BRITISH: Bangladeshi C4. ASIAN or ASIAN BRITISH: Chinese C5. ASIAN or ASIAN BRITISH: Other <i>(please state)</i> [Text box] D1. BLACK, BLACK BRITISH, CARIBBEAN of AFRICAN: Caribbean D2. BLACK, BLACK BRITISH, CARIBBEAN of AFRICAN: African background D3. BLACK, BLACK BRITISH, CARIBBEAN of AFRICAN: Other <i>(please state)</i> [Text box]  E1: OTHER ETHNIC GROUP: Arab E2: OTHER ETHNIC GROUP: Hispanic or Latino E3: OTHER ETHNIC GROUP: Other <i>(please state)</i> [Text box]				
5	Please describe your primary ministry role  [Select one]	Local church Minister Senior leader of a Church (or a number of churches) Anglican Resource Church leader DMM movement leader DMM practitioner Fresh Expressions or Pioneer minister/leader Micro Church planter/leader Network leader (define - (group of affiliated churches) I am answering on behalf of a senior leader Other <i>(please state)</i> [Text box]	Y	Determines role / even certain questions	Role	
6	If you lead a church, what is the total size of your congregation (not “fringe”) regardless of Sunday attendance, across all your sites or expressions of church?	>20 20-50 51-120 121-200 200-500 500-1000	Y	Determines later statistical analysis	Their context	

Q no.	Question wording	Response options	Compulsory?	Purpose	Type	Notes
		1000+ I don't lead a local church				
7	How would you describe your church's Christian spirituality?  [Select one]	evangelical evangelical reformed evangelical charismatic pentecostal broad church anglo catholic or high church catholic other (please state) [Text box]	Y	Determines later statistical analysis	Their context	
8	Is your church/ministry affiliated to a denomination or movement?  [Select one]	Assemblies of God Baptist C3 Church of England Church of God of Prophecy Church of Scotland / Scottish Episcopal Free Church of Scotland Elim FIEC Hillsong Ichthus Methodist New Frontiers Pioneer Redeemed Christian Church of God Salt and Light Salvation Army United Reformed Vineyard Winners Chapel International Black-Ethnic Majority Church (please state) [Text box] Independent / Unaffiliated Other (please state) [Text box]	Y	Determines later statistical analysis	Their context	

Q no.	Question wording	Response options	Compulsory?	Purpose	Type	Notes
9	Is your church/ministry affiliated to church planting movement or a para-church movement?  [Select one]	24/7 Prayer Acts29 CMS Fresh Expressions Global Legacy Iris Ministries New Thing Religious Order Urban Expression WEC YWAM Other (please state) [Text box] Not affiliated	N	Determines later statistical analysis	Their context	
1	What percentage of your church do you estimate are new believers per year?  [Select one]	0 % 1-5 % 6-10 % 10-20 % 20-40 % 40+ % Don't know	N		Are they movemental or at least growing?  RI2 identifier	
1	Estimate what percentage of your church fits these age brackets?  [Add a figure against each]	under 18 [free text box] 18-35 [free text box] 36-65 [free text box] 66+ [free text box]	N		RI2 identifier re YADs	
1	Your experience of church multiplication  [Select any that apply]	I have planted a church I have been part of a team that planted a church	N		RI2 identifier	
1	Are you (or have you in the past 10 years been) the leader of a church that has experienced multiplication of disciples, church plants, or missional groups?	Y/N	Y	Are they suitable for this purpose?	RI2 identifier	

**Section Two: Questions about your church practice and leadership** (Should take approx. **20 minutes** to complete)  
**There now follow some questions relating to your church practices and how your church understands various aspects of Christian discipleship.**

Q no	Sub Q	Question wording	Response options	RQ	Relates to Addison typology (1-6)	Purpose of Q	Notes
<b>(1) COMMITMENT TO THE CAUSE</b> (this category heading will not be shown to survey participants)							
1		How do you respond to this statement?  Discipleship in our church is primarily understood by our regulars as:  [Select all that apply]	Developing Christ-like character Developing depth of understanding of the scriptures Hearing Jesus' words to me and putting them into practice Regularly sharing my faith Apprenticing new seekers/believers into a mature faith Most people could not articulate what discipleship means	1+2	1,4	Obedience-led discipleship	
2	a	My church's vision and intention are to plant new churches (or groups) primarily through conversion growth.  [Select one]	Strongly disagree Disagree Agree Strongly agree I don't know	All	1,4,6	mDNA  RI2 identifier	
2	B	<i>Because you answered 'agree' or 'strongly agree' to the above (Q2a):</i>  The majority of my church understands and own this vision as their own  [Select one]	<ul style="list-style-type: none"> <li>• Strongly disagree</li> <li>• Disagree</li> <li>• Agree</li> <li>• Strongly agree</li> <li>• I don't know</li> </ul>	All	1,4,6	RI2 identifier	This question will automatically appear if answer to 2a is 'agree' or 'strongly agree'
3		To what extent does your church communicate the expectation that it will reproduce itself (i.e. planting a new expression of the church in another populace or people group)?	Never Occasionally Regular basis Almost continuously	All	1,4,6	mDNA  RI2 identifier	



Q no	Sub Q	Question wording	Response options	RQ	Relates to Addison typology (1-6)	Purpose of Q	Notes
		[Select one]					
4		My church has a clear pathway for training and deploying potential church planters.  [Select one]	Strongly disagree Disagree Agree Strongly agree I don't know	All	1,4,6	RI2 identifier	
5	A	How often does your church offer training opportunities in: • Evangelism  [Select one]	Never Occasionally Regular basis Almost continuously	1+2	1, 4	Widespread evangelism	
5	B	How often does your church offer training opportunities in: • Leading somebody to faith  [Select one]	<ul style="list-style-type: none"> <li>• Never</li> <li>• Occasionally</li> <li>• Regular basis</li> <li>• Almost continuously</li> </ul>	1+2	1, 4	Widespread evangelism	
5	C	How often does your church offer training opportunities in: • Discipling a new believer/seeker  [Select one]	<ul style="list-style-type: none"> <li>• Never</li> <li>• Occasionally</li> <li>• Regular basis</li> <li>• Almost continuously</li> </ul>	1+2	1, 4	Widespread evangelism  RI2 identifier	
6		My church culture promotes the practice that discipleship is linked to bringing others to faith, and to creating new groups/churches with those new people.  [Select one]	Strongly disagree Disagree Agree Strongly agree I don't know	1+2	1, 4	RI2 identifier	
7		I would describe our practices as 'mission-fixated' in the sense that mission underpins everything that we do as a church.  [Select one]	<ul style="list-style-type: none"> <li>• Strongly disagree</li> <li>• Disagree</li> <li>• Agree</li> <li>• Strongly agree</li> <li>• I don't know</li> </ul>	1+2	1,3,5,6	RI2 identifier	

Q no	Sub Q	Question wording	Response options	RQ	Relates to Addison typology (1-6)	Purpose of Q	Notes
8	A	My church has ministries to non-believers which give space to combine compassion/social good with evangelism.  [Select one]	<ul style="list-style-type: none"> <li>• Strongly disagree</li> <li>• Disagree</li> <li>• Agree</li> <li>• Strongly agree</li> <li>• I don't know</li> </ul>	1+2		Avoid bifurcation	
8	B	<i>Because you answered 'agree' or 'strongly agree' to the above (Q8a):</i>  What percentage of your people would engage on a regular basis with your ministries to non-believers which give space to combine compassion /social good and evangelism?  [Select one]	<ul style="list-style-type: none"> <li>1-5 percent</li> <li>5-10 percent</li> <li>11-20 percent</li> <li>20-40 percent</li> <li>&gt; 50 percent</li> </ul>	1+2			
<b>(2) RELATIONAL CONNECTIONS</b> (this category heading will not be shown to survey participants)							
9		How many opportunities, outside of weekend worship gatherings, does your church create for people to encounter Jesus Christ in a meaningful way?  <i>For example: prayer rooms, worship events, spiritual drop-ins, conferences..</i>  [Select one]	<ul style="list-style-type: none"> <li>None</li> <li>Once or twice a year</li> <li>Once or twice a quarter</li> <li>Monthly</li> <li>Several times a month</li> <li>Weekly</li> <li>More than once a week</li> </ul>	1+2	1,2,3,4	Widespread evangelism	
10		As a church community, rather than as individuals, how often do you arrange regular evangelistic events?  [Select one]	<ul style="list-style-type: none"> <li>Never</li> <li>Occasionally</li> <li>Regular basis</li> <li>Almost continuously</li> </ul>	1+2	1,2,3,4	Widespread evangelism	

Q no	Sub Q	Question wording	Response options	RQ	Relates to Addison typology (1-6)	Purpose of Q	Notes
11		People in my church feel confident and equipped to share their faith (evangelism) with non-believers.  <i>[Select one]</i>	Strongly disagree Disagree Agree Strongly agree I don't know	1+2	2,3,4	RI2 identifier	
12		How many of your church do you estimate have led somebody to faith within the past year?  <i>[Select one]</i>	None 1-5 percent 5-10 percent 11-20 percent 20-40 percent > 50 percent	1+2	1,2,3,4	Widespread evangelism  RI2 identifier	
<b>The following questions are about the use and purpose of different sized groups in your church.</b>							
13	a	Does your church commonly use groups of <b>2-4 people</b> in your discipleship or pastoral care of members?  <i>For example, these are sometimes called prayer-triplets, accountability groups, huddles, bands...</i>	<ul style="list-style-type: none"> <li>• Yes</li> <li>• No</li> </ul>	All	5		If 'no' selected, it will automatically move them on to Q14
13	b	What do people see as the primary purpose of these meetings for groups of 2-4 people?  <i>[Select all that apply]</i>	personal accountability prayer disciple-making of seekers/new believers other (please state) [text box]	All	2,5		
14	a	Does your church commonly use ' <b>small-groups</b> ' of <b>4-15 ish people</b> in your discipleship or pastoral care of members?  <i>For example, these are sometimes called small group, home group, cell, class meeting</i>  <i>[Select one]</i>	<ul style="list-style-type: none"> <li>• Yes</li> <li>• No</li> </ul>	All	2,5		If 'none' selected, it will automatically move them on to Q15

Q no	Sub Q	Question wording	Response options	RQ	Relates to Addison typology (1-6)	Purpose of Q	Notes
14	b	<p>What do people see as the primary purpose of these meetings for groups of 4-15ish people?</p> <p>[Select all that apply]</p>	<p>pastoral care  community / friendship / sense of family  spiritual disciplines / holy habits  learning from each other  personal character formation and spiritual growth  missional outreach  new believers disciple-making  raising leaders  intended multiplication of the group  accountability  other (please state) [text box]</p>	All	2,5	RI2 identifier	
14	c	<p>The leaders of these groups view themselves as spiritual guides / disciple-makers to the participants</p> <p>[Select one]</p>	<p>Strongly disagree  Disagree  Agree  Strongly agree  I don't know</p>	All	2,5	RI2 identifier	(only appear is answer to 15a was 'yes')
15	a	<p>Does your church commonly use <b>mid-sized groups of 15-40 ish people</b> in your discipleship or pastoral care of members?</p> <p><i>For example, these are sometimes called missional community, cluster, congregation, a specific people-group such as students / retired</i></p> <p>[Select one]</p>	<ul style="list-style-type: none"> <li>• Yes</li> <li>• No</li> </ul>	All	2,5		If 'no' selected, it will automatically move them on to Q17
15	b	<p>If your answer to 16a was 'yes', what do people see as the primary purpose of these meetings?</p> <p><i>[Select one or more]</i></p>	<p>pastoral care  building community / friendship / sense of family  gathers together several smaller groups  discipleship instruction</p>	All	2,5	RI2 identifier	

Q no	Sub Q	Question wording	Response options	RQ	Relates to Addison typology (1-6)	Purpose of Q	Notes	
			all-marks of 'church' incl. worship, word & sacrament Family-on-Mission missional outreach new believers disciple-making raising leaders other (please state) [text box]					
15	c	The leaders of these groups view themselves as spiritual guides / disciple-makers to the participants.  [Select one]	<ul style="list-style-type: none"> <li>• Strongly disagree</li> <li>• Disagree</li> <li>• Agree</li> <li>• Strongly agree</li> <li>• I don't know</li> </ul>	All	2,5	RI2 identifier	(only appear is answer to 16a was 'yes')	
16	a	Does your church commonly use <b>public 40+ gatherings/services</b> (including on Sundays) in your discipleship or pastoral care of members?  [Select one]	<ul style="list-style-type: none"> <li>• Yes</li> <li>• No</li> </ul>	All	2,5		If 'no' selected, it will automatically move them on to Q18	
16	b	If your answer to 17a was 'yes', what do people see as the primary purpose of these meetings?  [Select one or more]	all-marks of 'church' incl. sharing the sacraments gathering smaller-sized groups for celebration & encouragement Bible instruction/inspiration café-type round-table informal / discussion style effective evangelism vision-casting other (please specify) [text box]	All	2,5			
		<b>There now follow two questions about how people connect to community and discipleship in your church.</b>						
17	a	What is the primary entry-point for a seeker/new believer into the life and body of your church?	Sunday service or 'public space' gathering week-time ministry	1+2	2,5			

Q no	Sub Q	Question wording	Response options	RQ	Relates to Addison typology (1-6)	Purpose of Q	Notes
		<i>Not how do you first help attract them to faith. How do they fit in and start to belong / relate within the church structure?</i> [Select one]	connection to an individual who disciples them small group mid-sized group other (please state) [text box]				
17	b	What is your church's primary place or route for a seeker/new believer to become a disciple of Jesus?  <i>Not how do you first help attract them to faith.</i> [Select one]	Sunday service or 'public space' gathering Week-time ministry connection to an individual who disciples them accountability group (2-4 people) small group mid-sized group their own initiative • other [please state] [text box]	1+2	2,5	RI2 identifier	Also 5: lay empowerment
<b>(3) WHITE-HOT FAITH</b> (this category heading will not be shown to survey participants)							
<b>The following questions relate to the prayer culture in your church.</b>							
18	a	My church's mission is fuelled by regular rhythms of corporate prayer. [Select one]	<ul style="list-style-type: none"> <li>• Strongly disagree</li> <li>• Disagree</li> <li>• Agree</li> <li>• Strongly agree</li> <li>• I don't know</li> </ul>	1+2	1,3	prayer	

Q no	Sub Q	Question wording	Response options	RQ	Relates to Addison typology (1-6)	Purpose of Q	Notes
18	b	The focus of my church's corporate prayer tends to be:  <i>[Rank each factor against the scale]</i>  <i>Scale: significant, not very significant, somewhat significant, very significant</i>	Adoration Confession Thanksgiving petitionary prayers of <i>supplication</i> (for yourselves) petitionary prayers of <i>intercession</i> (for others)	1+2	1,3	prayer	Jotbox wouldn't allow and 'other' free text option
18	c	Which of the following would describe your church's corporate prayer culture?  <i>[Select all that apply]</i>	Sustained by a few people a common practice for most people passionate commitment rooted in real life issues prayed from a place of hands-on missional engagement contemplative loud / high energy an intentional petition-focus • other ( <i>please describe</i> ) [text box]	1+2	1,3	prayer	
18	d	To what extent do you, as an individual church leader, engage in the personal practice of fasting?  [Select one]	Never Once or twice a year Once or twice a quarter Monthly Several times a month Weekly More than once a week	1+2	1,3	prayer	
18	e	To what extent does your church engage in the corporate practice of fasting?  [Select one]	<ul style="list-style-type: none"> <li>• Never</li> <li>• Once or twice a year</li> <li>• Once or twice a quarter</li> <li>• Monthly</li> <li>• Several times a month</li> <li>• Weekly</li> <li>• More than once a week</li> </ul>	1+2	1,3	prayer	

Q no	Sub Q	Question wording	Response options	RQ	Relates to Addison typology (1-6)	Purpose of Q	Notes
<b>The following questions relate to your church's relationship to the work of the Holy Spirit.</b>							
19		The presence and work of the Holy Spirit is strongly emphasised in the leadership and ministry culture of my church.  [Select one]	<ul style="list-style-type: none"> <li>• Strongly disagree</li> <li>• Disagree</li> <li>• Agree</li> <li>• Strongly agree</li> <li>• I don't know</li> </ul>	1+2	3	Holy Spirit + supernatural	
20		My church's culture seeks and expects to experience miracles and the supernatural move of God.  [Select one]	<ul style="list-style-type: none"> <li>• Strongly disagree</li> <li>• Disagree</li> <li>• Agree</li> <li>• Strongly agree</li> <li>• I don't know</li> </ul>	1+2	3	Holy Spirit + supernatural	
21		My church provides regular teaching/training in:  [Select any that apply]	<p>the role of the Holy Spirit, including personal spiritual gifts</p> <p>effective, sustainable prayer habits</p> <p>identifying and growing in Ephesians 4 'five-fold' gifting (<i>sometimes called APEST</i>)</p> <p>personal spiritual disciplines / holy habits</p> <p>Godly-decision making, such as using a reflective cycle</p> <p>evangelism and faith sharing</p> <p>discipleship of new believers / seekers</p> <p>personal calling / vocation</p> <p>developing future preachers, teachers and communicators of biblical truth</p> <p>other (<i>please describe</i>) [text box]</p>	All	3,5,6	Potential Interview topic  RI2 identifier	Includes section 6 'theological integrity'
<b>The following questions relate to discipleship training.</b>							
<b>(4) RAPID MOBILIZATION</b> (this category heading will not be shown to survey participants)							



Q no	Sub Q	Question wording	Response options	RQ	Relates to Addison typology (1-6)	Purpose of Q	Notes
22		New believers are encouraged to be baptised and join the body of the church, and to serve within a church ministry.  [Select one]	<ul style="list-style-type: none"> <li>• Strongly disagree</li> <li>• Disagree</li> <li>• Agree</li> <li>• Strongly agree</li> <li>• I don't know</li> </ul>	1+2	1,4		
23		New believers within our church very soon begin to share their faith with others, and seek to make disciples of others.  [Select one]	<ul style="list-style-type: none"> <li>• Strongly disagree</li> <li>• Disagree</li> <li>• Agree</li> <li>• Strongly agree</li> <li>• I don't know</li> </ul>	1+2	1,4	RI2 identifier	
24		New believers have regular access to mature Christians who will apprentice them in the ways of following Jesus.  [Select one]	<ul style="list-style-type: none"> <li>• Strongly disagree</li> <li>• Disagree</li> <li>• Agree</li> <li>• Strongly agree</li> <li>• I don't know</li> </ul>	1+2	1,4	RI2 identifier	
		<b>(5) ADAPTIVE METHODS</b> (this category heading will not be shown to survey participants)					
25	A	My church has a clear, communicated methodology for discipleship  [Select one]	<ul style="list-style-type: none"> <li>Yes</li> <li>No</li> <li>I don't know</li> </ul>	1+2	5,6	Discipleship systems  RI2 identifier	
25	b	Can you describe your discipleship methodology?  Please include how long have you been using this methodology.	<i>(i.e.. Purpose Driven Life, Lifeshapes, Three-Thirds, BLESS, 5Q / APEST, 4Ws, Emotionally Healthy Church, 7 Commands of Christ, Methodist bands/classes...)</i>  [Free text]	1+2			If answer to 27a was 'yes':

Q no	Sub Q	Question wording	Response options	RQ	Relates to Addison typology (1-6)	Purpose of Q	Notes
26		My church's discipleship methodology (of whatever kind) is simple and replicable.  [Select one]	<ul style="list-style-type: none"> <li>• Strongly disagree</li> <li>• Disagree</li> <li>• Agree</li> <li>• Strongly agree</li> <li>• I don't know</li> </ul>	1+2		Discipleship systems	
27		What are the most effective means by which you pass on the dominant expectations of discipleship within your church culture?  [Select all that apply]	<p>Sundays small groups set-curriculum 1-2-1 discipleship huddle/focussed discipleship groups class training apprenticeship from a practitioner online content other.. [please state] [Free Text]</p>	All	5,6	Discipleship systems	
28		If your church has a fixed-term programme(s) of equipping, such as internships or ministry schools, what is the primary focus?  [Select all that apply]	<p>serving the existing ministries of the church (incl. outreach) equipping for whole-life discipleship and mission beyond the church (such as workplace) Evangelism and mission in the power of the Spirit at all times Serving the poor and vulnerable Young adults / young people other (please state) [text box]</p>		1, 3, 4, 5		
29		The majority of ministries in my church are led by people who are by not ordained.  [Select one]	<ul style="list-style-type: none"> <li>• Strongly disagree</li> <li>• Disagree</li> <li>• Agree</li> <li>• Strongly agree</li> <li>• I don't know</li> </ul>	All	4	Lay empowerment  RI2 identifier	

Q no	Sub Q	Question wording	Response options	RQ	Relates to Addison typology (1-6)	Purpose of Q	Notes	
30		My church fosters a culture of creativity or empowerment which means that people frequently suggest or start new initiatives or ministries.  [Select one]	<ul style="list-style-type: none"> <li>• Strongly disagree</li> <li>• Disagree</li> <li>• Agree</li> <li>• Strongly agree</li> <li>• I don't know</li> </ul>	All		Lay empowerment		
31		My church has a variety of expressions of church to match the social/geographical context we are seeking to reach in mission.  [Select one]	<ul style="list-style-type: none"> <li>• Strongly disagree</li> <li>• Disagree</li> <li>• Agree</li> <li>• Strongly agree</li> <li>• I don't know</li> </ul>	1+2	2,5	Contextualization  RI2 identifier		
32		When my church begins new initiatives or groups focussed upon mission and making new disciples, we position them as an integral part of our culture and 'how we do church' together (this is often referred to as a 'mixed-ecology' approach).  [Select one]	Disagree Agree I don't know we position them as stand-alone groups, pioneering a different kind of culture	All	4,5,6	RI2 identifier		
33		Pastoral care of our people primarily occurs:  [Rank in order]	Through connection with clergy / senior leaders on Sundays / public gatherings Through connection with clergy / senior leaders week-times In 1-2-1 settings Within small groups or mid-size groups, typically led by laity Within ministries, alongside their fellows, as they serve together Their own responsibility, the church (centrally) doesn't get involved other (please state) [text box]	1+2				
		<b>(6) APOSTOLIC LEADERSHIP CULTURE</b> (this category heading will not be shown to survey participants)						
		<b>The final set of questions relate to the leadership culture within your church</b>						

Q no	Sub Q	Question wording	Response options	RQ	Relates to Addison typology (1-6)	Purpose of Q	Notes
34		How would you describe where power and authority lies, within your church?  On a scale of 1-10, where: 1 = Centralised power/influence (towards clergy / staff or leadership) 10 = Decentralised, distributed power/influence (towards laity)  [Slide the scale]	Slider scale, select one of: ← → 1-2-3-4-5-6-7-8-9-10	All	2,4,5,6	Leadership development  RI2 identifier	
35		My primary role in church leadership is as a 'pastor / teacher' <i>For example, teaching, presiding at liturgical services and the vital pastoral care of our people.</i>  [Select one]	<ul style="list-style-type: none"> <li>• Strongly disagree</li> <li>• Disagree</li> <li>• Agree</li> <li>• Strongly agree</li> <li>• I don't know</li> </ul>	All	2,5,6	Leadership development	
36		My primary role in church leadership is as a team leader, and/or a missional coach, equipping others to lead or minister ( <i>you may also preside at liturgical gatherings</i> ).  [Select one]	<ul style="list-style-type: none"> <li>• Strongly disagree</li> <li>• Disagree</li> <li>• Agree</li> <li>• Strongly agree</li> <li>• I don't know</li> </ul>	All	2,5,6	Leadership development  RI2 identifier	
37		My church raises new leaders as soon as feasible from those who have come to faith.  [Select one]	<ul style="list-style-type: none"> <li>• Strongly disagree</li> <li>• Disagree</li> <li>• Agree</li> <li>• Strongly agree</li> <li>• I don't know</li> </ul>	All	4,5,6	Leadership development RI2 identifier	
38		My church raises leaders who are indigenous to their social or missional context.  [Select one]	<ul style="list-style-type: none"> <li>• Strongly disagree</li> <li>• Disagree</li> <li>• Agree</li> <li>• Strongly agree</li> <li>• I don't know</li> </ul>	All	4,5,6	Leadership development  RI2 identifier	

Q no	Sub Q	Question wording	Response options	RQ	Relates to Addison typology (1-6)	Purpose of Q	Notes
39		In my church the primary training pathway for a developing leader to exercise their ministry gifts is through ordination.  [Select one]	<ul style="list-style-type: none"> <li>Strongly disagree</li> <li>Disagree</li> <li>Agree</li> <li>Strongly agree</li> <li>I don't know</li> </ul>	All	4,5,6	Leadership development	
40		My church develops leaders by an apprenticeship method (including curacies, internships, discipleship-years).  [Select one]	<ul style="list-style-type: none"> <li>Strongly disagree</li> <li>Disagree</li> <li>Agree</li> <li>Strongly agree</li> <li>I don't know</li> </ul>	All	4 5	Leadership development  RI2 identifier	
41		My church raises leaders rapidly into the discipleship of others, both within and beyond formal church structures/ministries.  [Select one]	<ul style="list-style-type: none"> <li>Strongly disagree</li> <li>Disagree</li> <li>Agree</li> <li>Strongly agree</li> <li>I don't know</li> </ul>	All	4 5	Leadership development  RI2 identifier	
42	A	In your ministry context, what are the most common people-related hindrances (obstacles) to creating a culture of discipleship and mission?  <i>[Rank in order, by drag-and-drop] There are 7 options, you may need to scroll your screen to view them all. You can add further comments at the end of this survey</i>	<ul style="list-style-type: none"> <li>Culture of consumerism in our people</li> <li>Today's quick-fix mentality</li> <li>Low levels of personal evangelism</li> <li>Globalised &amp; networked society works against local mission and forging community</li> <li>Addiction to Christian content over obedience to Christ</li> <li>No appetite or expectation in our people that discipleship will lead to church growth and multiplication, or church planting</li> <li>People's high expectations that the church should provide pastoral care for them</li> <li>other (please state) [text box]</li> </ul>			RI2 identifier	

Q no	Sub Q	Question wording	Response options	RQ	Relates to Addison typology (1-6)	Purpose of Q	Notes
42	B	In your ministry context, what are the greatest structural hindrances (obstacles) to creating a culture of discipleship and mission?  <i>[Rank in order 1-4]</i>	Too much rests on the clergy We don't have enough money or resources Our buildings are not fit for purpose Our denomination/network states that it supports missional movement, but actually discourages movement by its set-up other (please state) [text box]			RI2 identifier	
42	c	In your ministry context, what are the greatest cultural hindrances to creating a culture of discipleship and mission?  <i>[Rank in order 1-4]</i>	We can't get significant numbers of people to think or act this way Lack of obvious outlets to share faith and evangelise New leaders are developed from within the church, but they are not indigenous to the cultures we are trying to reach Lack of training or equipping in missional mindset and missional practices other (please state) [text box]				
43		Finally, is there anything else you would like to add about the practices which help or hinder creating a culture of missional movement within your church?  <i>[free text]</i>  This is the final box in the survey! When you are done, click 'SUBMIT' to complete this survey. You can withdraw at any time until you click submit.	<ul style="list-style-type: none"> <li><i>[free text]</i></li> </ul>			RI2 identifier	

**AT THE END of the survey:**

Thank you so much for your time and thought in completing this questionnaire. If you would like to follow up at all with the researcher, then please feel free to email me at [email] and I shall be pleased to correspond with you.

## APPENDIX B: Research Instrument 2 (RI2) Interview Protocol

### THE LEADERSHIP EMPHASIS AND BEST PRACTICE OF CHURCHES AND LEADERS SEEING MULTIPLICATION

#### Primary Questions

Thank you for completing the online survey.

- 1) I would like to ask you about your practices in creating a culture of missional movement through your church context.
  - a) How have you sought to change the paradigm at the heart of your church culture, to being missional and movementally oriented?
  - b) What has made the most difference to creating this culture in your church? For example, your practices or cultural factors?
  - c) What is the place of faith, prayer and the supernatural in culture of missional movement through your church context?
  
- 2) I would like to ask you about the obstacles which you can identify as inhibiting a culture of missional movement through your church context.
  - a. What factors in your people tend to be the most significant obstacles to them acting as missionary disciples?
  - b. What factors in our contemporary culture, including UK church culture, do you see as the most significant hindrances to creating a culture of missionary discipleship?
  - c. How do you help church people to resist the urge to turn inwards, and instead to form themselves round a common mission that calls them outwards?
  
- 3) I would like to ask you about the leadership styles, practices and principles which you would identify as most important in transitioning your church towards the culture and practice of missional movement.
  - a. How are you attempting to embed long-term cultural and therefore behavioural change, so that missional movement becomes habitual?
  - b. How do you exercise responsive leadership, for example to your prevailing context or culture. How do you learn from your missional pioneers?
  - c. What is the place of creativity, re-imagining or an entrepreneurial spirit within your culture?

d. How have you guided your people through change, discomfort or disorientation?

4) Is there anything else you would like to ask or say?

**Additional prompts which could be offered by the Researcher**

- Sharing detail or reading out some definitions included in the Project Description
- Repeating the end of a sentence with a question intonation (e.g., “You found it difficult to motivate leaders?”)
- Non-verbal prompts (e.g., “Uh huh”).
- “Can you say more?”
- “Tell me more.”
- “Did that work well?”
- “Can you give any examples?”
- “What’s your opinion?”
- “How would you do that?”
- “How have you done it differently?”
- “Why do/did you do that?”
- “How do you learn to do that?”
- “What aspects of that do you think are most important?”
- “How have you seen that done well?”
- “When was that?”



## APPENDIX C: Informed Consent R11

### “MISSIONAL MOVEMENT THROUGH THE LOCAL CHURCH”

Thank you for taking part in this research into the practices of local churches in the UK. This is a research project being conducted by **Revd. Nick Allan**, a British-based doctoral student of Asbury Theological Seminary, Kentucky, USA. This research is aimed at principle leaders/clergy of churches in the UK. If you are answering on behalf of somebody with their permission, then please indicate this.

By agreeing to be in the study, you will be asked to complete a series of prompted questions online.

Your participation is entirely voluntary. You must indicate your consent at the start. You may exit this survey at any time before final submission without penalty, and your details will not be stored or shared. You may decline to answer any particular question (just press ‘next’), other than the first two questions that determine your consent and UK location. There are no foreseeable risks involved in participating in this study.

You will receive no direct benefits (such as finance or a gift) from participating in this research study. However, your responses will add to the understanding of church practices in the UK and principles for mission.

Your survey answers are confidential and will be stored in a password protected electronic format. The survey asks for your name and church. I would be grateful if you would complete this voluntarily, as I hope to follow-up a number of respondents with an invitation to participate in a small amount of further research.

The published findings of this research will be anonymized, so your identity and specific context will not be identifiable. If you voluntarily supply your name, email address, and church name, they will be securely stored as identifying information for a period of up to one year after the publication of this study, in common with all data related to this study.

This research forms the major part of my Doctor of Ministry at Asbury Theological Seminary, and will be written up and published. There is a possibility that the research may form part of a book in the future. I hope this research will contribute to the planting of more churches in the UK and Europe, and the healthy transition of churches towards becoming missional movements.

If you would like to follow up at all with the researcher, then please feel free to email me at [nick.allan@asburyseminary.edu](mailto:nick.allan@asburyseminary.edu) and I shall be pleased to correspond with you.

Indicating your consent means that you have read this, and that you want to be in the study.

This survey can be completed in about 20 minutes (seriously, thanks... I know you are busy!)

## APPENDIX D: Informed Consent RI2

### “MISSIONAL MOVEMENT THROUGH THE LOCAL CHURCH”

You are invited to take part in this research project into the practices of local churches in the UK.

It is being conducted by **Revd. Nick Allan**, a British-based doctoral student of Asbury Theological Seminary, Kentucky, USA. It is aimed at principle leaders/clergy of churches in the UK who are demonstrating practices which contribute to growth and multiplication of the local church.

I am asking you to take part in an interview using Google Meet, the free video-conferencing application. You will be interviewed by me about your thoughts and experiences around factors which help and hinder missional multiplication through the local church. This interview will be recorded so that our conversation can be transcribed. I recommend that you be in an enclosed room with door that can be shut for privacy and confidentiality. I anticipate that interviews will take between 30–45 minutes.

Your interview is confidential. In the written transcript of our conversation, your name will be replaced by a keyword and any other identifiable names or places will be removed from the transcript. This redacted transcript will be included as an appendix in my dissertation. The recordings of our conversation will be deleted within 1 year of the completion of my degree and until that time the recordings will be stored securely. You may decline to respond to any question in the interview and you may withdraw from this study at any time.

I really appreciate your willingness to consider being part of this study. Feel free to call or write to me at any time if you need any more information. My telephone number is 07905478458 and my email address is [nick.allan@asburyseminary.edu](mailto:nick.allan@asburyseminary.edu)

If you are willing to assist me in this study, please indicate this on the next page. There is no financial compensation for your participation; however, I hope that you know that I am very grateful for your important contribution to this research.

The published findings of this research will be anonymized, so your identity and specific context will not be identifiable. There is a possibility that the research may form part of a book in the future. I hope this research will contribute to the planting of more churches in the UK and Europe, and the healthy transition of churches towards becoming missional movements.

Indicating your consent means that you have read this, and that you want to be interviewed.

## APPENDIX E: Expert Reviewer Confidentiality Agreement

### Confidentiality Agreement

This agreement is for individuals who will be assisting *the researcher*, Revd. Nick Allan, with a variety of research tasks as part of his Doctoral Research with Asbury Theological Seminary, Kentucky, USA.

I agree to abide by the following guidelines regarding confidentiality:

1. Hold in strictest confidence the identification of any individual(s) that may be revealed during the course of performing research tasks throughout the research process and after it is complete.
2. Keep all the research information shared with me confidential by not discussing or sharing the research information in any form or format (e.g., digital, paper, transcripts) with anyone other than the *Researcher(s)*.
3. Keep all research information in any form or format (e.g., digital, paper, transcripts) secure while it is in my possession (e.g., using a password-protected computer).
4. Return all research information in any form or format (e.g., digital, paper, transcripts) to the *Researcher(s)* when I have completed the research tasks.
5. After consulting with the *Researcher(s)*, erase or destroy all research information in any form or format regarding this research project that is not returnable to the *Researcher(s)* (e.g., information stored on computer hard drive) upon completion of the research tasks.

I, Christian Selvaratnam, will be assisting the researcher by reviewing submissions to his Research Instrument 1, an online questionnaire, and advising in the shortlist of candidates to be invited to participate in further research, via Research Instrument 2, a semi-structured interview with the researcher.

Following page:

Digital consent. Name. Date.

## APPENDIX F: Expert Review request covering letter

Dear Dr [NAME],

I am Doctor of Ministry student at Asbury Theological Seminary researching the methodologies and practices of missional movements.

**The purpose of my research** is to identify best practices in transitioning healthy local churches towards multiplying missional movement, across the UK, with particular reference to Disciple Making Movement methodology.

My specific research questions are:

### **Research Question #1**

What common practices do practitioners identify as foundational in creating a culture of missional movement through a local church? (activities, theology, missiology, spiritual formation)

### **Research Question #2**

What common obstacles do practitioners identify which inhibit a culture of missional movement through a local church?

### **Research Question #3**

What leadership best practice did practitioners identify in successfully transitioning churches towards the culture and practice of missional movement?

I am using two researcher-designed research instruments to collect data from human subjects. The first is an online survey of church leaders, of various types and sizes of UK church. The second is a semi-structured interview with a small sample of participants from the first survey. I enclose my dissertation Abstract, and Research Methodology sections from my draft Chapter One, which will give you more detail of my proposed research.

With this letter you will find the following documents:

- *Project Description + Research Methodology* – an overview of the research project – extract from Chapter One (draft)
- *Research Instrument #1* – summary of the first instrument
- *Research Instrument #2* – summary of the second instrument
- *Expert Review Feedback form: Instrument #1* – form for comments on the first instrument
- *Expert Reviewer Feedback form: Instrument #2* – form for comments on the second instrument

Please read the '*Project Description + Research Methodology*' and the two *Research Instrument summaries*; then add your comments to the *Expert Review* documents; and please return these two forms to me by email, **if possible by Friday 21 July 2023**.

The *expert review feedback* documents ask you to record whether you judge you the question to be needed or not needed; whether the question is clear or not clear; and, if the question seems not to be clear, a box to record your comments. There is a space for any additional comments at the end of each document.

Your returned form will be stored securely in a Dropbox cloud server which is protected by password. I will delete the file within a year of the submission of my final dissertation. Your name will be mentioned in the dissertation as a member of the expert review panel. If you would rather not be mentioned, please do let me know.

Thank you for being willing to act as an expert reviewer, which will assist greatly in ensuring that my survey and interviews align with my research questions. Please get in touch if you have any questions.

Best regards

Nick Allan  
*Asbury Theological Seminary*  
*Doctor of Ministry student*

## APPENDIX G: Expert Review feedback RI1

### Expert Reviewer Form – Instrument #1

#### Request to participate

The survey will be emailed to pre-selected potential participants with covering text.

#### Survey Questions

See separate document.

#### Expert Review

##### Section One: Questions about yourself and your church

Question No	Needed	Not Needed	Clear	Unclear	Suggestions to clarify
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					
11					
12					
13					
14					
15					
16					

##### Section Two: Questions about your church practice and leadership

Question No	Needed	Not Needed	Clear	Unclear	Suggestions to clarify
1					
2a					
2b					
3					
4					
5					
6					
Cont....					
43					

## APPENDIX H: Expert Review feedback RI2

### Request to participate

Participants of the RI1 questionnaire will be approached individually and asked to participate in a follow-up interview. A consent letter will be signed ahead of the interview.

### Semi-structure interview questions

See separate document.

### Expert Review

**Question 1:** I would like to ask you about your practices in creating a culture of missional movement through your church context.

Question	Needed	Not Needed	Clear	Unclear	Suggestions to clarify
No					
1a					
1b					
1c					

**Question 2:** I would like to ask you about the obstacles which you can identify as inhibiting a culture of missional movement through your church context.

Question	Needed	Not Needed	Clear	Unclear	Suggestions to clarify
No					
2a					
2b					
2c					
2d					

**Question 3:** I would like to ask you about the leadership styles, practices and principles which you would identify as most important in transitioning your church towards the culture and practice of missional movement.

Question	Needed	Not Needed	Clear	Unclear	Suggestions to clarify
No					
3a					
3b					
3c					
3d					

**Question 4:** Is there anything else you would like to ask or say?

Question	Needed	Not Needed	Clear	Unclear	Suggestions to clarify
No					
4					

## WORKS CITED

- 24:14. "Global Movement Statistics." *2414*, 29 July 2020,  
<https://2414now.net/resources/>. Accessed 21 March 2023.
- Addison, Steve. *Acts and the Movement of God: From Jerusalem to the Ends of the Earth*. Kindle, 100 Movements Publishing, 2023.
- . *Movements That Change the World: Five Keys to Spreading the Gospel*. Rev. ed, IVP Books, 2011.
- . *Pioneering Movements: Leadership That Multiplies Disciples and Churches*. InterVarsity Press, 2015.
- . *The Rise and Fall of Movements: A Roadmap for Leaders*. 100Movements Publishing, 2019.
- Allan, Nicholas R. *A Theological Critique of the Models of Ecclesiology and Missiology of St Thomas' Church, Philadelphia, Sheffield*. 2012. University of Sheffield, MA thesis, [https://cte.org.uk/app/uploads/2021/06/NickAllan\\_MADissertation.pdf](https://cte.org.uk/app/uploads/2021/06/NickAllan_MADissertation.pdf). Accessed 11 February 2024.
- Allan, Nicholas R., and Marjorie Allan. *The XYZ Of Discipleship: Understanding and Reaching Generations Y & Z*. Malcolm Down Publishing Ltd, 2020.
- Anderson, Allan Heaton. *African Reformation: African Initiated Christianity in the 20th Century*. 1st ed., Africa World Press, 2001.
- Antwi, Emmanuel. "Theology of Universalism in Jonah and Its Implication for Christian Missions in a Multi-Religious Environment." *E-Journal of Religious and Theological Studies*, vol. 2, no. 1, Feb. 2016, pp. 77–94.



- Baker, Rolland. *Toward A Biblical "Strategy" of Mission: The Effects of The Five Christian "Core Values" of Iris Global*. 2013. United Theological Seminary, D.Min thesis.
- Banks, Robert. *Paul's Idea of Community: The Early House Churches in Their Cultural Setting*. Hendrickson, 2009.
- Barnett, David Lee. *A Strategy for a Successful Doctor of Ministry Project*. 1992. Liberty Baptist Theological Seminary, Doctor of Ministry. *Zotero*, <https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1410&context=doctoral>. Accessed 9 August 2023.
- Bauckham, Richard. *Bible and Mission: Christian Witness in a Postmodern World*. Baker Academic, 2003.
- , editor. "Introduction." *The Gospels for All Christians: Rethinking the Gospel Audiences*, W.B. Eerdmans, 1997, pp. 1–8.
- Bellingham, Fran. *What Would It Mean to "Embrace Our Smallness"?* [https://www.baptist.org.uk/Articles/663265/What\\_would\\_it.aspx](https://www.baptist.org.uk/Articles/663265/What_would_it.aspx). Accessed 14 July 2023. Accessed 14 July 2023.
- Bennett, Dave. *A Study of How Adults Become Christians with Special Reference to the Personal Involvement of Individual Christians*. 2002. Sheffield, MA, <https://cte.org.uk/app/uploads/2021/06/D.R.Bennett.-MA-Dissertation.pdf>. Accessed 29 February 2024.
- Bevans, Stephen B., and Roger Schroeder. *Constants in Context: A Theology of Mission for Today*. Orbis Books, 2004.

Bevins, Winfield H. *Global Voices: Stories of Church Planting from around the World.*

2019.

---. *Marks of a Movement: What the Church Today Can Learn from the Wesleyan*

*Revival.* Zondervan, 2019.

Bible Hub. "Strong's Greek: 1544b. Ekballó -- to Expel, to Drive, Cast or Send Out."

*Biblehub*, <https://biblehub.com/greek/1544b.htm>. Accessed 22 Mar. 2024.

Blumer, Herbert. *Symbolic Interactionism: Perspective and Method.* Prentice-Hall, 1969.

Bolsinger, Tod E. *Canoeing the Mountains: Christian Leadership in Uncharted*

*Territory.* Expanded ed., InterVarsity Press, 2018.

Bosch, David Jacobus. *Transforming Mission: Paradigm Shifts in Theology of Mission.*

Orbis Books, 1991.

Breen, Mike. *Building a Discipling Culture: How to Release a Missional Movement by*

*Discipling People like Jesus Did.* 3DM, 2014.

---. *Leading Kingdom Movements: The "Everyman" Notebook on How to Change the*

*World.* 3 Dimension Ministries, 2013.

Breen, Mike, and Alex Absalom. *Launching Missional Communities: A Field Guide.*

3DM, 2010.

Brierley Consultancy. *Introduction: UK Church Statistics No 4: 2021 Edition.* Brierley

Consultancy, 2021,

<https://static1.squarespace.com/static/54228e0ce4b059910e19e44e/t/61025ff065f>

[be6552c6a9d76/1627545585712/Church+Stats+Intro.pdf](https://static1.squarespace.com/static/54228e0ce4b059910e19e44e/t/61025ff065f). Accessed 15 March

2024.

---. "Two Centuries of Population." *FutureFirst*, no. 83, Oct. 2022,

[https://static1.squarespace.com/static/54228e0ce4b059910e19e44e/t/639216b7181b4d062f0b2ee3/1670518466812/FUTURE\\_FIRST\\_Issue+83+October+2022+v3.pdf](https://static1.squarespace.com/static/54228e0ce4b059910e19e44e/t/639216b7181b4d062f0b2ee3/1670518466812/FUTURE_FIRST_Issue+83+October+2022+v3.pdf). Accessed 4 June 2023.

---. "UK Church Attendance." *FutureFirst*, no. 30, Apr. 2022,

[https://static1.squarespace.com/static/54228e0ce4b059910e19e44e/t/639216b7181b4d062f0b2ee3/1670518466812/FUTURE\\_FIRST\\_Issue+83+October+2022+v3.pdf](https://static1.squarespace.com/static/54228e0ce4b059910e19e44e/t/639216b7181b4d062f0b2ee3/1670518466812/FUTURE_FIRST_Issue+83+October+2022+v3.pdf). Accessed 14 March 2024.

Brierley, Peter. "House Churches in the United Kingdom | Lausanne World Pulse

Archives." *Lausanne World Pulse Archives*, Feb. 2008,

<https://lausanneworldpulse.com/research-php/887/02-2008>. Accessed 14 March 2024.

Britannica. "Likert Scale." *Britannica*, 11 July 2023,

<https://www.britannica.com/topic/Likert-Scale>. Accessed 12 July 2023.

Church of England Data Services. *Statistics for Mission 2022*. Church of England, 2023,

<https://www.churchofengland.org/sites/default/files/2023-11/statisticsformission2022.pdf>. Accessed 2 February 2024.

Claiborne, Shane. *The Irresistible Revolution: Living as an Ordinary Radical*.

Zondervan, 2006.

Cole, Neil. *Organic Church: Growing Faith Where Life Happens*. 1st ed, Jossey-Bass,

2005.

Comer, John Mark. *Practicing the Way: Be with Jesus. Become like Him. Do as He Did*.

Form, 2024.

Conniry, Charles J. “‘Participation in God’ - Chapter from Relational Theology (2012).”

*Faculty Publications - George Fox Evangelical Seminary*, no. Paper 26. *Digital Commons*, <http://digitalcommons.georgefox.edu/gfes/26>. Accessed 15 Mar. 2024.

Cray, Graham, editor. *Mission-Shaped Church: Church Planting and Fresh Expressions of Church in a Changing Context*. 5th imprint, Church House Publishing, 2004.

Creswell, John W. *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*. Kindle Edition, Pearson, 2012.

d’Ancona, Matthew. *Post Truth: The New War on Truth and How to Fight Back*. Ebury Press, 2017.

Davie, Grace. *Religion in Britain Since 1945: Believing Without Belonging*. 1st ed., John Wiley & Sons, 1994.

Dempsey, Carol. “The Exodus Motif of Liberation: Its Grace and Controversy.” *The Bible Today*, vol. 47, no. 2, 2009, pp. 81–86.

Dulles, Avery. *Models of the Church*. Expanded ed., Image Books, 2002.

Elam Ministries. “Iran’s Story.” *Elam Ministries*, <https://www.elam.com/iran-story>. Accessed 9 Mar. 2024.

Faith Survey. “Christianity in the UK.” *Faith Survey*, <https://faithsurvey.co.uk/uk-christianity.html>. Accessed 15 Mar. 2024.

Farah, Warrick. “Motus Dei: Disciple-Making Movements and the Mission of God.” *Global Missiology*, vol. 2, no. 17, Jan. 2020, <http://ojs.globalmissiology.org/index.php/english/article/view/2309/5305>.

- . "Movements Today: A Primer from Multiple Perspectives." *Motus Dei: The Movement of God to Disciple the Nations*, edited by Warrick Farah et al., William Carey Publishing, 2021, pp. 1–24.
- . "Towards a Missiology of Disciple Making Movements." *Circumpolar*, 8 Nov. 2015, <http://muslimministry.blogspot.com/2015/11/towards-missiology-of-disciple-making.html>. Accessed 31 May 2023.
- Farah, Warrick, and Alan Hirsch. "Movemental Ecclesiology: Recalibrating Church for the Next Frontier." *Arab Baptist Theological Seminary (ABTS)*, 15 Apr. 2021, <https://abtslebanon.org/2021/04/15/movemental-ecclesiology-recalibrating-church-for-the-next-frontier/>. Accessed 31 May 2023.
- Fitch, David E. *Faithful Presence: Seven Disciplines That Shape the Church for Mission*. IVP Books, 2016.
- Ford, Lance, et al. *The Starfish and the Spirit: Unleashing the Leadership Potential of Churches and Organizations*. Zondervan, 2021.
- Francis. *EVANGELII GAUDIUM of the Holy Father Francis to the Bishops, Clergy, Consecrated Persons and the Lay Faithful on the Proclamation of the Gospel in Today's World*. VaticanPress, 24 Nov. 2013, [https://www.vatican.va/content/francesco/en/apost\\_exhortations/documents/papa-francesco\\_esortazione-ap\\_20131124\\_evangelii-gaudium.html#:~:text=Evangelii%20Gaudium%20%3A%20Apostolic%20Exhortatio](https://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html#:~:text=Evangelii%20Gaudium%20%3A%20Apostolic%20Exhortatio). Accessed 7 November 2023.
- Frost, Michael, and Alan Hirsch. *The Shaping of Things to Come: Innovation and Mission for the 21st-Century Church*. Hendrickson Publishers, 2003.

Fusion UK. *The Opportunity of a Lifetime*. 2023,

[https://www.fusionmovement.org/downloads/Fusion-](https://www.fusionmovement.org/downloads/Fusion-TheOpportunityOfALifetimeweb.pdf)

[TheOpportunityOfALifetimeweb.pdf](https://www.fusionmovement.org/downloads/Fusion-TheOpportunityOfALifetimeweb.pdf). Accessed 9 March 2024.

Gaddy, Cameron S. *Old Testament Principles for Worship: Worship Practices Applied to Modern-Day Worship in the Evangelical Church from the Life of Abraham*. 2021.

Liberty University, DWS (Doctor of Worship Studies),

<https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=4044&context=doctoral>. Accessed 1 May 2023.

Garrison, V. David. *Church Planting Movements: How God Is Redeeming a Lost World*.

WIGTake Resources, 2004.

Geertz, Clifford. *The Interpretation of Cultures*. Basic Books, 1973.

General Synod of the Church of England. *GS 2142: A Mission-Shaped Church and Fresh*

*Expressions 15 Years On*. Archbishops' Council of the Church of England, 2019,

<https://www.churchofengland.org/sites/default/files/2019-06/gs-2142-mission-shaped-church.pdf>. Accessed 7 July 2023.

---. *GS 2238: Vision and Strategy*. Archbishops' Council of the Church of England, Nov.

2021, [https://www.churchofengland.org/sites/default/files/2021-10/gs-2238-](https://www.churchofengland.org/sites/default/files/2021-10/gs-2238-vision-and-strategy-update.pdf)

[vision-and-strategy-update.pdf](https://www.churchofengland.org/sites/default/files/2021-10/gs-2238-vision-and-strategy-update.pdf). Accessed 23 March 2024.

Global, Iris. "Iris Global | Missionary NGO to Mozambique, Africa & the World,

Sponsor a Child, School for Ministry." *Iris Global*, <https://www.irisglobal.org>.

Accessed 27 Oct. 2023.

Glover, Robert Hall. *The Bible Basics Of Mission*. New Tribes Missions, 1994.

- Goheen, Michael. "As the Father Has Sent Me, I Am Sending You": J. E. Lesslie *Newbigin's Missionary Ecclesiology*. 2000. Universiteit Utrecht, [https://missionworldview.com/wp-content/uploads/2020/06/ea8a85\\_a407e488c0d1440a8084fe2e0f3282c6.pdf](https://missionworldview.com/wp-content/uploads/2020/06/ea8a85_a407e488c0d1440a8084fe2e0f3282c6.pdf). Accessed 3 September 2022.
- Goldingay, John. *Genesis for Everyone*. SPCK, 2010.
- Guder, Darrell L., and Lois Barrett, editors. *Missional Church: A Vision for the Sending of the Church in North America*. Eerdmans, 1998.
- Hall, Edward T. *The Hidden Dimension: Man's Use of Space in Public and Private*. Bodley Head, 1969.
- Halter, Hugh, and Matt Smay. *AND: The Gathered and Scattered Church*. Zondervan, 2010.
- Hayford, Jack. "A Time of Altars." *Jack Hayford Ministries*, 19 Nov. 2012, <https://www.jackhayford.org/teaching/articles/a-time-of-altars/>. Accessed 1 February 2023.
- Hayward, John. "The Rise and Decline of British Methodism." *Church Growth Modelling*, 2016, <https://churchmodel.org.uk/2016/11/16/the-rise-and-decline-of-british-methodism/>. Accessed 17 June 2023.
- Hempton, David. "Evangelical Revival And Society: A Historiographical Review Of Methodism And British Society c. 1750–1850." *Themelios*, vol. 8, no. 3, Apr. 1983, pp. 19–25.
- Hirsch, Alan. *The Forgotten Ways: Reactivating the Missional Church*. Brazos Press, 2006.

---. *The Permanent Revolution: Apostolic Imagination and Practice for the 21st Century Church*. 1st ed., Ebook, Jossey-Bass, 2012.

Holland, Tom. *Dominion: The Making of the Western Mind*. Paperback edition, ABACUS, 2020.

Hollinghurst, Steve. *Mission-Shaped Evangelism: The Gospel in Contemporary Culture*. Canterbury Press, 2010.

Hopkins, Bob. “*Miraculous Disciple-Making Movements*” - *Mirage or Mountain?* Unpublished. 2022.

---. *Personal Interview*. 13 June 2023.

Hopkins, Bob, and Richard White. *Enabling Church Planting: Practical Help for Your Church in the Decade of Evangelism*. Church Pastoral Aid Society, 1995.

Howell, Brian M., and Jenell Williams Paris. *Introducing Cultural Anthropology: A Christian Perspective*. Baker Academic, 2011.

Hutton, Trevor. *Rooting the Practice of Evangelical Protestant Church Planting within a Trinitarian Theological Framework: With Particular Reference to Creation, Context and Community*. 2019. The University of Manchester, Ph.D. thesis. ProQuest, <http://www.proquest.com/docview/2186744981/abstract/A5B9215F75AA4A86P> Q/1. Accessed 8 May 2022.

Kaiser, Walter C. *Mission in the Old Testament: Israel as a Light to the Nations*. Baker Books, 2000.

Kärkkäinen, Veli-Matti. *One with God: Salvation as Deification and Justification*. Liturgical Press, 2004.



Kebreab, Samuel. "Observations Over Fifteen Years of Disciple Making Movements."

*Motus Dei: The Movement of God to Disciple the Nations*, edited by Warrick

Farah et al., William Carey Publishing, 2021, pp. 25–36.

Keller, Timothy. *Center Church: Doing Balanced, Gospel-Centered Ministry in Your*

*City*. Zondervan, 2012.

Kirkpatrick, David C. "The Widening of Christian Mission: C. René Padilla and the

Intellectual Origins of Christian Mission." *The End of Theology: Shaping*

*Theology for the Sake of Mission*, edited by Jason S. Sexton and Paul Weston,

Fortress, 2016, pp. 193–210.

Klinkenberg, Nick. *Multiplication: Inspiration and Tools for Church Planting*. Second

ed. 2017, Vision Churches International, 2017.

Kraemer, Helena Chmura, and Sue Theimann. *How Many Subjects? Statistical Power*

*Analysis in Research*. Sage Publications, 1987.

Kreider, Alan. *The Patient Ferment of the Early Church: The Improbable Rise of*

*Christianity in the Roman Empire*. Baker Academic, 2016.

Ladd, George Eldon. *The Presence of the Future: The Eschatology of Biblical Realism*.

Eerdmans Pub. Co, 1974.

Lim, David S. "A Biblical Missiology Of Kingdomization Through Disciple

Multiplication Movements of House Church Networks." *Motus Dei: The*

*Movement of God to Disciple the Nations*, edited by Warrick Farah et al., William

Carey Library, 2021, pp. 79–92.

Lings, George. *Reproducing Churches*. Bible Reading Fellowship, 2017.

- Long, Justin D. "How Movements Count." *Mission Frontiers*, vol. 42, no. 3, June 2020, [https://www.missionfrontiers.org/pdfs/MF42-3\\_Web.pdf](https://www.missionfrontiers.org/pdfs/MF42-3_Web.pdf). Accessed 21 May 2023.
- Louw, J. P., and Eugene A. Nida, editors. *Greek-English Lexicon of the New Testament: Based on Semantic Domains*. 1st ed, United Bible Societies, 1988.
- McGinley, John. *The Church of Tomorrow: Being a Christ Centred People in a Changing World*. Society for Promoting Christian Knowledge, 2023.
- McGinnis, Daniel. *Missional Acts: Rhetorical Narrative in the Acts of the Apostles*. Pickwick Publications, 2022.
- McGrath, Alister E. *Christian Theology: An Introduction*. 25th Anniversary ed., 6<sup>th</sup> ed., Wiley, Blackwell, 2017.
- McNeal, Reggie. *Missional Communities: The Rise of the Post-Congregational Church*. 1st ed, Jossey-Bass, 2011.
- Migliore, Daniel L. *Faith Seeking Understanding: An Introduction to Christian Theology*. 3rd ed., William B. Eerdmans Publishing Company, 2014.
- Miner, Paul Sevier. *Images of the Church in the New Testament*. Westminster John Knox, 2004.
- Mobsby, Ian J. *Emerging and Fresh Expressions of Church: How Are They Authentically Church and Anglican?* Moot Community, 2007.
- Moltmann, Jürgen. *The Trinity and the Kingdom of God: The Doctrine of God*. SCM, 1981.
- Morgan, David L. *Integrating Qualitative and Quantitative Methods: A Pragmatic Approach*. SAGE Publications, Inc, 2014.

- Morphew, Derek. *Breakthrough: Discovering the Kingdom*. 4th revised Ed., Vineyard International Publishing, 2007.
- Moynagh, Michael. *Church for Every Context: An Introduction to Theology and Practice*. SCM, 2012.
- . *Church in Life: Innovation, Mission and Ecclesiology*. SCM Press, 2017.
- Müller, Sabrina. "Towards the Acceptance of Diversity: A Brief History of the Mixed Economy of Church and Continental European Adaptations." *Ecclesial Futures*, vol. 1, no. 1, 1, June 2020, pp. 31–49. *ecclesialfutures.org*, <https://doi.org/10.54195/ef12051>. Accessed 27 May 2023.
- Murray, Stuart. *Church Planting: Laying Foundations*. North American ed, Herald Press, 2001.
- . *Post-Christendom: Church and Mission in a Strange New World*. Cascade Books, 2018.
- Muskat, Matthias, et al. "Mixed Methods: Combining Expert Interviews, Cross-Impact Analysis and Scenario Development." *Electronic Journal of Business Research Methods*, vol. 10, no. 1, 2012, pp. 9–21, <https://doi.org/10.2139/ssrn.2269508>. Accessed 12 July 2023.
- Myers, J. R. *The Search to Belong: Rethinking Intimacy, Community and Small Groups*. Zondervan, 2003.
- Nardini, Gia, et al. "Together We Rise: How Social Movements Succeed." *Journal of Consumer Psychology*, vol. 31, no. 1, 2021, pp. 112–45. *Wiley Online Library*, <https://doi.org/10.1002/jcpy.1201>. Accessed 31 May 2023.

*National Church Planting Network Scoping Research Executive Summary Autumn 2021.*

Chalk Lab, Autumn 2021, <https://ccx.org.uk/content/national-church-planting-report/>. Accessed 7 July 2023.

National Churches Trust. “The Future of the UK’s Church Buildings.” *National Churches Trust*, <https://www.nationalchurchestrust.org/impact/our-campaigns/future-church-buildings>. Accessed 7 July 2023.

Newbigin, Lesslie. *The Gospel in a Pluralist Society*. Eerdmans, 1989.

---. *The Open Secret: An Introduction to the Theology of Mission*. Rev. ed, Eerdmans, 1995.

Niebuhr, H. Richard. *Christ and Culture*. 1st ed., HarperSanFrancisco, 2001.

Office for National Statistics. “Religion, England and Wales: Census 2021.” *Office for National Statistics*, 5 Dec. 2022, <https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/religion/bulletins/religionenglandandwales/census2021>. Accessed 2 August 2023.

Okesson, Gregg A. *A Public Missiology: How Local Churches Witness to a Complex World*. Baker Academic, 2020.

Ott, Craig. “The Word Spread Through The Whole Region: Acts and Church Planting Movements.” *Motus Dei: The Movement of God to Disciple the Nations*, edited by Warrick Farah et al., William Carey Publishing, 2021, pp. 93–112.

Ott, Craig, and Gene Wilson. *Global Church Planting: Biblical Principles and Best Practices for Multiplication*. Baker Academic, 2011.

Paas, Stefan. *Church Planting in the Secular West: Learning from the European Experience*. Eerdmans, 2016.

- . "Post-Christian, Post-Christendom, and Post-Modern Europe: Towards the Interaction of Missiology and the Social Sciences." *Mission Studies*, vol. 28, no. 1, 2011, pp. 3–25. *EBSCOhost*, <https://doi.org/10.1163/016897811X572168>. Accessed 5 October 2021.
- Pannenberg, Wolfhart. *Theology and the Kingdom of God*. Westminster Press, 1969.
- Patterson, David. *Judaism, Antisemitism, and Holocaust: Making the Connections*. Cambridge University Press, 2022.
- Peterson, Eugene H. *Working the Angles: The Shape of Pastoral Integrity*. W.B. Eerdmans, 1987.
- Pew Research Center. *Global Christianity: A Report on the Size and Distribution of the World's Christian Population*. Pew Research Center, 2011, <https://www.pewresearch.org/religion/wp-content/uploads/sites/7/2011/12/Christianity-fullreport-web.pdf>. Accessed 20 May 2023.
- Pope John Paul II. *Post-Synodal Apostolic Exhortation Christifideles Laici Of His Holiness John Paul II On The Vocation And The Mission Of The Lay Faithful In The Church And In The World*. Vatican: the Holy See, 30 Dec. 1988, [https://www.vatican.va/content/john-paul-ii/en/apost\\_exhortations/documents/hf\\_jp-ii\\_exh\\_30121988\\_christifideles-laici.html](https://www.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_30121988_christifideles-laici.html). Accessed 10 May 2023.
- Porter, Matthew. *Overflow : Learning from the Inspirational Resource Church of Antioch in the Book of Acts*. Authentic Media, 2020.

- . *Prayer, Leadership, and Church Planting Movement: Learning from The Prayer-Lives of Western Renewal Movements and Their Leaders*. 2022. Asbury Theological Seminary, D.Min. thesis.
- Prinz, Emmanuel. *Movement Catalysts: Profile Of An Apostolic Leader*. Independently published, 2022.
- Prinz, Emmanuel, and Alison Goldhor. "Does the DMM Approach Lead to Movement Breakthrough?" *Global Missiology*, vol. 19, no. 1, Jan. 2022, <http://ojs.globalmissiology.org/index.php/english/article/view/2545>. Accessed 31 May 2023.
- Rhodes, Matt. *No Shortcut to Success: A Manifesto for Modern Missions*. Crossway, 2022.
- Roberts, Mark D. "Thin Places." *Patheos*, <https://www.patheos.com/blogs/markdroberts/series/thin-places/>. Accessed 1 Feb. 2023.
- Rohr, Richard, and Mike Morrell. *The Divine Dance: The Trinity and Your Transformation*. Society for Promoting Christian Knowledge, 2016.
- Saldaña, Johnny. *The Coding Manual for Qualitative Researchers*. 4<sup>th</sup> ed., SAGE Publishing Inc, 2021.
- Sanders, Brian. *Microchurches: A Smaller Way*. Independently published, 2019.
- . *Underground Church: A Living Example of the Church in Its Most Potent Form*. Zondervan, 2018.
- Schnabel, Eckhard J. *Early Christian Mission*. InterVarsity Press, 2004.

- . "Israel, The People of God, and the Nations." *Journal of The Evangelical Theological Society*, vol. 45, no. 1, Mar. 2002, pp. 35–57.
- Scobie, Charles H. H. "Israel and the Nations: An Essay in Biblical Theology." *Tyndale Bulletin*, vol. 43, no. 2, 1992, pp. 283–305.
- Seamands, Stephen A. *Ministry in the Image of God: The Trinitarian Shape of Christian Service*. InterVarsity Press, 2005.
- Selvaratnam, Christian Nathan. *The Craft of Church Planting: Guild Training Models for Apprenticing Church Planters*. 2020. Asbury Theological Seminary, D.Min thesis.
- Sensing, Tim. *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses*. Wipf & Stock, 2011.
- Shaw, Ryan. "Toward a Biblical Missiology of Mobilization." *Mission Frontiers*, vol. 44, no. 1, Feb. 2022, pp. 42–45, [https://www.missionfrontiers.org/pdfs/MF44-1\\_web-42-45.pdf](https://www.missionfrontiers.org/pdfs/MF44-1_web-42-45.pdf). Accessed 23 January 2024.
- Sheriffs, Deryck. "Moving on with God: Key Motifs in Exodus 13–20." *Themelios*, vol. 15, no. 2, Jan. 1990, pp. 49–59.
- Slocum, Robert Boak, and Don S. Armentrout, editors. *An Episcopal Dictionary of the Church: A User-Friendly Reference for Episcopalians*. Church Publishing, Inc., 2000, [https://books.google.co.uk/books/about/An\\_Episcopal\\_Dictionary\\_of\\_the\\_Church.html?id=g4\\_P098HhHMC&redir\\_esc=y](https://books.google.co.uk/books/about/An_Episcopal_Dictionary_of_the_Church.html?id=g4_P098HhHMC&redir_esc=y). Accessed 9 July 2023.
- Smith, James K. A. *You Are What You Love: The Spiritual Power of Habit*. Brazos Press, 2016.

- Snodgrass, J. *To Teach Others Also: An Apostolic Approach to Theological Education in Pioneer Missions*. 2017. Southeastern Baptist Theological Seminary, D.Min thesis,  
<https://www.proquest.com/pqdtglobal/docview/1973587146/1B37D02C6E494E8DPQ/1?accountid=8380>. Accessed 15 February 2023.
- Snyder, Howard A. *Signs of the Spirit: How God Reshapes the Church*. Wipf & Stock, 1997.
- Soars, Cassandra. *Love like Fire*. 1st ed., Charisma House, 2016.
- Stark, Rodney. *The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries*. 1st HarperCollins ed., HarperSanFrancisco, 1997.
- . *The Triumph of Christianity: How the Jesus Movement Became the World's Largest Religion*. First HarperCollins paperback edition, HarperOne, an imprint of HarperCollins, 2011.
- . "Why Religious Movements Succeed or Fail: A Revised General Model." *Journal of Contemporary Religion*, vol. 11, no. 2, May 1996, pp. 133–46,  
<https://doi.org/10.1080/13537909608580764>. Accessed 31 May 2023.
- Steele, Hannah. *New World, New Church?: The Theology of the Emerging Church Movement*. SCM Press, 2017.
- Stroope, Michael W. *Transcending Mission: The Eclipse of a Modern Tradition*. InterVarsity Press, 2017.
- Tennent, Timothy C. *Invitation to World Missions: A Trinitarian Missiology for the Twenty-First Century*. Kregel Publications, 2010.



- The Church of England. "Strategic Development Funding." *The Church of England*, <https://www.churchofengland.org/about/vision-strategy/funding-mission-and-growth/strategic-development-funding>. Accessed 14 Mar. 2024.
- The Gregory Centre for Church Multiplication. "Stories behind the Statistics: The Church Is Growing." *CCX*, <https://ccx.org.uk/content/church-is-growing-church-of-england/>. Accessed 21 Mar. 2024.
- The Policy Institute, King's College, London. *Belief, Faith and Religion: Shifting Attitudes in the UK*. May 2023, <https://doi.org/10.18742/pub01-134>. Accessed 2 August 2023.
- The Well Sheffield Baptist Church. "Everyone Disciple One." *Everyone Disciple One*, July 2023, <https://www.everyonediscipleone.com>. Accessed 8 July 2023.
- Thorpe, Ric. *City Centre Resource Churches: Training to Enable Church Planting*. Asbury Theological Seminary, D.Min. thesis, <http://www.proquest.com/pqdtglobal/docview/2420060239/abstract/F9A2C61ED27F417CPQ/1>. Accessed 5 Oct. 2021.
- . *Resource Churches: A Story of Church Planting and Revitalisation across the Nation*. Edited by Helen Cockram, 1st ed., Gregory Centre for Church Multiplication, 2021.
- Torrance, Thomas F. *The Christian Doctrine of God, One Being Three Persons*. T&T Clark, 2001.
- Trousdale, Jerry, et al. *The Kingdom Unleashed: How Jesus' 1st-Century Kingdom Values Are Transforming Thousands of Cultures and Awakening His Church*. 2018.

- Turnbull, Richard. "Why the British Evangelical Revival Still Matters." *Religion & Liberty Online*, 10 Feb. 2023, <https://rlo.acton.org/archives/124217-why-the-british-evangelical-revival-still-matters.html>. Accessed 14 March 2024.
- Valentine, John. *Jesus, the Church and the Mission of God: A Biblical Theology of Church Planting*. Apollos, 2023.
- Van Gelder, Craig. *The Ministry of the Missional Church: A Community Led by the Spirit*. Baker Books, 2007.
- Van Gelder, Craig, and Dwight J. Zscheile. *The Missional Church in Perspective: Mapping Trends and Shaping the Conversation*. Baker Academic, 2011.
- Vaughn, Brad. "The Exodus as God's 'People Planting Movement.'" *Saving God's Face*, 5 Oct. 2015, <https://www.patheos.com/blogs/jacksonwu/2015/10/06/the-exodus-as-gods-people-planting-movement/>. Accessed 2 June 2023.
- . "There Are No Church Planting Movements in the Bible: Why Biblical Exegesis and Missiological Methods Cannot Be Separated." *Global Missiology*, vol. 1, no. 12, Oct. 2014, <http://ojs.globalmissiology.org/index.php/english/article/view/1711/3794>. Accessed 31 May 2023.
- Volf, Miroslav. *After Our Likeness: The Church as the Image of the Trinity*. William B. Eerdmans, 1998.
- Watson, David L., and Paul D. Watson. *Contagious Disciple-Making: Leading Others on a Journey of Discovery*. Thomas Nelson, 2014.

- Wax, Trevin. "Why Did Jesus Say He Came Only for Israel?" *The Gospel Coalition*, 28 Jan. 2013, <https://www.thegospelcoalition.org/blogs/trevin-wax/why-did-jesus-say-he-came-only-for-israel/>. Accessed 8 May 2023.
- Westerbeek, Ronald. "Now / Not Yet 2.0? Part 1: Ladd, Vineyard & New Wine." *Ronald Westerbeek*, 24 Mar. 2017, <http://ronaldwesterbeek7.blogspot.com/2017/03/now-not-yet-20-part-1-ladd-vineyard-new.html>. Accessed 8 July 2023.
- Willard, Dallas. *The Divine Conspiracy: Rediscovering Our Hidden Life in God*. Fount, 1998.
- William Carey Publishing. "Brief Statement from William Carey Publishing on Brad Vaughn, Formerly Known as Jackson Wu." *MissionBooks.Org*, 5 Apr. 2023, <https://missionbooks.org/blogs/news/brief-statement-from-william-carey-publishing-on-brad-vaughn-formerly-known-as-jackson-wu>. Accessed 21 January 2024.
- Witherington, Ben. *The Acts of the Apostles: A Socio-Rhetorical Commentary*. Eerdmans, 1998.
- Woodward, J. R. *The Church as Movement: Starting and Sustaining Missional-Incarnational Communities*. IVP Books, 2016.
- Wright, Christopher J. H. *The Mission of God: Unlocking the Bible's Grand Narrative*. InterVarsity Press, 2006.
- Wright, N. T. *Jesus and the Victory of God*. 1<sup>st</sup> ed., SPCK, 1999.
- Yoder, John Howard. "How H. Richard Niebuhr Reasoned: A Critique Of 'Christ and Culture.'" *Authentic Transformation: A New Vision of Christ and Culture*, by Glen Harold Stassen et al., Abingdon Press, 1996, pp. 31–90.

## WORKS CONSULTED

- Andrews, S. M. “The Use of the Term ‘DNA’ as a Missiological Metaphor in Contemporary Church Narratives.” *Journal of Organizational Change Management*, vol. 36, no. 4, 2023, pp. 517–40.
- Baker, Jonny, and Cathy Ross, editors. *The Pioneer Gift: Explorations in Mission*. Canterbury Press, 2014.
- Baker, Rolland. *Keeping the Fire: Sustaining Revival Through Love: The Five Core Values of Iris Global*. River Publishing & Media Ltd, 2017.
- Brafman, Ori. *The Starfish and the Spider: The Unstoppable Power of Leaderless Organizations*. Turnaround, 2007.
- Brueggemann, Walter. *Delivered into Covenant: Pivotal Moments in the Book of Exodus*. Westminster John Knox Press, 2021.
- Cooper, Michael T. *Ephesiology: A Study of the Ephesian Movement*. William Carey Publishing, 2020.
- Croft, Stephen. “Mapping Ecclesiology for A Mixed Economy.” *Mission-Shaped Questions - Defining Issues for Today’s Church*, edited by Stephen Croft, Church House Publishing, 2008, pp. 186–98.
- Croucher, Rowland. “Missiology: Sodality and Modality: The Two Structures of God’s Redemptive Mission.” *John Mark Ministries*, John Mark Ministries, 7 Aug. 2012, <http://www.jmm.org.au/articles/30686.htm>. Accessed 27 April 2022.
- Dozeman, Thomas B. *Commentary on Exodus*. Eerdmans, 2009.
- Engelsviken, Tormod. “Missio Dei: The Understanding and Misunderstanding of a Theological Concept in European Churches and Missiology.” *International*

*Review of Mission*, vol. 92, no. 367, 2003, pp. 481–97. *Wiley Online Library*,  
<https://doi.org/10.1111/j.1758-6631.2003.tb00424.x>. Accessed 2 May 2022.

Goodhew, David, editor. “The Prodigal Spirit and Church Growth.” *Towards a Theology of Church Growth*, Ashgate, 2015, pp. 127–44.

Hughes, Pete. *All Things New: Joining God’s Story of Re-Creation*. First edition, David C Cook, 2020.

Kewley, Daniel, and Sven Östring. “Can Church Planting Movements Emerge in the West? Case Studies of Three Church Planting Strategies in Western Australia.” *Journal of Adventist Mission Studies*, vol. 8, no. 1, 2012,  
<https://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=1196&context=jams>. Accessed 31 May 2023.

Klaver, Miranda. *The Spirit of the Supernatural: The Rise of Apostolic Networks in the Netherlands*. Brill, 2019, pp. 346–61. *Brill*,  
[https://doi.org/10.1163/9789004391741\\_024](https://doi.org/10.1163/9789004391741_024). Accessed 1 June 2022.

Kotter, John P. *Leading Change*. Harvard Business Review Press, 2012.

Larbi, Michael. “21st Century Class Meeting : Wesleyan Discipleship with Software Facilitated Blended Learning.” 2021. Asbury Theological Seminary, D.Min thesis  
<https://place.asburyseminary.edu/ecommonsatsdissertations/1511>. Accessed 9 February 2022.

Layer, W. “The Power of 3 : Small Reproducible Discipleship Groups.” 2009. Asbury Theological Seminary, D.Min thesis,  
<https://place.asburyseminary.edu/ecommonsatsdissertations/341>. Accessed 9 February 2022.

Male, David. *Church Unplugged: Remodelling Your Church without Losing Your Soul*.

Authentic Media, 2008.

Marzahn, Paul. "Church Planting Pastors : Identifying, Assessing, and Recruiting

Potential Church Planting Leadership." 2021. Asbury Theological Seminary,

D.Min thesis, <https://place.asburyseminary.edu/ecommonsatsdissertations/1509>.

9 February 2022.

Nelson, Jill. *Adapting Approaches to Disciple-Making in First-Century Culture to*

*Disciple-Making in 21st-Century Culture*. 2021. Regent University, M.Div. thesis.

ProQuest,

<http://www.proquest.com/pqdtglobal/docview/2572595515/abstract/34F0A9B61F>

BD43B0PQ/4. Accessed 9 February 2022.

Noll, Mark A. *Turning Points: Decisive Moments in the History of Christianity*. 3rd ed.,

Baker Academic, 2012.

Pew Research Center. "Christian Movements and Denominations." *Pew Research*

*Center's Religion & Public Life Project*, 19 Dec. 2011,

[https://www.pewresearch.org/religion/2011/12/19/global-christianity-movements-](https://www.pewresearch.org/religion/2011/12/19/global-christianity-movements-and-denominations/)

[and-denominations/](https://www.pewresearch.org/religion/2011/12/19/global-christianity-movements-and-denominations/). Accessed 20 May 2023.

Porteous, Julian. *A New Wine & Fresh Skins: Ecclesial Movements in the Church*.

Gracewing, 2010.

Robinson, Gareth. *Stones and Ripples: 10 Principles for Pioneers and Church Planters*.

10 Movements Publishing, 2021.

Rowe, Christopher Kavin. *Christianity's Surprise: A Sure and Certain Hope*. Abingdon

Press, 2020.

Stark, Rodney. *The Triumph of Christianity: How the Jesus Movement Became the World's Largest Religion*. HarperOne, 2011.

Stetzer, Ed, and Warren Bird. *Viral Churches: Helping Church Planters Become Movement Makers*. 1st ed., Jossey-Bass, 2010.

Stibbe, Mark, and Andrew Williams. *Breakout: One Church's Amazing Story of Growth through Mission-Shaped Communities*. Authentic, 2010.

Trousdale, Jerry. *Miraculous Movements: How Hundreds of Thousands of Muslims Are Falling in Love with Jesus*. Thomas Nelson, 2012.