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Victorian Church Planting: A Contemporary Inquiry into a Nineteenth Century Movement

Abstract:

When people think of Victorian England, church planting isn't the first thing that comes to mind. However, there was a significant movement that swept across the country in the mid to late 19th century that resulted in the planting of thousands of new churches that was well documented. The purpose of this article is to demonstrate that there was a church planting movement in England that helped transform the nation in the 19th century. It will examine the causes, characteristics, and trajectory of this movement, while offering a contemporary application of lessons for church planting today.

Keywords: Church planting, 19th century, England, Church of England, Victorian era

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A few years ago, Bishop Stephen Cottrell was having a conversation with a priest who was boasting about his churches 150th anniversary. Cottrell replied to him by saying, "So you're running a church plant?" He goes onto to remind him that, "Every church was planted at some point. Every church owed its existence to the dedicated ministry of a particular group of Christians at a particular time who were seeking to respond to the needs and challenges of their day by establishing some new expression of Christian life."[1]

I had a similar realization on a recent visit to England while teaching on the topic of "church planting in the 21st century." As I looked around London, where hundreds of church buildings were built in the early to mid 19th century, I began to think to myself, "Isn't it ironic that I am teaching on church planting in the 21st century in historic church buildings that had been planted over a hundred years ago." Surely, there is nothing new under the sun. While church planting may be receiving more publicity now than in years past, it is not a passing fad. As a result, I began to do my own personal research on church planting in 19th century in England and what I found was nothing short of inspiring.

Let's be honest, when you hear or think of Victorian England, church planting isn't the first thing that comes to mind. However, as we shall see there was a significant movement that swept across the country in the mid to late 19th century that resulted in the planting of thousands of new churches that was well documented. The purpose of this article is to demonstrate that there was a church planting movement in England that helped transform the nation in the 19th century. It will examine the causes, characteristics, and trajectory of this movement, while offering a contemporary application of lessons for church planting today.

19th Century England

The 19th century, also referred to as the Victorian Era, ushered in an era of unprecedented prosperity to England as well as major cultural change and upheaval. There was vast population growth in major cities like London that was the result of migration from other countries and rising birth rates. There was also tremendous economic development that resulted from the Industrial Revolution. This contributed to increased poverty, pollution, and child labor in factories where children as young as six years

old worked hard hours for little or no pay. As towns and cities grew rapidly around factories, problems such as urban crime, poverty, alcohol abuse, prostitution, and high infant mortality increased. It is estimated that nearly 160 babies per 1000 under one-year-old would die each year in England.[2] All of this led to a national concern about the spiritual and moral welfare of England and its future.

The Victorian church responded to the national changes by founding hundreds of religious organizations including church schools, mission, and welfare organizations. Church planting, or church-extension as it was commonly called, was but one solution that the Church of England used to address the growing changes and challenges of the 19th century context. Archbishops of Canterbury William Howley, Charles Longly and Archibald Tate were all supportive and actively involved in the work of church planting in the Church of England in the 1800s.[3] In 1836, Charles James Blomfield, the Bishop of London, issued "Proposals for the creation of a fund to be applied to the building and endowment of additional churches in the metropolis," making provision for new churches and schools to meet the needs of the rapidly increasing population of London with the goal of "expatiating over the whole metropolis by building fifty churches at once."[4] Blomfield aimed to have a church for every 3,000 people and believed that once a church was built that it would have a larger impact on the surrounding community. By the time of his retirement in 1856, 200 new churches were built in the diocese.[5]

On the national front, K. D. M. Snell's social history of England offers a statistical analysis of the establishment of new ecclesiastical parishes in the nineteenth century. Between 1835 and 1896 there were nearly 7,500 new ecclesiastical parishes formed; with two boom years of 1844 (193 parishes) and 1866 (113 parishes). A fifth of all Anglican churches had been built after 1801. In the second half of the century, Snell estimates that at times during the season from 1835 to 1875 new churches were being completed at a staggering rate of one every four days.[6] The number of Church of England churches and chapels increased from under 12,000 in 1831 to well over 17,000 in 1901, with a net increase of nearly 50% over 70 years. It is also important to take into consideration that alongside the construction of entirely new churches, there was extensive rebuilding, extension, and restoration of existing structures.[7]

This wasn't just a top down phenomenon, coming from bishops and the highest levels of leadership in the Church of England, but included

a grassroots movement of young emerging leaders. Along with the growing need for church planting, the national context of change and development produced young energetic clergy who were mission minded and open to the work of pioneering new churches not that different from modern day church planters. According to Francis Orr-Ewing,

> A new breed of cleric built on the growing energy of nineteenth-century Britain, harnessed the spiritual vitality of an increasingly confident laity, and took advantage of the increasing flexibility within the structures of the Church of England. Together this led to an unprecedented time of commissioning and building new churches, establishing parishes and forming new ministries and mission organizations.[8]

It is also important to note that churches didn't just build themselves; it required massive amounts of money to be raised for building new churches. As early as 1818, Parliament voted to spend £1 million to help build new churches in areas of population growth, which resulted in a number of new churches in London that included All Souls' Langham Place, Holy Trinity Marylebone Road, St Mary's Bryanston Square, and Christ Church Cosway Street.[9] According to Prof. John Wolffe's calculations, the Victorian Church of England raised something between £3 and £5 billion comparable to 21st century standards just for building new churches, a striking achievement by any standards or time period.[10]

Church planting during this time period was the result of important collaborations between the government, bishops, church planters, as well as donors and key lay people. It could be said "it takes a village to plant a church." One example is Charles James Blomfield, the Bishop of London who we discussed earlier, who helped raise millions of pounds for church planting for churches to reach the growing masses in places like King's Cross, Euston, Paddington, and Bethnal Green. Blomfield worked closely with the Prime Minister, Robert Peel, to raise funds for new churches. Peel passed an Act of Parliament by which over the next sixty years very large numbers of parishes were planted and churches built as the populations of the parishes increased including: 19 in Marylebone, 21 in Paddington, 28 in Kensington, 37 in Islington, 22 in Hackney, and 30 in St Pancras.[11] This could only have been possible with deep collaborative relationships and Kingdom partnerships between clergy, lay people in church, and people in the marketplace working together for the sake of Christ.

Contemporary Lessons for Today

The previous section reveals phenomenal statistical growth related to church planting in Victorian England, which are significant by any measure or standards. This article is not about triumphalism of the past; the Victorian Church was not without its faults or errors. Many have criticized the Victorian church for issues related to colonization and the import of British imperialism. However, this is not the purpose of my paper. There are many sociological and cultural factors that contributed to this movement of church planting, so for the limited scope of this paper I will focus on the lessons that we can learn from this movement in history for the church today.[12]

We find ourselves in another major cultural transition that is no less significant than the industrial revolution. In the United States alone, there are around 180 million who have no connection to a local church, making it one of the fastest growing mission fields in the Western Hemisphere.[13] It is estimated that 660,000 to 700,000 people leave the traditional church every year.[14] In accordance with this trend, the Pew Research Center has noted that nearly one third of young adults now say they have no religious affiliation. This young-adult group is often called the "nones" because they are disavowing association with any organized form of religion, which makes them North America's second largest religious group.[15] In England, Church membership has declined from 10.6 million in 1930 to 5.5 Million in 2010; from about 30% to 11.2%. If current trends continue, membership is forecast to decline to 2.53 million (4.3% of the population) by 2025. The avowedly non-religious – sometimes known as the "nones" – now make up 48.6% of the British population.[16] These are sobering statistics, indicating that massive cultural shifts are on the horizon for today's church. What lessons and insights can we learn from the Victorian church planting movement for today's church that is facing an increasingly global, multicultural, and secularized world?

Anglican's Missionary Heritage

First, traditional churches can and do plant new churches. This case study of church planting in the 19th century reminds us that Anglicanism is an ancient faith tradition that has a rich missionary heritage. Rather than being anti-mission, there is something within the very DNA of the Anglican tradition – rooted in the sacraments – that prepares and

compels believers to join in the mission of God. It could be argued that the history of Anglicanism is the history of missions and that mission and church planting is at the very heart of our Anglican heritage.[17] Many great missionary thought leaders have come out of the Anglican tradition, such as John Wesley, William Wilberforce, Henry Venn, Rolland Allen, and Leslie Newbigin, to name a few.

Anglicans can claim Celtic missionaries like Patrick (387–493), who brought the gospel to Ireland, baptized thousands of people, ordained hundreds of ministers, and helped plant hundreds of churches throughout the British Isles. Christianity continued to spread throughout the British Isles like wildfire under the gifted leadership of men such as Columba (521–597). Using their influence, Columba and other Christian leaders established monastic communities in Iona, as did Aidan in Lindisfarne. The churches and monasteries of this movement became some of the most influential missionary centers in all of Europe. Missionaries went out from Ireland to spread the gospel throughout the world. These Irish monasteries helped preserve the Christian faith during the dark ages.

Anglicans can claim a Benedictine monk named Augustine who was sent by Pope Gregory to evangelize the Anglo-Saxons. Due to his influence, many consider Augustine the "Apostle to the English." He eventually arrived in Kent (the southeast corner of England) in 597 with a team of monks. Augustine became the first archbishop of Canterbury and established a center for Christianity in Britain. From that time onward, Canterbury became a hub for sending out missionary bishops across England and beyond.

Anglicanism constituted a missionary faith in the 17th and 18th centuries and expanded rapidly through mission organizations of the Church of England such as the Society for Promoting Christian Knowledge (SPCK, founded in 1698), the Society for the Propagation of the Gospel in Foreign Parts (SPG, founded in 1701), and the Church Missionary Society (CMS, founded in 1799). These Anglican mission organizations helped spread the gospel throughout the world and sowed the seeds for what is now the worldwide Anglican Communion.

Anglicans can claim the Wesleyan revival, which was an Anglican renewal movement that started in the Church of England and quickly grew into a worldwide missionary movement. Starting from only a handful of people, Methodism established hundreds of societies in England and the United States. By the time of John Wesley's death in 1791, the Methodists

had become a global church movement with more than 70,000 members in England and more than 40,000 in the new United States and other mission stations around the world.[18] Even though the Church of England could not contain it, the Wesleyan revival stands out as an Anglican renewal movement.[19]

Anglicans can claim the Anglo-Catholic revival of the 19th century that sought to recover the Catholic thought and practice of the Church of England. Centered at the University of Oxford, the proponents of the Oxford Movement believed that the Anglican Church was by history a truly "catholic" church. In time, the ideas of the Oxford movement spread throughout England and into other provinces planting dozens of new Anglo-Catholic expressions of church. The contributions of the Oxford movement can still be seen in Anglican churches around the world today in a variety of ways including: the use of liturgy and ritual in church worship, the central place of the Eucharist in worship, the use of vestments, the importance of ordained ministry, the establishment of Anglican monastic communities for men and for women, and a strong emphasis on the importance of educated clergy.

Finally, the extensive growth of the global Anglican Communion is a testament to the enduring missionary spirit of Anglicanism. Although it started in England, Anglicanism has become one of the world's most multicultural and multiethnic churches. Philip Jenkins reminds us, "By 2050, the global total of Anglicans will be approaching 150 million, of whom only a tiny minority will be White Europeans."[20] Located on every continent, Anglicans speak many languages and hail from different races and cultures. Anglicanism has grown into a worldwide family of churches, which has more than 80 million followers in 161 countries making it the third largest body of Christians in the world. In fact, to be an Anglican is to be a part of a global missionary movement. For instance, there are now more Anglicans worshipping in Nigeria than in England, Canada, and the United States combined.[21] The explosive growth of global Anglicanism has created many new realities that can only be understood through the lenses of mission and church planting.

Diversity of Styles of Church Planting

Secondly, the Victorian church planting movement was diverse and included both evangelical and Anglo-Catholic church plants. At first, these may seem like opposing extremes, but in many ways these different

streams are symbiotic and belong together. Former Archbishop Michael Ramsey once said, "For the Anglican Church is committed not to a vague position wherein the Evangelical and the Catholic views are alternatives, but to the scriptural faith wherein both elements are of one."[22] Both the evangelical and Anglo-Catholic streams of Anglicanism were spiritual renewal movements that gave birth to new churches.

Consider the following examples of 19th century church plants. Evangelical church planter Thomas Gaster, was a CMS missionary who served in India and then planted in All Saint Peckham, London in 1867. The church began with about 20 people meeting in the Gaster's sitting room to over 600 adults in the congregation with a children's service for 800 children on Sunday afternoons.[23] An example of an Anglo-Catholic church planter was Richard Temple West who planted St. Mary Magdalene, Paddington in 1865. The first church service register from July 1866, shows three Sunday masses and a daily Mass, with 75-100 Sunday communicants, increasing to about 150 in 1867. From the start, West and his members reached out to the local community and eventually established a convalescent home for the poor in Weymouth Street, off Harrow Road. The church continued to grow under West's leadership and by 1886 the congregation had grown to over 1,000. These are but two great examples of evangelical and Anglo-Catholic church plants in the 19th century.[24]

The different streams of Anglicanism remind us that not everyone looks, acts, or thinks alike. Anglican churches come in all shapes and sizes and are very diverse; ranging from Anglo-Catholics who are more high church, employing a more ceremonial and expanded liturgy, to evangelical Anglicans who are typically more low church, employing fewer ceremonial practices. Regardless of worship styles and preferences, I believe both expressions are vital and can reach people whom the other cannot. We need both working together on mission. Archbishop Justin Welby recently said,

> The real issue of the Christian faith, is not whether we worship in a traditional or radically different way but whether we worship God with commitment and passion that opens our lives to His power to change and renew us. Knowing Him is neither traditional or modern-but it is essential. Why does it have to be one or the other? They're both doing immensely valuable work, and different people are encountering God in each service.[25]

Victorian church planters responded by planting new churches that attempted to meet the pressing needs of their day in innovative new ways, which parallel the current Fresh Expressions movement in a number of ways. Many of the Victorian church plants started in homes, bars, schools, and engaged their local communities in fresh new ways. Many of the planters went into the highways and hedges to go where the church was not, or had not been, such as the slums of the East End of London.[26] Stories abound of the slum priests who ministered to the poorest of the poor and those displaced in society. These were both evangelicals and Anglo-Catholics ministering among the urban poor and the places that needed them most. Many of them utilized nontraditional methods to reach people in their local context.

One story was Reverend Arthur Osborne Montgomery Jay (1858–1945) who had been selected by the bishop of London as Vicar of Holy Trinity, Shoreditch, in late 1886 to reach the outcasts of the Old Nichol district. This district was one of England's worst slums. Nichol was described by one person as "a district of almost solid poverty and low life, in which the houses were as broken down and deplorable as their unfortunate inhabitants."[27] When Jay entered the parish there was no church building; instead services were held in the loft of a stable, which smelt of manure. Jay's first service on New Year's Eve only had 14 people. However, within ten years he had raised enough money to build a church, social club, lodging house, and gymnasium. Jay became controversial for two things: being a high-churchman and for having a boxing ring where many pugilists got their start. By the late 1880s, Jay and others had come to realize that one of the best ways to engage poor men was through boxing. To combat his critics, Jay once preached a sermon at Holy Trinity, called "May a Christian Box?" Some of the boxers who got their start in Jay's gym were Jack the Bender, Lord Dunfunkus, Old Squash, Tommy Irishman, Scrapper, and Donkey. Jay's story shows us that that there is no place where the church cannot go to reach people for Christ.

Ancient Faith, Fresh Mission

Let me end this article with a question that is probably already in your mind. "Is spiritual renewal possible for traditional churches or mainline denominations that are stagnant or in decline?" The answer is yes. One of the most exciting examples that I know of renewal is happening, ironically within the Church of England, the very church that we have been

discussing. In the midst of rapid decline in national church attendance, there is a multiplication movement brewing in the Church of England that is bringing renewal to churches and communities across England. In 2015, the former Bishop of London, Richard Chartres, delivered a lecture entitled "New Fire in London" in which he talked about the growth within the Diocese of London through church planting. He shared the following commitment to mission, "We are pledged to establish 100 new worshipping communities in the Diocese in the next five years."[28] To help accomplish this vision, Ric Thorpe was consecrated as bishop of Islington with a special focus on church planting in London. Ric Thorpe oversees London's church growth strategy to plant 100 churches in London by 2020 and 200 city-center church-plants around the country by 2030. Ric's passion is to plant churches in London and across England. "I'm energized by spending time with people who feel God's call to go somewhere else and do something new," Ric said. "Just to spend time with them and to help them articulate the plans that God has for them and to work out what they need to do to go to the next level, and to help them think through what might be next on the horizon." [29]

Ironically, many of the churches that are being planted are in older church buildings that were originally planted in the Victorian era. One example of the churches that Ric helped plant is on the East End of London at St Peter's Anglican Church in Bethnal Green, which sits just off Warner Place, between Old Bethnal Green and Hackney Road. The church spire stands tall amidst the surrounding housing. St Peter's has been a place of worship since 1841 and was on the brink of closing its doors just a few years ago. Members cried out, "We don't want St Peter's to close after we've died."[30] In 2010, the Rev. Adam Atkinson was appointed to lead the church into a new season. Along with others, Adam helped restart the church with the mantra, "Honour the past, navigate change in the present, and build for the future." He began not with change, but with prayer, conversations, and building new relationships. As a result, the old members began to become open to new ideas. In a few years, St Peter's has grown from 20 to over a 100, being highlighted on BBC London News as a model of church renewal and community transformation.

St Peter's Bethnal Green describes themselves as a "cross-tradition" Anglican church, so they worship God in many styles, encountering God through the scriptures, the sacraments, and the Spirit. "We're designed to worship and it matters who we give our worship to." As a church, they

have traditional liturgy, follow the church year, observe the sacraments, and use traditional vestments in liturgy. They offer both a high-church as well as an informal style, which helps them reach a wide variety of people including young adults and families. While on the surface they may appear traditional, they are also very non traditional in their outreach to the community. They are engaging their local community with various outreach ministries including: a food bank, employment training program, a credit union, and they have given start-up space to two local businesses. They are even making plans to transform the underground crypt of the church into a recording studio to provide young people with another potential escape from gang violence, which is rampant in Hackney Road. Atkinson is engaged with the larger faith community and helps open the church to the wider community, particularly Bangladeshis. Atkinson has also become friends with the head of East London Mosque.[31] Like Jay, the 19th century priest who built a boxing ring to reach people in his local context, Adam is also using innovation and tradition to reach his local context in fresh new ways.

Today, we stand at another major crossroads of cultural change where the church must once again proclaim the faith afresh for a new generation.[32] We are not called to go where the church is, but to follow the example of these Victorian church planters and find the places where the church is not working for the sake of the gospel through church planting. The Church of England recognizes that one size doesn't fit all, when it comes to church planting and fresh expressions.[33] In 2003, the former Archbishop of Canterbury, Rowan Williams, called for a "mixed economy" of church that would include both traditional and fresh expressions of church to meet the new challenges of a post-Christian and post-modern context. In his own words, "We have begun to recognize that there are many ways in which the reality of 'church' can exist… These may be found particularly in the development of a mixed economy of Church life"[34] This article reminds us that even an ancient faith with historic roots are over a 1,500 year-old period of time can find fresh new ways to plant new churches for a new generation.

End Notes

[1] Stephen Croft, Ian Mobsby, and Stephanie Spellers, editors. *Ancient Faith, Future Mission: Fresh Expressions in the Sacramental Tradition*. (New York: Seabury Books, 2010), 56.

[2] For some resources on the social and religious history of 19th century England see Robert Currie, Alan Gilbert, and Lee Horsley. *Churches and Church-Goers: Patterns of Church Growth in the British Isles since 1700*. (Oxford: Clarendon Press, 1977); K. D. M. Snell, *Parish and Belonging: Community, Identity and Welfare in England and Wales, 1700–1950* (Cambridge, 2006); P. C. Hammond, *The Parson and the Victorian Parish* (London, 1977); B. Heeney, *A Different Kind of Gentleman; Parish Clergy as Professional Men in Early and Mid- Victorian England* (Springfield, 1976); S. J. D. Green, *Religion in the Age of Decline, Organisation and Experience in Industrial Yorkshire, 1870-1920* (Cambridge, 1996).

[3] Archbishops of Canterbury William Howley, Charles Longly and Archibald Tate were all supportive and actively involved in the work of church planting in the Church of England in 1800s. P.G. Maxwell-Stuart, *The Archbishops of Canterbury*. (Gloucester: Tempus, 2006), 238-245.

[4] Warwick William Wroth, "Charles James Blomfield (1786-1857)" from an article published in 1885. http://www.historyhome.co.uk/people/blomfield.htm

[5] See Malcom Johnson, *Bustling Intermeddler: The Life and Work of Charles James Blomfield* (Gracewing, 2001).

[6] K. D. M. Snell, *Parish and Belonging: Community, Identity and Welfare in England and Wales, 1700–1950* (Cambridge, 2006), 409-414). See also J. Wolffe, 'What can the Twenty-First Century Church of England Learn from the Victorians?' *Ecclesiology*, 9 (2013), 205–222, who offers an alternative to the 7,423 numbered by Snell in the 60 years before 1896: "Between 1831 and 1901 it has been estimated that there was a net increase of 5,485 in the total number of Church of England churches, while many of the 12,000 or so churches already standing in 1831 were subjected to extensive restoration and reordering or even complete rebuilding." p. 206, citing A. D. Gilbert, *Religion and Society in Industrial England: Church, Chapel and Social Change 1740-1914* (London, 1976), 28.

[7] Wolffe, "What can the Twenty-First Century Church Learn from the Victorians?" project/projects/What_can_we_learn_from_the_Victorian_Church.pdf

[8] Francis Orr-Ewing. *Rev. Thomas Joseph Gaster: An Urban Missionary in Historical and Theological Context*. PhD dissertation. P. 7.

[9] Cited in a paper by Dr. William M. Jacob, "Church Planting in Victorian England." All Saints' Margaret Street, November 4, 2018. Dr. Jacob is Visiting Research Fellow, King's College London.

[10] John Wolffe, "What can the Twenty-First Century Church Learn from the Victorians?" Hooker Lecture, Exeter Cathedral and Marjon University College, Plymouth. (2010), 7-8. https://www.open.ac.uk/Arts/building-on-historyproject/projects/What_can_we_learn_from_the_Victorian_Church.pdf

[11] Cited in a paper by Dr. William M. Jacob, "Church Planting in Victorian England." All Saints' Margaret Street, November 4, 2018.

[12] For some resources on the social and religious history of 19th century England see Robert Currie, Alan Gilbert, and Lee Horsley. *Churches and Church-Goers: Patterns of Church Growth in the British Isles since 1700*. (Oxford: Clarendon Press, 1977); K. D. M. Snell, *Parish and Belonging: Community, Identity and Welfare in England and Wales, 1700–1950* (Cambridge, 2006); P. C. Hammond, *The Parson and the Victorian Parish* (London, 1977); B. Heeney, *A Different Kind of Gentleman; Parish Clergy as Professional Men in Early and Mid- Victorian England* (Springfield, 1976); S. J. D. Green, *Religion in the Age of Decline, Organisation and Experience in Industrial Yorkshire, 1870-1920* (Cambridge, 1996).

[13] George G. Hunter III, *The Recovery of a Contagious Methodist Movement* (Nashville, TN: Abingdon Press, 2011), 28.

[14] Phil Zuckerman, *Living the Secular Life: New Answers to Old Questions* (New York: Penguin Books, 2015), 60.

[15] For an in-depth study on the spirituality of youth and young adults, see Christian Smith and Melinda Lundquist Denton, *Soul Searching: The Religious Lives and Spiritual Lives of American Teenagers* (Oxford: Oxford University Press, 2005) and Christian Smith and Patricia Snell, *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults* (Oxford: Oxford University Press, 2009). Their findings showed that the majority of youth adhere to a vague understanding of religion, which the authors call "Moralistic Therapeutic Deism" (or "MTD"). For statistics on the over all state of youth involvement in religion among North Americans, the Pew Research Center has observed that about one third of older Millennials—adults currently in their late 20s or early 30s—now say that they have no religion, which is up 9 percent among this age range from 2007. Nearly one quarter of Generation X now say that they have no particular religion, or they describe themselves as "atheists" or "agnostics." See http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape/.

[16] UK Census report on the state of religion in Great Brittan. https://faithsurvey.co.uk/uk-christianity.html.

[17] Bede records the early missionary expansion of the Church of England in *The Ecclesiastical History of the English People* (Oxford, OUP, 2008). Stephen Neil discusses the missionary expansion of Anglican Church in *Anglicanism*. (Baltimore, MD: Penguin Books, 1958). See also the recent statement by the House of

Bishops of the Church of England on Mission and Church Planting. "Planting new churches is a long-established and effective means of establishing the presence of a Christian community to witness to the gospel in new places, and of enabling that witness to be shared with more people in all places. It is integral to how the Church of England has shown its commitment to apostolicity and sought to express its catholicity (see paragraph 1 above). All our churches were once planted. There have been previous periods in Church history of intensive planting of churches: notably for the Church of England in mediaeval times, Queen Anne's 50 New Churches, the Victorian era, and the interwar period." http://www.centreforchurchplanting.org/stories/house-of-bishops/.

[18] See Winfield Bevins, *Marks of a Movement: What the Church Can Learn from the Wesleyan Revival*. (Grand Rapids, MI: Zondervan, 2019). See also Ryan Danker, *Wesley and the Anglicans*. (Downers Grove, IL: IVP Academics, 2017).

[19] Michael Ramsey, *The Anglican Spirit*. (New York: Seabury Classics, 2004), 30.

[20] Phillip Jenkins, *The Next Christendom: The Coming of Global Christianity*. (New York: Oxford Press, 2002), 59.

[21] Timothy Tennent, *Invitation to World Missions: A Trinitarian Missiology for the Twenty-first Century* (Grand Rapids, MI: Kregel, 2010), 31.

[22] Michael Ramsey, *The Gospel and the Catholic Church: Recapturing a Biblical Understanding of the Church as the Body of Christ* (Peabody, MA: Hendrickson Publishers, 2009), 178–79.

[23] For an excellent introduction see Francis Orr-Ewing. *Rev. Thomas Joseph Gaster: An Urban Missionary in Historical and Theological Context.*

[24] The *Religious Census of London,* reprinted from the *British Weekly*, Hodder and Stoughton, London, 1888, p. 32. I am indebted to Dr. William M. Jacob's presentation "Church Planting in Victorian England" for introducing me to the work of West and his work at St. Mary Magdalene.

[25] Justin Welby cited in Andrew Atherstone, *Archbishop Justin Welby: The Road to Canterbury*. (London: Darton, Longman, and Todd, 2013), 48.

[26] See D. B. McIlhiney, *A Gentleman in every Slum: Church of England Missions in East London. 1837-1914*. (Eugene, OR: Wipf & Stock Pub., 1988).

[27] Charles Booth cited in Sara Wise, "Inside the skin of a slum." *Church Times*, December 2018 https://www.churchtimes.co.uk/articles/2008/4-july/news/uk/inside-the-skin-of-a-slum.Sara Wise also wrote *The Blackest Streets: The Life and Death of a Victorian Slum* (Metropolitan Books, 2010).

[28] Richard Chartres, "New Fire in London," Lambeth Lecture, 30 September 2015. http://www.archbishopofcanterbury.org/articles.php/5621/bishop-of-london-delivers-lambeth-lecture-on-church-growth-in-the-capital.

[29] This is taken from an online interview Ric Thorpe gave with Asbury Seminary. See it in full here https://asburyseminary.edu/voices/26615.

[30] Some of this section is from their church website http://www.lovebethnalgreen.com/a-congregation-revived.

[31] See John Bingham, "Vicars should grow beards to reach out to Muslims, bishop suggests." *The Telegraph*. Wednesday 27 February 2019. https://www.telegraph.co.uk/news/religion/12115434/Vicars-should-grow-beards-to-reach-out-to-Muslims-bishop-suggests.html

[32] The phrase "fresh expressions" comes from the preface to the Declaration of Assent, which Church of England ministers make at their ordination to affirm, "which faith the Church is called upon to proclaim afresh in each generation." The term "fresh expressions" echoes these words and suggests, "something new or enlivened is happening, but also suggests connection to history and the developing story of God's work in the Church." Cited in Archbishop's Council on Mission and Public Affairs, *Mission-Shaped Church: Church Planting and Fresh Expressions in a Changing Context.* New York, Seabury Books. 2009), 34.

[33] According to Travis Collins, a fresh expression is "a form of church for our changing culture, established primarily for the benefit of people who are not yet members of any church." Travis Collins, *Fresh Expressions of Church*. (Franklin, TN, Seedbed Publishing. 2015), 5. The key points of emphases within this definition are the ideas of "changing culture" and reaching those not involved in existing churches. The Fresh Expressions movement began in England a little over a decade ago and has resulted in the birth of more than 3,000 new communities alongside existing churches in the United Kingdom. For more information on Fresh Expressions of Church see Winfield Bevins, "Innovative Fresh Expressions of Church." *Innovative Church Planting: Engaging the Marketplace with Entrepreneurial Church Planting*, Glossa House, LLC, and Digit Oral Publishing Services, LLC, 2018.

[34] Archbishop's Council on Mission and Public Affairs, *Mission-Shaped Church: Church Planting and Fresh Expressions in a Changing Context.* New York, Seabury Books. 2009, 26.