

Fresh Expressions of a Biblical Faith?

Graham Horsley¹

Introduction

How do Methodists engaged in fresh expressions of church view and use Scripture? This question is only slightly easier to answer than ‘How do Methodists view and use Scripture?’ We are a diverse denomination which is well reflected in the most recent Conference document on biblical authority – *A Lamp to my Feet and a Light to my Path* – which identifies seven different perspectives on biblical authority.²

It is no surprise, therefore, that Methodists who begin fresh expressions of church, formed within a diverse denomination, exhibit that diversity in their approach. Moreover, there is a wide diversity in the sorts of fresh expressions within Methodism. A large number (the majority?) of fresh expressions are not strictly fresh expressions of church, but rather fresh expressions of worship, often seeking to meet the spiritual needs of Christians who might otherwise drift away from church. Their primary concern is worship style rather than underlying theology and they tend uncritically to replicate the theology (and therefore the view of Scripture) of the church which begins them. The fact that large numbers of Methodist churches are doing this is not insignificant. After many years of passivity in the face of decline, the fact that churches and Christians are taking the risk of beginning something new is one of the most hopeful indicators for the future health of the Methodist Church.

However, the minority who are intentionally creating new Christian communities with a distinctive mission focus will probably be more influential in shaping the Church for future generations. They are the radicals on the margins who may eventually transform the mainstream. They have a vision of mission that is bigger than the local church and are working hard to shape community and discipleship in a way that will serve that mission. Their fundamental approach to Scripture is missiological. This essay will concentrate on these groups.

Even these groups exhibit considerable diversity. For instance, their primary mission focus might be on helping the non-churched to become followers of Jesus within a discipling community (i.e. numerical growth); it might be creating authentic community which is attractive to people currently inside and outside traditional church (i.e. quality in community); it might be on being the yeast in society that leavens the whole so that

the kingdom of God might come (i.e. kingdom growth). These are not watertight categories with no crossover, but they illustrate something of the breadth of understanding and approach.

In researching this article, there has been no attempt to identify what is happening in a variety of different fresh expressions – valuable though that would be. Pressure of time and resources has meant that the author has relied on personal knowledge of what is happening in Methodism and the wider ecumenical scene. The result is inevitably subjective, but nevertheless hopes to identify some key issues and illustrate what is happening.

It is easy to forget that what we now call the Fresh Expressions movement is only seven years old. It grew from the thinking published in the Church of England's report *Mission Shaped Church*³ and the formation in the same year of the Fresh Expressions Mission Agency. Prior to that, the language had been that of church planting and even that was a fairly new idea (or newly reimagined idea) in contemporary Methodism.⁴ The Fresh Expressions movement has all the uncertainty, excitement and changeability of a young child – it may be some time before it is possible to understand fully what impact it is having on both the inherited Church and the world outside the Church.

The analysis is divided into six sections:

- A five tribes' analysis of the different approaches to fresh expressions/ church planting.
- Double listening – a fresh expressions approach to engagement with culture and tradition.
- The synthesis of ancient/future spirituality.
- A fascination with Jesus and a focus on the gospels.
- A re-examination of Jesus' approach to evangelism.
- Are there Methodist distinctives in the fresh expressions' approach to Scripture?

Five tribes

In March 2006, more than 500 people involved in fresh expressions/ church planting (the 'fresh expressions' language felt very new in 2006 – it's become mainstream very quickly!) gathered in Sheffield for a conference entitled Mission 21. Two seasoned observers, the Revd George Lings (Church Army, Sheffield Centre) and Stuart Murray-Williams (anabaptist church planting trainer and author) began to wrestle with the issue that there seemed to be different groups at the conference whose assumptions about the mission task were so radically different that they could

Fresh Expressions of a Biblical Faith?

not understand or identify with the contributions that others were making. They came up with a five tribes' analysis and subsequently organized a residential conference to allow representatives of the five tribes to spend more time exploring their different assumptions. Interestingly, some of the invitees proclaimed themselves to belong to different tribes to the ones that George and Stuart had provisionally categorized them in, and one tribe (evangelical pragmatists) was almost completely absent.

Lings and Murray-Williams had drawn up a grid which looked at the tribes' approach to mission, church, Scripture, community and 'big picture'. This remains a draft discussion document – sadly it has never been published. For the sake of brevity, this article will only outline their approach to Scripture and the big picture as these are the two areas which show approaches to using the Bible most clearly. In the Scripture section, they further sub-divided the tribes by their view of the relationship between evangelicalism and orthodoxy, their hermeneutics and their paradigmatic texts from Matthew. The 'big picture' explored their view of the 'exile motif', Jesus, some heroes and their expectations.

Evangelical pragmatists

This tribe believes that evangelicalism is orthodoxy; their hermeneutical approach is a concern for 'plain meaning' and application focus; their paradigmatic texts are Mt 4.18–20 (fishers of men), Mt. 13.47–48 (the parable of the net) and especially Mt. 28.19–20 (the great commission). Their big picture acknowledges exile motif for pragmatic reasons, views Jesus primarily as a personal saviour and focuses on his substitutionary death and that he is the risen Lord; heroes are John Stott, Rick Warren and Bill Hybels. Their expectations are around discovering and honing effective (numerical) growth strategies.

Revivalist believers

Charismatic/pentecostal is orthodox; their hermeneutics are concerned with the inspired word and Rhema; key texts are Mt. 16.18–19 (the keys of heaven, the power to 'bind and loose'), Mt 9.35–38 (the harvest is plentiful) and Mt. 10.6–8 (sending the 12 to preach and heal). Their big picture – the exile motif is repudiated as unbelief, Jesus is personal saviour, healer, deliverer and coming king; heroes are David Watson, John Wimber and Smith Wigglesworth, and their expectations are revival and significant growth (God-given).

Alternative emergents

This tribe has a generous orthodoxy but is critical of evangelicalism (which is where most have 'emerged' from!); their hermeneutical approach is concerned with postmodern linguistics; key texts are Mt. 11.28–30 (come to me all you who are weary), Mt. 13.31–33 (parable of the mustard seed) and Mt. 13.52 (storeroom full of treasures new and old). Their big picture accepts the exile motif and applies it to world and church; Jesus is the incarnate Christ and the focus is on him rather than on Christianity. Their heroes are Brian McLaren and Meister Eckhart. They are uninterested in numbers, their primary concern is authenticity – because of this focus they mostly attract disenchanting Christians from existing churches.

Mission-shaped church initiators

Orthodoxy is sought and welcomed in all traditions; their hermeneutical approach is that Bible and tradition are reformed by mission experiences. Their key texts are Mt. 9.16–17 (old and new wineskins), Mt. 13.3–8 (the parable of the sower) and Mt. 22.8–10 (the wedding banquet). Their big picture accepts the exile motif and applies it to the church as marginalized. The whole Jesus event sets missional and ecclesial patterns (in that order!). Heroes are Vincent Donovan and Roland Allen. They are expecting to discover fresh ways to impact (and disciple) the non-churched.

Post-Christendom explorers

Generally orthodox but somewhat critical of evangelicalism; their hermeneutical approach is communal/missional and is open to fresh interpretations; key texts are Mt. 9.9–11 (calling of Matthew), Mt. 11.4–6 (healing and good news for the poor), Mt. 25.31–40 (the sheep and the goats). Their big picture welcomes the exile motif as an opportunity for repentance and renewal. Their view of Jesus is primarily kingdom-oriented but contextually Jesus-centred. Heroes are Stanley Hauerwas and Walter Brueggemann. They expect to discover church on the margins and are open to bi-directional conversion.

The evangelical pragmatists and revivalist believers find themselves church planting because they feel it's the quickest way of rediscovering 'true church'. They are critical of inherited church, not because they view its theology as defective, but rather because it does not live up to their ideals. Both groups began with the agenda of renewing inherited church (and some of them are still committed to that agenda), and moved on to a church planting approach because they judge it more likely to bear fruit.

Fresh Expressions of a Biblical Faith?

Their approach to Scripture, their missiology and their ecclesiology are virtually unchanged from their sending churches.

The other three groups see themselves as developing out of inherited church and carrying things forward. The alternative emergents in particular are reacting against what they perceive to be large flaws in the churches from which they have emerged. In particular, they perceive inherited church to be locked into modernism and controlling. As a result of this, they react against a didactic approach to discipleship (and Scripture) and are much more concerned with building authentic community, going on a journey and sharing stories. Mission-shaped church initiators are generally positive about inherited church but understand it as one way amongst many of doing mission in a culture which has largely left religious institutions behind. Using the parable of the wineskins, they seek to complement inherited church with newer forms of church which will effectively meet the spiritual needs of the non-churched. The post-Christendom explorers love to live on the margins and so are not too concerned with their relationship with inherited church, but rather with the marginalized people with whom they seek to journey.

In reality these five tribes mix together far more than this analysis would suggest. Many mission-shaped church initiators would trace their spiritual journey through some or all of the preceding four tribes. They borrow each other's ideas and are by inclination experimenters who don't like to be categorized.

There are, however, considerable tensions between the groups. In particular, there is a group of evangelical/fundamentalist churches (and fresh expressions of churches) who feel that some of the tribes (particularly alternative emergents and post-Christendom explorers) have strayed too far from orthodoxy. They tend to use a narrow range of issues to judge orthodoxy (a penal substitution theory of the atonement and a conservative view of human sexuality are the two doctrines most commonly cited) and have a view that conversion is mostly about acknowledging doctrinal truths (Jn. 3.16 and Rom. 3.23–4 would be key texts) whereas the emergents and explorers would put a much higher value on ideas of journey and experience (Lk. 10.1–16 and 24.13–34 would be their key texts). It is a sign of the changing ways in which theological discussion takes place that most of these arguments have been in the blogosphere rather than in theological journals. In America, this debate has become extremely acrimonious with strident condemnations of some of the more popular emergent writers (Rob Bell and Brian McLaren seem to bear the brunt of these attacks). These attacks are by no means one-sided, emergents often typifying the

evangelical wing of the Church as narrow, ungracious and bigoted. They also level the charge that the pragmatists have so concentrated on the style of worship that will attract non-churched people that they have abandoned the search for authenticity and holiness.⁵In Britain the conversations are more gentle and gracious, but the tensions are just as real.

Double listening

One of the self proclaimed hallmarks of the fresh expressions movement in Britain is that of ‘double listening’ – listening to the culture and listening to the tradition:

Attention to the mission context, or listening to the world, comes before discerning how the inherited Christian tradition works within it. Mission precedes the shape of the church that will be the result, when the seed of the gospel roots in the mission culture. Listening to the context of the world shapes what emerges. Then the second aspect of double listening validates it, through connection with the faith uniquely revealed in the Scriptures.⁶

Double listening is sometimes (wrongly) described as listening to the culture and listening to the Holy Spirit. In fact, the Holy Spirit speaks through both the culture and tradition. By listening to both carefully our mission can be both incarnational and orthodox. This has been further expanded by the Fresh Expressions Mission Agency to 360 degree listening; however, the example above illustrates well the vital role of Scripture and tradition in incarnational mission.

Several commentators have also noted that the pioneers who leave traditional forms behind have been so deeply influenced and shaped by them, that their radical new expression often bears many of the hallmarks of what they have ‘left behind’. Bob Whitesel made a detailed study of 12 emerging churches⁷ in England, the United States and Canada:

Much of the criticism about the emerging organic church has focused upon worries and reservations that, due to their engagement with post-modern philosophies, organic churches may subtly begin to embrace heretical beliefs.

Quite frankly, before I embarked on my journey I had a premonition that I would find a proliferation of unorthodox theology. Although I did find some congregations that embraced elements of nonorthodox Christianity, I was surprised to find this not to be widespread in the emerging organic church. The vast majority of my encounters were with orthodox theology, coupled with denominational predilections.

Fresh Expressions of a Biblical Faith?

Thus, while in these churches the methodology is experimental, entrepreneurial and inventive, their theology usually follows quite closely orthodox and denominational roots.⁸

This is perhaps not surprising, given the backgrounds of these entrepreneurs – Gibbs and Bolger provide pen portraits of 50 emerging church leaders, most of whom say something of their spiritual heritage. Nine are children of ordained ministers and a further 25 speak of growing up in very committed Christian families; only 16 come from non-churched backgrounds.⁹ Their branching out has been done attached to well-planted roots!

Ancient/future spirituality

Writing in 2006, Gibbs and Bolger identified merging ancient and contemporary spiritualities¹⁰ as one of the hallmarks of the emerging church. Since then, there has been a veritable explosion of writing around this theme.¹¹ This is, in part, a reaction against the didactic approach to teaching and Scripture which characterized enlightenment/modern approaches to the Bible. In some ways, it is also a search for a genuinely Christian version of the experiential approach to spirituality enthusiastically entered into by a generation of New Agers. To put it more positively, it is a search for an engagement with the Bible and with God that involves the whole person. In terms of engagement with the Bible, it is a rediscovery (or for many people a discovery) of a contemplative approach to Scripture, such as *Lectio Divina*, Ignatian spirituality or a rule (or rhythm) of life. This involves a greater engagement with both the text and the big story of Scripture than many Christians have been used to. Many of the Christians who have been drawn to fresh expressions of church were formed within an approach to personal devotion which involves reading a small amount of Scripture, then a bigger amount of someone's ideas about that passage of Scripture. The search for authenticity has led many writers, thinkers and practitioners to go back to pre-enlightenment thinking for inspiration. The danger in this approach is that practitioners produce a version of earlier spirituality that is so heavily adapted for twenty-first-century culture that it bears little resemblance to its roots. The advantage is that there is a much more holistic approach to spirituality to be found by exploring a variety of ancient traditions and practices.

A fascination with Jesus

We have come to see that it is all about Jesus and not just a methodology. It is not about mission, not about church, but it's about Jesus and his glory, his life. To know Jesus is not an event, a ritual, a creed, or a religion. It is a journey of trust and adventure. We don't believe in any religion anymore – including Christianity – but we do believe in following Jesus. We no longer need religion with its special buildings, dogmas, programs, clergy, or any other human inventions that displace genuine spirituality. Why do we need a name and address to be church? We've come out of religion and back to God.¹²

The quote above is a passionate polemic for a community focused around the person of Jesus. Others might make the case in a more academic way:

Putting aside the issue of how missiology must inform ecclesiology (as that is dealt with in our previous books, specifically *The Shaping of Things to Come* and *The Forgotten Ways*), we believe that Christology is the singularly most important factor in shaping our mission in the world and the forms of *ecclesia* and ministry that result from that engagement. There must be a constant return to Jesus in order to ascertain that we are in the Way. It is no good just revamping our missiology or inventing new cultural forms of *ecclesia* unless we have first and foremost related them to Christology.¹³

Both of these authors express a strong desire for authenticity shaped by the life, example and teaching of Jesus. Frost and Hirsch go on to critique over 20 images of Christ, surveying the way that the Church has portrayed him in different periods of history.¹⁴ Whilst admitting the dangers of subjectivism in this approach, they challenge the reader to take a hard look at the gospel story of who Jesus is, how he lived and taught, what he said and did in a way which would strike a chord with the vast majority of fresh expressions practitioners. They finally move on to a picture of Jesus which they believe will be attractive to a large number of people outside the Church today. They speak of 'setting free the wild man', beginning with the story of the Gadarene demoniac and ending with a 'wild' Jesus:

Our point is that to reJesus the church, we need to go back to the daring, radical, strange, wonderful, inexplicable, unstoppable, marvelous, unsettling, disturbing, caring, powerful God-Man. The commu-

Fresh Expressions of a Biblical Faith?

nities around us are crying out for him. They are turning up in droves to hear the Dalai Lama speak. They are buying mountains of books on popular theology. They are traipsing over sacred sites across the globe. They are searching for the promised one, the one who offers them restoration and peace. The church needs to find itself in league with this Jesus, staring at him in amazement and saying, as Peter did, with a trembling voice, 'What kind of man is this?' Even the wind and waves obey him. Even the wild demons obey him. Even the Pharisees quake at the thought of what he might unleash if left to his own devices.¹⁵

A re-examination of Jesus' approach to evangelism

This fascination with Jesus is, in part at least, about incarnation. Not only must we take seriously the incarnation of Christ, we must also adopt an incarnational approach to mission ourselves modeled on the practice of Jesus. Andrew Jones, an emerging Church leader, offers an exegesis of Lk. 10.1–9 which describes contextual mission by analyzing the principal verbs in the passage: go (v. 3), enter (v. 5), stay (v. 7), eat and drink (v. 7), heal (v. 9) and tell (v. 9),¹⁶ an approach typified by Vincent Donovan's work with the Masai.¹⁷ This sort of approach has been typified by Steve Hollinghurst as a more adult way of relating to people outside the Church:

We can represent this in terms of transactional analysis. Our apologetic models have a tendency to be 'parent-to-child' in approach; Bonhoeffer challenges us to develop 'adult-to-adult' alternatives. The 'parent-to-child' approach not only limits the gospel to those who feel needy and dependent, it also breeds Christians unable to leave dependency on their ministers. An adult-to-adult apologetic may involve issues of 'death and guilt', or McGrath's existential angst, unsatisfied longings, and awareness of mortality. We may, however, discover from listening to people as adults, and not as children in need of our correction, that other issues, perhaps even where we want to affirm them, are the right points of contact for the gospel.¹⁸

He, rightly, goes on to point out the dangers of engaging this fully with culture. However, an approach which does not risk syncretism is unlikely to engage deeply enough with a culture to have a chance of transforming it.

A further important aspect of the life of Jesus is the way that he shared

the gospel. Much evangelistic literature available today is designed in a highly didactic way. ‘Journey into Life’ and ‘The Four Spiritual Laws’ shaped the approach of the last two generations. They both put forward a series of propositions about God, humanity (especially fallen humanity), the death of Christ and the way of salvation. To become a Christian, one must make an intellectual assent to these propositions, and pray a particular prayer (often referred to as ‘The Prayer’!). Jesus’ approach is quite different. He demonstrates the power and the love of God in healing miracles¹⁹ and teaches by way of parables. It was only those who pursued him for explanations who got beyond the stories capable of multiple interpretations, designed to make the hearer think for him or herself rather than telling her/him what to believe. Those who did pursue Jesus found that their questions were often answered with further questions. Since the time of Jesus, generations of preachers have attempted to explain the parables – perhaps a better challenge would be to invent some new parables for twenty-first-century culture.²⁰

A number of fresh expressions practitioners (and others within the wider Church) have become wary of the latest programme which promises to be more effective in reaching those outside the Church than those that went before and have begun to look deeper at the content of the gospel assumed by these programmes. It is vital that we engage theologically with the apologetic task and the starting point for that engagement should be the gospel portrayal of Jesus:

This need to deepen the theological foundations is essential to sustain a difficult and risky new movement. The Methodist leader Donald English, a regular contributor to BBC Radio 4’s ‘Thought for the Day’, was once asked where his confidence to do such work came from. His answer was ‘my confidence comes from John 1, Colossians 1 and Hebrews 1.’ This understanding of Jesus as the source and sustainer of all creation means that wherever you start with contemporary culture, there is a natural path to Jesus. It may take you a little bit of time to find it but it is there. When apologetics is difficult, this gives you hope.²¹

Martyn Atkins has described a progression of changing attitudes to evangelism as:²²

- a) ‘You will’ (the coercion of a context where not to be Christian is distinctly disadvantageous).

Fresh Expressions of a Biblical Faith?

- b) 'Will you'? (the classic invitation to a powerful, influential faith).
- c) Please will you? (the beginnings of recognition of an increasing sense of marginalisation – the beginnings of grudging recognition that the world is not as it was, that it is a pluralist world?)
- d) Will you pretty please? (desperation beginning to kick in; in order to get people to comply we will sugar the pill, make the seats more comfortable – take them out if you like! The arrival of seeker-friendliness, a certain kind of mission-shaped-ness indigenisation?)
- e) Why won't you? (the real attempt to try to see things from the perspective of the other. What is it about us that causes so few people to want to join us? Have we got BO? (sniff under armpits!) So gone but not forgotten, how to reach secular people, post- Christianity and church leaving is analysed, and different degrees of response made.
- f) Why wouldn't you (want to)? The embodying of an incarnational faith in such authentic ways that it becomes its own advocate. Beauty of life causes strangers to join our ranks – we do not talk about great things; we live them. After all, free samples are always more welcome than sales pitches.
- g) 'You wouldn't want to' – the intriguing claim to such a serious, life changing challenge, that it cannot be reasonably assumed that anyone would opt for it! (But such a serious version of discipleship is rarely lacking in takers, and such is necessary for some of the youth tribes about today. Quite simply, nothing but a huge challenge will work.

These last two categories are where I believe Fresh Expressions and contemporary Church plants need to be so as to be effective in terms of contemporary evangelism.

Atkins' last two categories are illustrative of Jesus' approach to evangelism in a profoundly incarnational way. The progression from command to closed question to open question is typical of the journey that many fresh expressions practitioners are making in their double listening to culture and tradition/Scripture.

Methodist DNA

Many of the points made so far are generic about the fresh expressions movement and are not restricted to the Methodist tradition. If Whitesel is correct that emerging churches demonstrate ‘denominational predilections’,²³ are there helpful distinctives that Methodism brings to the movement?

There are at least three possibilities:

1. Methodism’s roots as a discipleship movement

It seems that until recently, fascination with Methodism’s eighteenth-century roots was much greater in the American Methodist tradition than the British. However, there are signs that Methodism on this side of the Atlantic has begun to re-engage with its historic roots. This fascination is also seen in a number of newer movements – the contemporary cell church movement, Icthus and Pioneer new churches all draw heavily on Wesleyan heritage and theology. Martyn Atkins’ recently published short book on discipleship is an excellent introduction to the relevance of Methodism’s history for engagement with contemporary culture.²⁴ A serious engagement with biblical ideas of discipleship and community is at the heart of many Methodist fresh expressions of church.

2. Methodism’s commitment to ecumenism

The Methodist statement of priorities approved by the Methodist Conference 2004 begins, ‘In partnership with others wherever possible . . .’ and very much catches the mood of the denomination. Of course, this statement implies wider partnerships as well as ecumenical partnerships; it embraces practical informal partnerships as well as formal local ecumenical partnerships. It spells out the Methodist Church’s instinctive way of working which is collaborative. This enables us to draw on insights from a wide variety of sources and work with partners of many different kinds – this kind of openness strikes a chord with many spiritual seekers today.

3. Methodism’s ‘gentle’ evangelicalism

Some years ago a colleague commented that at her best, Methodist does a liberal, gentle form of evangelicalism that is deeply attractive. It is more able to handle doubt and disagreement than some forms of evangelicalism, yet still takes the Bible extremely seriously and is willing to engage with hard issues.

Conclusion

In the above, I have tried to demonstrate the huge diversity of what is happening in the fresh expressions movement whilst picking out some important threads. There is evidence of innovative approaches to the Bible and mission happening on the fringes of church life in Britain today. It is too soon to know where that innovation will lead and what fruit it will bear. It is also difficult to predict how the innovation on the fringe will make its way back to influence and reshape the mainstream church. The church may well be at one of those paradigmatic thresholds which future generations will see as significant in its attempts to reach a world which is increasingly alienated from organized institutional religion. Even if we fail to make a break through into new forms of culturally relevant church, it is surely better to have tried and failed than not to have tried at all!

NOTES

- 1 Graham Horsley is a circuit minister serving the Aldershot and North Camp Methodist Churches.
- 2 *A Lamp to my Feet and a Light to my Path*, MPH 1998, pp. 35–39.
- 3 Graham Cray (ed.), *Mission Shaped Church*, Church House Publishing, London 2004.
- 4 The Methodist Conference in 1992 called upon every circuit to explore with ecumenical partners the possibility of planting at least one new congregation by the year 2000, which marked a key shift in ideology and resources.
- 5 Noted in Bob Whitesel, *Inside the Organic Church*, Abingdon Press, Nashville 2006, pp. xiv–xv.
- 6 Graham Cray (ed.), *Mission Shaped Church*, Church House Publishing 2004, pp. 104–5.
- 7 Many ‘emerging church leaders’ are now not happy to be described as emerging church!
- 8 *ibid*, pp. xiii–xiv.
- 9 Eddie Gibbs and Ryan K. Bolger, *Emerging Churches*, SPCK 2006, Appendix A, pp. 239–328.
- 10 *ibid* pp. 217–38.
- 11 e.g. Alan Hirsch, *The Forgotten ways*, Baker, Grand Rapids 2006; Andy Freeman and Pete Grieg, *Punk Monk*, Regal, 2007; Brian McLaren, *Finding our way again*, Thomas Nelson, Nashville 2008; Ian Adams, *Cave, Refectory, Road*, Canterbury Press, Norwich 2010; Graham Cray and Ian Mobsby, *New Monasticism as Fresh Expressions of Church*, Canterbury Press, Norwich 2010.
- 12 Emerging church leader quoted in Gibbs and Bolger, p. 47.
- 13 Michael Frost and Alan Hirsch, *ReJesus, a Wild Messiah for a Missional Church*, Hendrickson, Massachusetts 2009, p. 43.
- 14 *ibid*, pp. 92–108.
- 15 *ibid*, p. 111.
- 16 Unpublished, quoted in G. Horsley and E. Harris (eds.), *May I call you friend?* TMCP 2006, pp. 56–58.

Fresh Expressions of a Biblical Faith?

- 17 Vincent Donovan, *Christianity Rediscovered*, SCM London 1996
- 18 Steve Hollinghurst, *Mission-shaped Evangelism*, Canterbury Press, Norwich, 2010. p173
- 19 John Wimber and Kevin Springer, *Power Evangelism*, Hodder & Stoughton, London 1985 was a seminal text in explaining the importance of healing miracles in evangelism.
- 20 for an exploration of how to do contemporary evangelism in this way, see Brian McLaren, *More Ready Than You Realize: Evangelism as Dance in the Postmodern Matrix*, (Grand Rapids: Zondervan, 2002)
- 21 David Wilkinson, What are the lessons from evangelism and apologetics for new communities in Steven Croft ed, *Mission Shaped Questions*, Church House Publishing London 2008 p106
- 22 unpublished address to Mission 21 Conference, Bath, 2010
- 23 see note 7 above
- 24 Martyn Atkins, *Discipleship . . . and the people called Methodists*, TMCP, Peterborough, 2010