ABSTRACT

CITY-CENTRE RESOURCE CHURCHES:

TRAINING TO ENABLE CHURCH PLANTING

by

Ric Thorpe

Resource churches are a new kind of church in the Church of England that is producing church growth, church planting, church revitalisation, social transformation, a flow of missional leaders, and a generous giving away of resources. This is the first significant study of these resource churches, and it evaluates training given to bishops and their senior teams to enable them to plant or revitalise churches in their dioceses.

In an ecclesiological landscape that favours cathedrals and parish churches, resource churches are making a huge impact and should be celebrated as well as treated differently to parish churches to maximise their potential to resource other churches beyond their own borders. Their leaders need to overcome extra challenges to the usual ones that parish clergy face, and specific support should be given by their bishops.

Bishops, in particular, need to be confident in exercising their authority to designate and resource them properly, particularly with planting curates, as well as making sure they deploy these curates to revitalise struggling churches and plant new churches where they are needed. There are significant barriers involved in creating resource churches, in recruiting planting curates, and in deploying them. However, by receiving training and continuing to engage with the process, including learning from others, successful outcomes are more likely, and the changes the church seeks, in terms of growth and impact in this generation, become more possible.

The purpose of this research was to evaluate the training of bishops and their senior teams to enable resource churches to become church-planting churches. Fifty of the one hundred participants of training conducted in 2017 and 2018 were surveyed, and nine bishops or senior staff members were interviewed. The data was analysed, and there were five major findings.

This research confirms that bishops and their senior teams believe that resource churches are transforming the mission of their dioceses in the Church of England. It shows that bishops are critically responsible for enabling resource churches to plant and revitalise churches, and they must therefore ensure they attend training with the right team to work through the various steps to enable their resource churches to flourish in their dioceses. Five specific barriers need to be overcome to create resource churches. Five steps need to be addressed to appoint planting curates, and seven steps are involved in deploying them. The study also uncovered the specific need for bishops to give focussed support to resource church leaders because of the higher than normal demands placed on them.

CITY-CENTRE RESOURCE CHURCHES:

TRAINING TO ENABLE CHURCH PLANTING

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by

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CHAPTER 1

NATURE OF THE PROJECT

Overview of the Chapter

City-centre resource churches in Church of England dioceses are being created to help resource their dioceses for mission and growth through revitalising struggling parishes and planting new churches. Whilst bringing new growth and missional energy, this disrupts the status quo of current church practice because it raises theological, ecclesiological, and practical questions about making interventions, change, growth, and allocating of resources. Training days have been run to bring stakeholders together and to help them to work through the challenges they face in order to enable these resource churches to start revitalising and planting other churches. The purpose of the research was to evaluate this training, delivered in 2017 and 2018, for Church of England bishops and their senior teams to enable city-centre resource churches to become church-planting churches.

Chapter one introduces the framework for evaluating a training course for bishops and their senior teams in the Church of England to enable city-centre resource churches to become church-planting churches. The training was and is delivered by the researcher, and the research focuses on training given in 2017 and 2018.

This overview of the research project explains the rationale for the project arising from this training. It also includes the research design, purpose statement, research questions, participants, and how the results are collected and analysed. To add support for this project, themes of the literature review and contextual factors are identified. Further

discussion of the anticipated project results establishes the significance for and impact on the practice of church planting in the Church of England and beyond.

Personal Introduction

Since 2011, in my role as a church planting advisor to the Bishop of London, and since 2015 as the Bishop of Islington where I have responsibility for church planting in London and nationally, I have been involved in supporting and enabling the planting of resource churches in a number of towns and cities around England. This has involved sending an ordained church planter with a team to reopen a closed church in a city-centre and bring it back to life. So far, many of these planted resource churches have experienced significant growth and some of them have sent a leader and team to do the same in other places. Where much of the country is in serious church decline, these churches are bucking the trend, particularly reaching young people in their twenties and early thirties, representing a missing generation in current church attendance. From 2009-2017, Holy Trinity Brompton has planted nine Anglican churches outside London, and some of these churches have gone on to plant a further five churches. As Bishop of Islington and working with the Strategy and Development Unit, National Church Institutions, we have set a goal nationally to see the largest two hundred urban centres in England, representing twenty-nine million people, have a resource church over the next twenty years that will become a church-planting church in its city or town. Some of these cities already have a large Anglican church in the city-centre, and these will be repurposed by their bishop to become resource churches that are essentially church-planting churches. Other cities that do not have a large Anglican church are being selected for receiving a new church-planting church.

As we have engaged bishops, there is a general excitement about having a resource church, as this picks up on the historic minster churches that, centuries ago, were once strategic resourcing churches in their geographical areas, planting new churches, and resourcing existing ones. However, when it comes to helping these churches go on to revitalise declining parishes or plant new churches, those involved encounter significant resistance, and the process is disabled from fulfilling its full potential. We know what needs to be done and bishops welcome help to implement the necessary steps, but they need encouragement, advice and sometimes interventions to align the various actions necessary to establish a resource church and then more investment to enable them to become church-planting churches, joining in strategically with the bishop's wider vision. I would like to help bishops and their senior teams to take the necessary steps to enable these resource churches to become church-planting churches to help reverse the decline in their dioceses and inspire a missionary movement to see those beyond the walls of the church reached with the good news of Jesus Christ.

Statement of the Problem

City-centre resource churches in Church of England dioceses are being created to help resource their dioceses for mission and growth, either by re-envisioning an existing city-centre church to start resourcing others or by planting one in a redundant or dying parish church. The primary way these churches will resource others is by working strategically with their bishop to revitalise dying parishes or plant new churches in existing parishes where there is a need. They do this by sending an ordained leader, previously recruited as a "planting curate", with a church planting team and some seed-

funding, with the enabling and blessing of the bishop, and the support of the diocese and its structures.

In practice, such activity is very disruptive to the status quo of the church because it raises theological, ecclesiological, and practical questions about making interventions, change, growth, use of power, and the allocation of resources, amongst other things. Bishops and their teams have the authority to revitalise and plant, but such questions disable them from pushing through the changes needed to make them happen in practice. Also, communication can come under strain between bishop, senior team, and church leader which further exacerbates the issues.

To address this, training days are being run to bring these stakeholders together to help them to work through the challenges they face in order to enable these resource churches to start revitalising and planting other churches. These training days need to be evaluated so that they can equip the stakeholders to succeed in enabling city-centre resource churches to become church-planting churches too.

Purpose of the Project

The purpose of this research was to evaluate a training course for Church of England bishops and their senior teams, delivered in 2017 and 2018, to enable city-centre resource churches to become church-planting churches.

Research Questions

The following questions were designed to guide the research in discerning the effectiveness of these resource church training sessions:

Research Question #1

What are the challenges or obstacles to creating a city-centre resource church?

Research Question #2

What steps should be taken to appoint a planting curate to a city-centre resource church?

Research Question #3

Which aspects of the training did participants identify as most significant?

Rationale for the Project

The Church of England is in decline, mirroring the decline of the church in England. In 2017, just eight percent of the population attended church regularly. While some look on these statistics with shoulder-shrugging resignation, others are working hard to address the issues. In 2010, the Church of England General Synod began the *Renewal & Reform* programme to help facilitate growth of the church in numbers and depth of discipleship and re-imagine the church's ministry (Church of England, 'Renewal & Reform'). By tackling some of the deep-rooted missional challenges facing the Church of England, one of the outcomes is to reverse the decline of the church in every region and for every generation.

In order to achieve this, the Church of England needs to see itself differently. It is no longer the guardian of a never-changing faith that has lasted for centuries with the vague hope that it will last for centuries more. It must become a missionary church again, inspired by the Great Commission at the end of Matthew's Gospel, the great church-planting resource churches of Jerusalem, Antioch and Ephesus described throughout the Acts of the Apostles, and the words of the Preface to the Declaration of Assent (Church of England, 'Canons of the Church of England Section C'), "to proclaim afresh [the Christian faith] in each generation". It must see that change is not only appropriate but

important to embrace in order to see new generations of unconverted people hear the good news of Jesus Christ afresh and also to bring non-churchgoing believers (the so-called “dechurched”) back to participation in church life. This is beginning to happen through various initiatives up and down the country, and the church must strengthen its resolve to keep this momentum of change going.

One such initiative is the establishing of new worshipping communities that are reaching new people in new places in new ways. In England, these movements are variously called church planting, Fresh Expressions, and missional communities, depending on the model being used. But all of these initiatives point towards new worshipping communities being established and new growth in the church. The revitalising of dying parish churches is part of this story, and these are being both heralded and criticised depending on perspective. This is heralded because they are signs of hope. And it is criticised because it involves the fear of change and the loss of what was before, along with a questioning of the methodology of how these revitalisations are being achieved.

City-centre resource churches are relatively new interventions in the Church of England, since 2009, following the logic of revitalising parish churches but creating an engine of church planting in city-centre churches that have resources of people and finances to send to other places to revitalise afresh, again and again. These churches are becoming a signpost to the world and to the church that growth is possible and that it can be strategically enabled. It is not a panacea for all ills but can play an essential part in the overall strategy of dioceses to help address decline.

These churches are needed not just by the church but also by the wider population beyond the church because the fruitfulness of their impact is measurable in terms of social transformation. Their planting and revitalising of churches across cities, and increasingly in poorer areas, and their desire to express the love of God practically brings much needed resources to address the lack of youth clubs, role models, broken families, drugs, gangs that replace families, today's social media, and mental health issues, amongst many other issues in society today. The Church of England can increase its impact through church movements like this.

Rather than seeking to knock down these early signs of hope, bishops, who are responsible for the strategy of their dioceses, must do all they can to help these resource churches to succeed in growing and revitalising and planting new churches all over their towns and cities and dioceses. They must affirm the rationale for them, give practical advice for seeing them established, equip them with the resources they need to become engines of planting other churches, plan for their creation and development strategically, and make action-based goals to see these desires become a reality.

Definition of Key Terms

Bishop: A Church of England senior leader who oversees a diocese, including the churches and chaplaincies in its cities, towns, and villages. Bishops oversee between seventy and four hundred churches in their dioceses. Diocesan bishops are assisted by suffragan bishops.

Diocese: A specific geographical area which is overseen by a diocesan bishop. There are forty-two dioceses in the Church of England, one of which is the Diocese of Europe. All the others cover mainland England.

Diocesan senior teams: These include an archdeacon, who is a senior Anglican clergy, serving under their diocesan bishop, usually with responsibility for the area's church buildings and pastoral care for clergy; a diocesan secretary, who is a senior executive officer in the diocese, advising the diocesan bishop, and contributing to, co-ordinating and implementing diocesan strategy and policy; a diocesan director of ordinands (DDO), who takes overall responsibility for the selection, training and sometimes first appointment of clergy.

City-centre resource churches: 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.

Church-planting church: A church that sends a leader, a team, and funding, to revitalise a parish church in decline or to start a new church within an existing parish.

Church leaders: These are ordained clergy who are leading a resource church, also called rectors, vicars, or incumbents.

Planting Curate: An assistant church leader who is being trained to lead a church. If they are designated as a planting curate, they are being trained to revitalise a parish church or plant a new church in another parish. "Normal" curates train to become church leaders or "incumbents" of existing churches.

Ordinand: A person training for ordination at a theological college.

Revitalise a parish church: Parish churches are given responsibility for reaching the people within the boundaries of their parish. Sometimes these churches begin to go into serious decline and even show signs of dying, for example where diminishing congregations are all elderly and the church will cease to exist within a decade. These churches can be revitalised by sending new leadership and a team of people to bring new life to the church. This "restarts" the church's life and sets it going again with renewed missional energy.

Delimitations

Resource church training was offered as a one-day training session on five dates in 2017 and 2018, in different locations in England, to allow for convenience in travel and diary choice. Twenty-one out of the forty-two Church of England dioceses were involved from every part of the country with one hundred and sixteen participants attending. Diocesan teams ranged from two to twelve members including bishops, archdeacons, directors of training, resource church leaders, and other diocesan staff. The research study included an invitation to everyone who participated in the training sessions.

Review of Relevant Literature

This project has drawn on many kinds of literature to support each of its core elements. It explores a range of published books and edited collections of articles, journals, and other scholarly articles, published and unpublished reports and statistics, in addition to the Bible and related commentaries. It has made extensive use of websites, particularly of current resource churches, and personal conversations with bishops, members of diocesan senior teams, and church planters.

Research themes started with the biblical and theological foundations for resource churches. This was followed by a survey of literature exploring historical models for church-planting churches and planting movements, running up to current models of resource churches today. Resource church training for bishops and their senior teams was presented and reviewed alongside training literature relevant to this training. Finally, literature related to research design was explored.

The key commentaries consulted on Acts and Colossians were by F.F. Bruce, I. Howard Marshall, and N.T. Wright. Theological insights chiefly drew on Bede, Paul Avis, and Christopher Cocksworth for episcopal authority; on Tim Keller, Jim Montgomery, David L. Watson, David Garrison, Ed Stetzer, Graham Cray, and Martin Robinson for church planting and church-planting strategies; Lesslie Newbigin, David Bosch, and Christopher Wright for the church as a missionary movement; David Garrison, Stuart Murray, George Lings, and Alan Hirsch on multiplying churches; on developing leaders. The seminal *Mission Shaped Church* by Graham Cray, Damian Feeney, George Lings and Chris Neal is probably the most important contribution to contemporary missional thinking in England since 2000.

Historical models drew on Bede and Moorman for earliest models, on John Finney and George Hunter III for Celtic models, on Bertram Colgrave, John Godfrey, Rex Walford for medieval, Reformation, and Victorian models, on Howard Snyder and Winfield Bevins for Methodist models, on Robert Warren, David Goodhew, Tim Thorlby for twentieth century models in England, and Evert van Poll, David L. Watson, David Garrison, and Craig Ott for global examples. For statistical analyses, Bob Jackson, David Goodhew, Peter Brierley, George Lings and Tim Thorlby were all helpful in delving into

the current missional context in England. For current models of resource churches, personal conversations with the church planters themselves has been important primary source material. Personal friendships and conversations with Nicky Gumbel, vicar of Holy Trinity Brompton, and Philip James, Director of the Strategy and Development Unit, National Church Institutions, as well as many of the bishops in the Church of England, have contributed to key insights in the research.

The review of training literature relevant to resource church training has drawn on Elaine Biech, Roy Pollock, Harold Stolovitch and Erica Keeps, and Donald Kirkpatrick, who are all best-selling authors in the field of corporate training.

Research design has drawn on the work of John Creswell and Vicki Clark, Uwe Flick, Tim Sensing, and Diana Whitney, Amanda Trosten-Bloom.

Research Methodology

This project is concerned with enabling city-centre resource churches to be effective and fruitful in the overall landscape of the Church of England. The purpose of the research was to evaluate a training course for Church of England bishops and their senior teams to enable city-centre resource churches to become church-planting churches. With the research questions in mind, two research instruments were used to generate data that was gathered from the bishops and their senior teams who came to training sessions in 2017 and 2018.

Type of Research

This project is based on mixed-method, post-intervention research of a training session for participants offered on five different occasions. I collected data with a post-

session survey, emailed to each participant, which assessed participants' knowledge, attitudes, and behaviours about enabling a city-centre resource church to plant churches.

After collecting this quantitative and qualitative data, I then conducted semi-structured interviews using the Zoom platform with ten participants, including bishops, archdeacons, and other diocesan senior staff members, to gather aspects of the training session that participants identified as most significant. The qualitative data collected from the interviews, along with the quantitative data, served as the basis for analysis of the findings.

Participants

The participants in this training course were bishops and their senior teams. They are the key stakeholders in the process of enabling a resource church to plant another church outside its own parish, either by revitalising another parish church or planting a new church into someone else's parish. The participants are invited as a team to learn together and make decisions together so that the goal of enabling the resource church to plant churches across its city or town is achieved.

Bishops oversee all the churches in their dioceses and are responsible for making new incumbent appointments in each parish. A bishop is needed to enable a resource church to send an ordained leader to become the incumbent of another parish or to plant a church in someone else's parish using a legal instrument called a "Bishop's Mission Order" or BMO. Bishops need to work with their diocesan teams and the resource church leader to enable this to happen.

The key stakeholders who work with the bishop to enable this process are the archdeacon, the diocesan secretary, and the diocesan director of ordinands (DDO). The

archdeacon has responsibility for the diocese's church buildings and pastoral care for clergy. The diocesan secretary is a senior executive officer in the diocese, advising the diocesan bishop, and contributing to, co-ordinating and implementing diocesan strategy and policy. The archdeacon and diocesan secretary will both support and advise the bishop in new appointments and interventions that might be out of the norm. The diocesan director of ordinands takes overall responsibility for the selection, training, and (sometimes) first appointment of clergy. That person will be involved in supporting the resource church by having a curate who is being prepared for leading a church plant from the resource church and the allocation of any future curates to that church for further church planting. Each of the above roles can inhibit the bishop's ability to enable such a church plant. So, by training them together, they have the chance to work through areas of disagreement in a directed way.

Church leaders are another key stakeholder as they need to train a planting curate, send a team from their church, and make sure that church planting is part of the financial budget. By training together with the bishop and the senior team, the church leader is able to keep pace with the diocese and vice versa.

Each of these stakeholders are vital to enable the resource church to plant so that they move forwards in their planning, decision-making, and communications together.

The training was delivered by the Bishop of Islington and the Director of the Strategy and Development Unit, National Church Institutions.

Instrumentation

Two instruments were used in this research:

1. The researcher-designed, post-training survey collected data, after the training session, on the participants' knowledge, attitudes, and behaviours about enabling a city-centre resource church to plant churches (see appendix D). It used the SurveyMonkey platform.

2. The researcher-conducted, semi-structured interviews with selected participants enabled participants to identify which aspects of the training were most significant for them (see appendix E). Interviews were conducted on Zoom which recorded and transcribed the data.

Data Collection

In 2017 and 2018, I invited participants to come to a resource church training session six months in advance. I developed two instruments for data collection - a survey and interviews. In 2019, having received authorisation from the Independent Review Board, I wrote to every participant by email explaining that evaluation research would be conducted on the training they had received. In the email, I gave participants the opportunity of completing a survey using a SurveyMonkey link to seventeen questions. The survey included open and closed questions, giving qualitative and quantitative data, and took between three to five minutes to complete. I closed the survey after two months.

I worked with an expert reviewer to identify ten interviewees, choosing a selection of different roles, including bishops, archdeacons, and diocesan secretaries. I then invited them by email to indicate their willingness to be available for interviews, using a separate interview assent form sent with the invitation. I arranged a video call using Zoom with each participant, ensured their assent form had been sent to me, and then spent thirty to forty-five minutes going through ten open questions using a semi-

structured format that gave qualitative data responses. I recorded the interviews, and they were automatically transcribed.

The survey questions and interview questions were aligned with the purpose statement and the three research questions. The survey responses and interview transcripts were saved on an encrypted hard drive on a laptop computer. Results will be kept for one year after collection, at which point they will be destroyed.

Data Analysis

I analysed the data for the two instruments using a range of research methods to triangulate the research (Flick et al. 178). For the survey, I used quantitative and qualitative analysis. Using quantitative analysis, I examined the frequencies and percentages of results, as well as analysing the averages of the Lickert scale responses. I read and reread the open responses and created four to six main themes, organising the responses into each of these themes. Sub-themes were selected in the same way to further sift and organise the data.

For the interviews, I generated themes, categories and patterns (Sensing 198) and followed Christiane Schmidt's analytical strategy (Flick et al. 253), coding each paragraph. I collected all the responses by interviewees to each question in a new document to compare and contrast responses across the range of interviewees. I selected four to six themes, coded the responses, and ordered them to synthesise the data simply and systematically. I then compared and contrasted the responses.

Generalisability

This study focused on the training aimed at helping bishops and their senior teams to face the institutional challenges of planting churches from city-centre resource

churches. As such, this study could apply to many other kinds of church planting within the Church of England, because bishops, senior teams, and church leaders are all involved in encouraging and enabling this to happen in many other contexts too. This study, therefore, could also apply to church planting from any church to another parish. In addition, other denominations that face similar institutional challenges, particularly in the midst of decline, can use this research and apply it to their own contexts. Also, they could use the same research methodology to discover denominationally specific issues for themselves. This project thus has huge application across historic denominations in England, Europe, and other Western countries where they want to explore resource churches in their own contexts.

However, this study involved city-centre resource churches that have been resourced in order to plant other churches strategically by their bishops. If churches do not have the resources to plant, or they have not been enabled by their bishops to plant outside their parishes, this research may not apply.

Project Overview

The goal of this ministry project aims to help bishops and their teams to enable city-centre resource churches to become church-planting churches that will help revitalise and grow the church in their cities and towns. Chapter two reviews relevant literature and research on the biblical, theological, and historical background of resource churches and how bishops are involved in appointing them and appointing the curates who will go onto plant or revitalise churches from them. Contemporary examples of resource churches are detailed with reference to current church planting and mission literature. Lastly, the research examines current training for bishops and their senior teams to create resource

churches with reference to relevant contemporary literature. Chapter three explains in detail the design of the study, its methodology, and data-collection process. Chapter four presents the analysis of the research. Chapter five discusses the major findings and the implications derived from the study, offering suggestions for further study and practice.

CHAPTER 2

LITERATURE REVIEW FOR THE PROJECT

Overview of the Chapter

City-centre resource churches in Church of England dioceses are being created to help resource their dioceses for mission and growth through revitalising struggling parishes and planting new churches. Whilst bringing new growth and missional energy, this disrupts the status quo of current church practice because it raises theological, ecclesiological, and practical questions about making interventions, change, growth, and allocating of resources. Training days have been run to bring stakeholders together and to help them to work through the challenges they face in order to enable these resource churches to start revitalising and planting other churches. The purpose of the research was to evaluate this training, delivered in 2017 and 2018, for Church of England bishops and their senior teams to enable city-centre resource churches to become church-planting churches.

This chapter begins with the biblical foundations of resource churches, looking at Jerusalem, Antioch, and Ephesus as early examples. The theological foundations of resource churches are explored, looking at each of the elements of what makes a resource church unique. A historical survey through the centuries and up to the present day explores how churches are created and planted with moments of prolific church planting in mind. Current models of resource churches are described, alongside the training for bishops and their senior teams that led to their being appointed and created. This includes a brief study exploring the training literature relevant to resource church training. Finally,

literature for the research design of this project is addressed with a summary of the literature reviewed in this chapter.

What is a Resource Church?

A Resource church is a church-planting church which resources, trains and supports other forms of mission across a city or town. Five core elements define resource churches: they are designated by the diocesan bishop; they are part of a diocesan strategy to evangelise a city or town and transform society; they are intentionally resourced to plant and revitalise churches; they actively develop a pipeline of leaders for further planting; and they provide other resources for mission across their city or town (Centre for Church Planting and Growth).

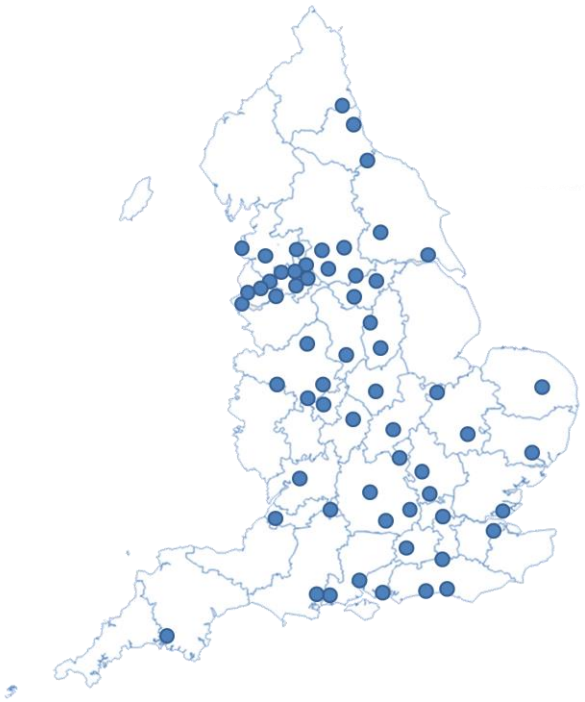

Figure 1
Map Showing the Sixty Most Densely Populated Areas in England, Accounting for Twenty-Nine Million People, More than Half the Population.

Between 2009 and 2017, sixteen resource churches had been created in cities and towns across England. At the beginning of 2018, plans were in place for sixteen more resource churches to be created within two years, and there were active discussions in London Diocese for a further fifteen to be created during 2018. Two hundred locations in the sixty largest urban areas in England have been identified by the Church of England as places where resource churches could be created (see figure 1).

With this new strategy in the Church of England, questions are being raised about what resource churches are, why they are needed, what difference they are making, and how they can be created. This literature review explores these questions in greater depth.

Biblical Foundations

Resource churches today find their biblical roots in the great sending churches of the early church. The churches in Jerusalem, Antioch, and Ephesus played a significant part in the evangelisation of their regions and in setting a framework for church growth and church. This section explores the creation, development, and growth of each of these city-centre churches. This section finishes with an exploration of the biblical foundations of the five elements of a resource church.

Jerusalem

The church in Jerusalem was the first church. It was foreshadowed by the command of Jesus to the apostles after the Resurrection not to leave Jerusalem (Acts 1.4). They were to wait there, where Jesus had been crucified, for the gift of the Holy Spirit, promised by God the Father, who would empower them, and they would be witnesses of the Resurrection, beginning in the city of Jerusalem, where they were staying, then to the neighbouring areas of Judea and Samaria, and to the ends of the earth (Acts 1.4, 8).

From that moment, the apostles, along with the women and Jesus' mother Mary, and his brothers all joined together constantly in prayer (1.14). These prayer meetings became a foundation for the church. They were together when the Spirit came upon them at Pentecost (2.1); and as the church grew, the new believers devoted themselves to prayer (2.42). When they were banned from talking about Jesus by the Sanhedrin, they raised their voices together in prayer to God (4.24), asking for boldness in speaking about Jesus and for signs and wonders to be performed (4.29-30).

Prayer was accompanied by the infilling of the Holy Spirit for the disciples of Jesus. The promised gift was received on the day of Pentecost (2.4), along with the ability to speak in other tongues as the Spirit enabled them. This vital gift was given to empower them to be witnesses (1.8). The Holy Spirit is offered to new believers by Peter in his first evangelistic sermon in Jerusalem (2.38) as a promised gift. When the church prayed for boldness, they are all filled with the Holy Spirit as a result they empowered to speak the word of God boldly (4.31). It is as the church prays that it receives the Spirit (Marshall 62).

The leadership of this emerging church began with the apostles (Acts 1.12-13), including a twelfth member, Matthias, who replaced the traitor Judas (1.26). Apostolic leadership was based on knowing Jesus throughout his ministry and being a witness of his resurrection (1.22). Peter emerged as the primary leader and spokesperson (1.15, 2.14). Other core members of the Jerusalem church were the women mentioned above, members of Jesus' family, and the rest of the believers, totalling a hundred and twenty people (1.15). They were like a team, praying and waiting with expectancy for what God would do.

The timing of the "launch" of the church at Pentecost set it up for having the maximum impact on a broad international stage and set the church up for multiplication. Thousands of visitors from all over the known world were worshipping at this important Jewish festival (2.5). Those from these nations would go home carrying the message about following Jesus and receiving the gift of the Holy Spirit (2.38-39). They would tell the extraordinary events that they witnessed that day – of people miraculously speaking praises in different languages (2.9) and hearing about a Lord and Messiah who had risen from the dead (2.36).

The core elements of this city-centre church are described in Acts 2.42-47. They are the four elements that characterise Christian gatherings in the early church (Marshall 83). The church devoted themselves to:

- the apostles' teaching – Peter, John, Stephen and Philip all quote extensively from the Scriptures (2.16-35, 3.13-26, 4.8-12, 4.25-30, 7.2-53, 8.30-35) as they evangelise and teach others;
- fellowship – they met regularly in public places, like the temple courts (5.12), and in their homes (2.42,46, 5.42) and shared everything in common (2.44) with huge generosity and care for one another (4.32);
- the breaking of bread, reminding themselves about Jesus' words at the Last Supper, and sharing meals together with glad and sincere hearts (2.42, 46);
- prayer, that included both intercession inside the church (4.23-31) and praying for others outside the church, with accompanying sign and wonders, as people were healed and delivered from evil spirits (2.43, 3.1-7, 4.30, 5.12,16, 6.8).

Along with these core elements, Acts records intentional evangelism from the apostles and other disciples as opportunities to witness about Jesus arose. Peter addressed the crowds at Pentecost as they asked, “What does this mean?” (2.12-14). The primary response of the crowd was one of incomprehension (Marshall 70). He called them to “repent and be baptised in the name of Jesus Christ for the forgiveness of your sins” (2.38). He preached with an invitation and there was a huge response. Peter again spoke to the crowd after he had told a lame beggar to “walk in the name of Jesus Christ of Nazareth” (3.6). Peter and John told the Sanhedrin that they could not help speaking about what they had seen and heard (4.17). With great power, the apostles testified about the resurrection of the Lord Jesus (4.33). Stephen spoke boldly to the high priest and the Sanhedrin about Jesus from the Old Testament (7.2-53). Evangelism was at the heart of the practice of this church.

The church also enjoyed the favour of the people (2.47). As the apostles performed signs and wonders (5.12), huge crowds came from surrounding towns and villages, bringing the sick and demonised, and they were all healed (5.16). It behaved as an attractional church, drawing from a wide area around the city.

As a result, the church grew rapidly. At Pentecost, three thousand were baptised (2.41). People joined the church daily (2.47), and numbers grew to about five thousand men (4.4). More and more believed in the Lord (5.14) with Hellenistic Jews and Hebraic Jews coming to faith in increasing numbers (6.1), as well as a large number of priests (6.7).

Leadership development became focused as the church grew. Barnabas was spotted as an emerging leader, earning his nickname, “son of encouragement” and noted

for his generosity (4.36-37). He already had the apostles' respect when he brought Saul to meet them and defend him after his conversion (9.27), and he was sent to Antioch to check out the new church there on behalf of the Jerusalem church leaders as he was identified as a good man, full of the Holy Spirit and of faith (11.22-24). Other leaders were identified as deacons to support the apostles in their leadership by taking delegated roles of serving at tables and distributing food fairly to every group in the church. The criteria for leadership were that they should be men of good standing, full of the Spirit and of wisdom, selected by the church members, and presented to the apostles who prayed and laid hands on them (6.1-6). Their diversity is notable, with six Greek names, addressing the need to support the Hellenistic widows, as well as a convert to Judaism and subsequently to Christianity, called Nicolaus (6.5).

Unsurprisingly, the authorities were threatened and filled with jealousy (5.17). They arrested the apostles and disciples on a number of occasions (4.3, 5.18, 6.12, 8.3), hoping to quell the growth of the church. They treated them unfairly and unjustly, calling on false witnesses and punishing them without charge. The danger of the threat of arrest was matched by miraculous escapes from prison (5.19, 12.7). Peter and John were flogged by the Sanhedrin for preaching, yet they left "rejoicing because they had been counted worthy of suffering disgrace for the Name" (5.41).

As this unjust treatment continued, it only served to increase the resolve of the apostles and "they never stopped teaching and proclaiming the good news that Jesus is the Messiah" (5.42). The Jerusalem church leaders rejoiced that they were considered worthy to suffer for Christ's name (41). Opposition to the church reached a climax with the stoning and martyrdom of Stephen (6.8-7.60). He was unafraid to criticise the

religious authorities (7.52) and died with extreme courage and forgiveness (7.58-60). A great persecution broke out against the church in Jerusalem scattering its members throughout Judea and Samaria and Saul emerges as a key leader in persecuting the church (8.1, 3).

Whilst the church experienced persecution and scattering to the widest reaches of the known world, the apostles stayed behind and used Jerusalem as an apostolic mission base, going on evangelistic trips and church-planting missions to the neighbouring regions. Philip preached in Samaria and was joined by Peter and John where they experienced a huge response (8.4-25) visiting other villages on the way back to Jerusalem. Philip led an Ethiopian Eunuch to the Lord in the desert before going to Azotus and all the way on to Caesarea. Peter visited believers in Lydda and Sharon and saw the whole towns turning to the Lord after a dramatic healing (9.32-35). Another healing, of Tabitha in Joppa, led to many people turning to the Lord (9.42). Peter also visited Caesarea to preach to Cornelius the centurion's household, seeing gentiles turning to Christ (10.1-48).

Antioch

The church in Antioch was established as persecuted Christians, originally from Cyprus and Cyrene, were scattered as far as Antioch, 500 miles north of Jerusalem (Acts 11.20). They proclaimed the gospel about Jesus to Hellenists there, and large numbers became Christians. This cross-cultural mission and evangelism led to new groups of people coming to faith in Jesus, and the church in Antioch emerged as a bicultural church, with Jewish and Gentile converts. News of this reached the church in Jerusalem, and they sent Barnabas to discover what was happening there. Barnabas, himself from

Cyprus and who might have known some of the original Antiochene evangelists, was delighted with their faith and encouraged them to remain faithful (11.23). He then went to find the newly converted Saul, brought him back to Antioch, and together they spent a year teaching large numbers of people. They deepened their identity in Christ, becoming known as "Christians" (11.26), welcomed prophets from Jerusalem (11.27), gave generously to the famine-struck church in Jerusalem (11.29), and developed leaders with prophetic and teaching gifts (13.1-2) who were empowered enough to send their financial offering with Barnabas and Saul (11.30).

As it grew, the church in Antioch discovered a new vocation to send missionaries and plant churches. Its leadership team, with diverse gifts of teaching and prophecy, were worshipping, praying and fasting, when they heard the Holy Spirit telling them to "set apart for me Barnabas and Saul for the work to which I have called them" (13.2). The outcome of being sent off was the first mission journey to Cyprus and Galatia where the gospel was preached in new countries, people from diverse backgrounds came to faith in Jesus, and new churches were planted. On their return, they gathered the church together to report all that God had done through them (14.27). They continued to send Paul and Barnabas and others out (15.40) and welcomed them back (18.22). Thus, Antioch was a sending church, resourcing mission in the regions and nations beyond its immediate borders.

The attributes of Antioch as a "resource church" were numerous. It was led by a multicultural, multinational, and multi-gifted leadership team; it strengthened its members with high quality teaching ministry. It sent missionary leaders who planted churches that multiplied across regions. It celebrated mission trips on their return. It

became a centre for missionary learning, and it stayed connected with the church in Jerusalem.

The leadership team (13.1) was made up of Barnabas, a Jewish convert from Cyprus, Simeon called Niger, with a Jewish-sounding name and possibly a black Christian from Africa, Lucius of Cyrene with a Roman-sounding name and from a port city in Libya, North Africa, Manaen, who had been brought up with Herod Tetrarch, might well have been schooled in Roman affairs in Italy, and Saul, who was from Tarsus in Cilicia and a Roman citizen, likely versed in Roman culture as well as being schooled in Jewish law (22.3). It was multicultural with leaders from different religious and ethnic origins. It was multinational made up of people from different nations and continents, and it was multi-gifted with teaching, prophetic and leadership gifts operating maturely. This must have contributed to its outward-facing vision and readiness to send its leaders on mission.

Antioch was known for its high-quality teaching ministry. Barnabas was a good man, full of the Holy Spirit and faith, and an evangelist with large numbers coming to faith (11.24). When he brought back Saul to help him lead the new converts, great numbers of people responded to their teaching over the course of the next year (11.26). Christian identity became significant as they came to be known as Christians in Antioch. As the ministry grew, teaching was also shared by the other leaders in the team (13.1). Gospel teaching was guarded when people from the Jerusalem church challenged the status quo in Antioch (15.1-2), leading to Paul and Barnabas going to Jerusalem to explain their teaching. After reaching a happy conclusion, Judas and Silas from Jerusalem were sent with a letter to the Antiochene church to encourage and strengthen the church,

as well as prophesy (15.32-33), before returning to Jerusalem. The teaching ministry of Paul and Barnabas continued and multiplied as they developed many others to teach and preach as well (15.35).

Closely related to the teaching ministry was the overt use of prophetic ministry. They had been exposed to prophets early in their formation, including a visit from Agabus who correctly foresaw a severe famine spreading across the Roman world (11.27-28). Some of the leaders of the Antiochene church are described as being prophets (13.1). Judas and Silas were sent by the church in Jerusalem with the letter to the Gentile believers and they were prophets who said much to encourage and strengthen the believers (15.32). Their ministry was clearly appreciated as they were sent back to Jerusalem with the blessing of peace (15.33).

The church in Antioch sent missionary leaders who planted churches that multiplied across regions. This was the first piece of planned overseas mission work carried out by a particular church, rather than in response to persecution (Marshall 214). Their first and most well-known church planters were Barnabas and Saul, having led the church for a year or so (13.1-3). They visited their countries of origin, first in Cyprus (13.4-12), then in Pamphilia and Cilicia (13.13-14.26). They preached in the synagogues and then to anyone else who would listen to them before moving on. They went back through each city, appointing elders (14.23) and then returned home (14.26). Preparations for the next mission trip led to a falling out between Paul and Barnabas over John Mark's involvement on the team. The outcome was two mission trips with Barnabas taking Mark and Paul taking Silas (15.37-41) with the church managing the crisis with a commendation for them both (15.40). After a two-year mission, Paul returned to share his

experiences with the Jerusalem church before coming back to Antioch, which appears to be his home base (18.22). Before long, Paul is sent out and about again (18.23), and this might have been his last time in Antioch, even though he was intending to return (20.3).

The church at Antioch welcomed their church planters home at the conclusion of each mission trip. The church gathered together to hear the stories of miracles, conversions, healings, and sufferings of the first trip (14.26-28), and Paul and Barnabas stayed on to embed their teachings. Paul returned to Antioch via Jerusalem at the end of the second journey (18.22) before going back on mission. For the times he was in Antioch, his mission and church-planting practices developed because each journey seems to have had different emphases and practices, implying changes of strategic thinking. In terms of personnel, Barnabas and Saul travelled together on the first journey; but on the second, Paul took a team, including Silas (15.40), Timothy (16.1-3) and Luke (16.8-10) who appeared to join the team in Troas (note the change from “they” to “we” in the text). By the end of the third trip, focussed around Ephesus, Paul now had a travelling band of nine people from different places and churches around the Roman world (20.4-6). In terms of process, Paul visited synagogues first and then preached outside them when they rejected the message (e.g., 14.1-6 and 19.8-10). In terms of strategy, Paul went to the important cities in a region, first spending just days or weeks establishing the churches (13.4-14.23). In Europe, Paul planted churches in the key cities before staying in Corinth for a year and a half (18.11). On the third journey, Paul stayed in Ephesus for three years (20.31), whilst sending church planters all over the region, like Epaphras, who probably planted the churches in Colossae, Laodicea, and Hierapolis (Col. 1.7, 4.13).

Antioch, as the home base to which Paul returned on each journey, had become a centre for missionary learning.

Antioch never lost its vital connection and relationship with the church in Jerusalem. Their members were keen to discover the decision of the Jerusalem church over the question of circumcision for Gentiles (Acts 15.1-29). They welcomed their decision (15.30-35). They also received the prophets Agabus, Judas, and Silas from that church with an enthusiastic welcome. They regard the church of Jerusalem as senior to them without any sense of competition or malice in spite of their differences.

The church at Antioch, though distinct from the church in Jerusalem, through its sending of missionaries and church planters further afield developed links with churches all over the known world as leaders came back and forth, and as a result, it became very international and intercultural. For the Gentile mission, this was the preferred home base for Paul the apostle.

Ephesus

The church in Ephesus made a massive impact on a whole region in just a few years. Paul had this city in his sights during his second mission journey as his team tried to head into the province of Asia (in modern day Western Turkey) (Allen 11). However, the Holy Spirit kept them from preaching in that province (Acts 16.6). It was a strategic city in many ways: geographically where the Cayster River flows into the Aegean Sea, commercially and culturally the province's leading city, and was home to the Temple of Artemis, one of the seven wonders of the ancient world, which physically and culturally dominated the city (Cole 99).

Paul made his first visit to Ephesus on his way back from Corinth to Antioch at the conclusion of his second mission journey. He visited the synagogue there, as was his custom, but left them with tantalising questions promising to return if he could (18.19-21). He left Priscilla and Aquila there, and they met Apollos who, with great skill and fervour, had been preaching there about the baptism of John without knowing the whole story of Jesus. They taught him about Jesus, and he went from there to the church in Corinth where he ministered very effectively (18.24-28).

Paul returned to Ephesus to find some disciples following John's baptism, perhaps schooled by Apollos. He told the twelve of them about Jesus, and they responded to the new message, being baptised in the name of the Lord Jesus. Paul prayed for them, and they were filled with the Holy Spirit, spoke in tongues, and prophesied (Acts 19.1-7). He spent three months in the synagogue speaking boldly and arguing persuasively about the kingdom of God. The message was not wholeheartedly received, and some of those listening raised objections and spoke up publicly against Paul's teaching. Rather than outstay his welcome, Paul moved to a more neutral venue called the Hall of Tyrannus where he hosted daily discussions (19.8-9). The text states next that, "This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord" (19.10).

It appears that Paul did not leave Ephesus during that time, devoting himself to debating, persuading, teaching, and training disciples daily in the Hall of Tyrannus and going from house to house (20.20) preaching and building up the churches that met there and warning them "night and day with tears" (20.31). Yet, the whole province heard the

word of the Lord. How was this remarkable feat achieved? It seems that Paul was not just training disciples but also church planters.

When Paul wrote to the Colossians, he said that he had never visited the city (Col. 2.1). It was Epaphras, who went on Paul's behalf (1.7), who first told them about Jesus and established a church there. It seems he might also have planted the churches in Laodicea and in Hierapolis (4.13) which were very close geographically (N. T. Wright 17). Epaphras was from Colossae (Col. 4.12). Cole conjectures that Epaphras perhaps travelled to Ephesus on business, was converted, discipled and trained by Paul, before being sent back to his hometown to plant new churches (Cole 102). Whether this was what happened or not, the church planting of Epaphras, as one of perhaps many church planters sent out from Ephesus, gives an insight into how the whole province of Asia heard the word of the Lord.

Ephesus was one of the seven churches written to in the book of Revelation, and it seems likely that they were planted during this time as well. The churches written to were in Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea (Rev. 2-3), and they follow an oval shape of cities around the inside of the province of Asia. In addition to the churches in Colossae and Hierapolis, Paul also visited the church in Troas for a week, on the northern sea-border of Asia, towards the end of this mission trip. He taught the church there all night, talking "on and on", and Eutychus, who had fallen asleep and fallen out of the third storey window to his death, was raised to life, much to the comfort of his friends (Acts 20.7-12). These churches alone represent quite a spread of mission activity, and, in all likelihood, churches from these cities might also have planted into the towns and villages around them. All Asia, both Jews and Greeks, had

heard the word of the church planters like Epaphras who had planted churches that planted churches that planted churches throughout the region. Multiplying church planting was in the very DNA of the church at Ephesus.

Like Jerusalem and Antioch, supernatural signs and wonders were part of church life in Ephesus. God did extraordinary miracles through Paul with many sick and demonised people being healed (19.11-12). Paul's deliverance ministry became known and feared amongst all people, particularly following the incident of the seven sons of Sceva. They invoked "the name of Jesus whom Paul preaches*"* and were overpowered by a powerful demonic encounter (19.13-17), such that "the name of the Lord Jesus was held in high honour*".* Magic, superstition, and spiritual practices were common in the city, probably connected to the worship cult of Artemis there. Paul in his letter, written later, to the Ephesians writes to them about need to "put on the full armour of God so that you can take your stand against the devil's schemes*"* (Eph. 6.11).

Through these spiritual battles the church in Ephesus made a massive impact on the social fabric of the city. Many new believers began to confess their sins publicly. Some who had practised sorcery burned their scrolls in front of the people with a combined value in excess of £3M in today's currencies. The impact of these public and sacrificial displays of devotion to Jesus had a corresponding impact on the growth of the church so that "the word of the Lord spread widely and grew in power*"* (Acts 19.20). This disruption to the local economy was bound to raise questions in the business community amongst those who stood to lose most, namely artisans connected with the cult of Artemis. Sure enough, a silversmith called Demetrius gathered other craftsmen and complained about the growth of the church under Paul's leadership, describing large

numbers of believers in Ephesus and across the province. An angry riot started in response, requiring the city magistrates to get involved, who were clear that Paul had honoured the local culture (19.37), which showed the depth feeling towards the growing influence of the church there (Allen 62).

Paul knew that it was time to leave the city to safeguard the church. He departed for Macedonia and Greece for several months before returning to Jerusalem. This time he had a sizeable mission team with him from different churches he had planted, including two from Asia called Tychicus and Trophimus (20.1-4). Having poured himself into them for three years, he loved the Ephesian elders too much to miss the opportunity of seeing them again so he arranged to meet them in Miletus where he committed them to God and bade them farewell with tears and prayers, kisses, and embraces (20.17-38). They tore themselves away as they departed, such was the depth of love they shared (21.1).

The church in Ephesus had grown to impact the whole city, drawing large numbers of new believers and changing the local economy and the spiritual atmosphere. Local citizens held the name of Jesus in awe. Through Paul's leadership, the church had sent church planters to start new churches in major cities, towns, and villages such that the whole province, both Jews and Greeks, had heard the word of the Lord (19.10). What sets this church apart is that Paul planted the first church in Ephesus. All the others were planted by other people (Cole 103). Cole attributes the success of this mission to Paul selecting Ephesus as a strategic base camp, where he increased his spiritual and relational authority, constantly mentoring individuals one-to-one and raising up leaders who had a huge impact everywhere else (105–09). There is no question that the church in Ephesus

influenced the whole region. It resourced mission for its city, and for the whole of Asia, so that many heard and responded to the gospel of Jesus Christ.

Authorisation

The phrase "church planting" does not occur in the New Testament, though church planting is widely affirmed as being biblical (Ott 8) and is mentioned in many places in the New Testament (Keller 355). But who authorises it? Did Jesus call for churches to be planted? This section explores the biblical authority for planting churches.

Jesus only refers to the word church (ἐκκλησία) twice in the gospels. In Matthew 16.18, Jesus says that he will build his church on Peter. Authorisation for establishing the church comes directly from Jesus, and this appears to refer to the Church Universal rather than a specific church in a specific place. The activity of building or forming the church is by Jesus himself. He is the "real church planter" (Ott 8). In Matthew 18.17, Jesus describes the church as the place where disputes can be resolved. The context is most likely to be an individual church congregation, but Jesus does not refer to its formation here.

In Mathew 28.19, Jesus commands the disciples to go and make disciples, baptising and teaching as they go. Baptism and teaching happen in the context of the church since new believers are baptised into the church and teaching is an activity aimed at believers gathered together (Stetzer and Im, ch.3). Thus, Jesus indirectly commends the formation of new ecclesial communities and authorises them to be formed as new disciples are made.

In the Acts of the Apostles, the new believers met together in their homes and in the temple courts (Acts 2:46). The first time they are referred to as church is in Acts 5.11

when the believers began to experience persecution. After Saul's conversion, the church enjoyed peace and was now spread throughout Judea, Galilee, and Samaria (Acts 9.31). As the new believers gathered in Antioch, Barnabas is sent by the church in Jerusalem to find out what is going on (Acts 11.22). He recruits Saul and together they taught the church there (11.26). No authorisation was involved in the church's formation, but it was recognised by the church in Jerusalem.

Barnabas and Saul are set apart by the leadership team of the church at Antioch and are sent on their first mission journey (13.1-3). They go to Cyprus, where Barnabas was from (Acts 4.36), and then on to Pisidian Antioch, Iconium, Lystra, and Derbe in the region near where Saul, now called Paul (13.9), had been brought up. In each city, they proclaim the gospel and encourage the first believers in each place. On their return, Paul and Barnabas strengthened and encouraged the new believers and appointed elders in each church (14.22-23). Here, the formation of new churches was instigated by Paul and Barnabas, and they appointed local leaders.

This is repeated on the second and third mission journeys where Paul preaches the gospel, gathers new believers, and strengthens them in the faith. He appoints elders in each church to oversee and shepherd them (20.17, 28). So, to the church at Corinth, Paul says he planted, whilst Apollos watered, and God gave the growth (1 Cor. 36). Whilst the context here is about encouraging church unity, Paul claims to have "planted" the church in Corinth.

So, authority for planting churches comes from Jesus himself and is enacted by Paul and Barnabas in their capacity as apostles and evangelists. And the authorisation of elders is not by the congregations themselves but by those in apostolic responsibility.

Paul committed authority to appoint elders to Timothy (1 Tim. 5.17-22) and Titus (Tit. 1.5), and this authority very early became concentrated in the hands of a single local bishop (Allen 100).

Strategy to reach a city or a region

Where should churches be planted? This section explores the biblical basis for the strategic thinking behind reaching a region, a city, or a particular place.

Churches seem to have formed where Christians gathered together in the places where they lived. The church in Jerusalem was established at Pentecost by the spontaneous gathering of newly converted people (Acts 2.42-47). The church in Antioch formed as Christians fleeing persecution gathered and evangelised their region (11.19-20) and was regularised with the arrival of Barnabas and Saul (11.22-26). There were Christians already meeting in Rome in house churches before any visit from Paul or Peter (Rom. 15.22, 16.5ff) (MaGee). The existence of churches does not mean there was necessarily a plan to create them.

Paul, however, is depicted as determining to evangelise and church plant in particular regions. He and Barnabas set out from Antioch to preach and plant churches in Cyprus and Galatia on their first journey (Acts 13.4-14.27). On the second journey, Paul first visited the Cilician and Galatian churches (15.41-16.6), then tried to go to Asia and Bithynia, where he was both forbidden by the Spirit (16.6) and prevented by the Spirit (16.7) from going there. After a vision in Troas (16.8-10), he went to Europe, a different continent, and travelled to the major cities, throughout Greece, of Philippi (16.12-40), Thessalonica (17.1-9), Berea (17.10-13), Athens (17.14-34), and Corinth where he stayed a “considerable time” (18.1-18). On his return to Antioch he visited Ephesus where he

acknowledged his desire to return (18.19-21). On Paul's third journey, he visited existing churches and then headed to Ephesus where he stayed for three years (20.41), and the whole region was evangelised (19.10). He made plans to go to Spain (Rom. 15.24). As he looked at the known world, Paul planned extensively to go both to unreached places where Christ had not been preached (15.20) and to strategic regional cities from which new churches and regional mission centres could be established.

A closer look at the third journey yields a particular strategy (Cole 103, 107). Paul stayed in Ephesus for three years (Acts 20.41), seemingly without leaving the city. He spent time with new disciples doing evangelism and perhaps some training in the Hall of Tyrannus (19.9) Yet, the whole region has become evangelised after two or so years (19.10). During this time, it is likely that churches were planted in the Asian cities of Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea (Rev. 2.1-3.22) and Colossae (Col. 1.7) and Hierapolis (Col. 4.13) and perhaps in surrounding towns and villages too. The church in Colossae was not planted by Paul but by Epaphras (1.7) who likely planted churches in Laodicea and Hierapolis too (4.13), just 5–10 miles away from Colossae. Rather than planting himself, others are sent, perhaps trained by him, to evangelise the wider region and plant churches themselves.

If the Ephesian strategy is to be followed, another principle is at work, namely the multiplication of churches—from the church in Ephesus, to churches in other major cities in the region, to churches in the surrounding towns and villages, so that "all the residents of Asia, both Jews and Greeks, heard the word of the Lord" (Acts 19.10). Multiplication might be described as a biblical principle. In the Old Testament, God commanded humankind to "be fruitful and multiply" (Gen. 1.28) and promised to Abraham to make

him “a great nation” (12.2-3). Jesus taught about multiplication of seeds sown in the Parable of the Sower (Matt. 13.1-9) “producing a crop thirty, sixty, one-hundred-fold what was sown” and about prolific fruitfulness by disciples “remaining in him” (John 15.8). The command to make disciples of all nations (Matt. 28.19) comes with an inherent multiplication assumption – that the disciples would go into the world to make disciples who would make disciples and so on. If multiplication is at work in God’s creation, in one’s fruitfulness as disciples, in disciple-making, so it was at work in church planting across a region.

An evolving strategy for reaching whole areas emerges in the New Testament by planting and establishing churches in regional cities and then multiplying the impact of the gospel throughout that region by evangelising and planting churches.

Church planting

What is the biblical foundation for planting new churches? As with Keller and Ott above, the phrase “church planting” does not occur in the New Testament, but it is inferred many times. Where does it come from and how is it described?

Church planting starts with church. The church in the New Testament took on a variety of forms. The Jerusalem church met in the temple courts and in homes (Acts 2.42-27), whereas predominantly Gentile churches met mainly in homes. The church is primarily spiritual, conceived by the Father (Eph. 1.3-6), built by Jesus (Matt. 16.18), and indwelt by the Holy Spirit (Eph. 2.19-22) (Ott 4). It is a people, not a place (1 Pet. 2.9-10). This is treated elsewhere in detail. Ott describes a local church as “a fellowship of believers in Jesus Christ committed to gathering regularly for biblical purposes under a recognised spiritual leadership” (7).

Church planting then describes the ministry of creating new churches. Paul said, "I planted the seed, Apollos watered it, but God made it grow" (1 Cor. 3.6). Watering might be said to describe teaching and strengthening existing churches, following Apollos' well-appreciated teaching ministry (Acts 18.24-28). Planting churches is primarily a spiritual activity where Jesus is the "real church planter" (see above), building his church (Matt. 16.18) and growing it by adding new believers (Acts 2.41, 47, 5.14), opening hearts (2.37, 16.14), and increasing, spreading, and multiplying the Word of God (6.7, 12.24, 13.49, 19.20).

The image of church planting picks up a thoroughly horticultural theme running throughout Scripture. The story of humankind begins in a garden (Gen. 2.15-23). The promised land was a place flowing with milk and honey (Josh. 5.6). Isaiah describes the blessing of God as a well-watered garden (Isa. 58.11). Jesus told numerous parables and teaching analogies describing the Kingdom of God in gardening language—sowing seeds (Matt. 13.1-9), planting and growing trees (Mark 4.31-32), growing fruitful vines (John 15.1-8), and getting ready for harvesting (Matt. 9.37-38). Church planting then flows out of a rich biblical seam of horticulture and viticulture.

The practice of church planting involved an evolving number of elements including vision, prayer, the prophetic, planning, training, evangelism, leadership, oversight, strengthening, and encouragement. The creating of new churches began in the New Testament with the gathering together of new disciples. As disciple-making and evangelism began to grow with intent, the sending of apostles and evangelists began to grow too (Acts 4.29, 5.42, 8.4-5, 9.20, 10.1-48, 13.1-3, etc). The church in Antioch was prophetically led to send Barnabas and Saul on an evangelistic mission leading to the

planting of many churches (13.1-3). The Holy Spirit spoke to Paul about where to evangelise and plant new churches (16.6-10). Strategic planning was involved in Paul's mission to go to new places in Europe, including Spain (Rom. 15.24). Planning and thinking ahead was encouraged by Jesus in the context of counting the cost of following him (Luke 14.28-30). Leadership and oversight were essential elements of new churches planted by Paul as he appointed elders in each church (Acts 14.23) and encouraged their elders and deacons, as leaders, to teach and lead in a godly way (1 Tim. 3.1-13; Tit. 1.5-9). Paul trained Timothy and encouraged him to pass on what he had learnt from Paul (2 Tim. 2.2). That almost certainly included these elements worked out in practice as new churches were established and began to grow.

Prayer is an essential element of church planting, particularly in Paul's church planting. Prayer is mentioned 26 times in Acts alone and numerous times in Paul's letters to the churches. The first mission journey was conceived as the leaders of church in Antioch were praying (Acts 13.2). Paul prayed continually (1 Thess. 1.2), was led and guided by the Spirit, awake and asleep (Acts 16.6-10), asked for protection (Eph. 6.18), provision (1 Tim. 6.17), for evangelistic opportunities (Col. 4.3, cf. Acts 14.27; 1 Cor. 16.9; 2 Cor. 2.12), and for wisdom and insight (Col. 1.9). He wrote out prayers in his letters, especially to churches he had planted himself (Eph. 1.15-23, 3.14-19; 2 Thess. 1.11-12). Church planting is rooted and established in prayer.

Church planting is inextricably linked to making disciples. Jesus' call to "go and make disciples" is set in the context of the church activity of baptising the new believers and teaching them to obey everything Jesus taught them (Matt. 28.19, as above). That involves going to a new place to reach new people proclaiming the good news of Jesus

(e.g., Acts 16.13 for the beginnings of the church in Philippi). New disciples are encouraged to obey what Jesus taught, which includes making new disciples. The multiplication principle again comes to bear as disciples are encouraged to make disciples who will in turn make disciples, and so on. Thus, Paul encouraged Timothy to take on the leadership mantle in 2 Tim. 2.2, saying, "What you have heard from me through many witnesses entrust to reliable people who will be able to teach others." Paul was still discipling Timothy and encouraging him to disciple reliable people who in turn disciple and teach others. With that in mind, disciple-making becomes an activity with multiplication and passing the message on, built in. And as new disciples are formed in new places, so new churches are established and planted.

Developing leaders

An essential element of resource churches is the development of leaders for future church planting and for the mission of the wider church. The development of leaders flows from the disciple-making of Jesus. Jesus called disciples to follow him (Matt. 4.18-22, 9.9-13, 10.1-4) and invested over three years of life and training in the twelve apostles, giving them authority to proclaim the Kingdom of God and to heal the sick and cast out demons (Matt. 10.1ff). He commissioned these same disciples, minus Judas Iscariot, to go and make disciples, teaching them to obey everything he had taught them (28.19) and that his presence would be with them always (28.20). Studying Jesus' disciple-making methods with those who would become future leaders and church planters yields helpful insights into developing leaders for planting and growing churches today.

Jesus chose twelve men and spent time with them and a wider group of women who travelled with him (Mark 15.41; Luke 8.1-3). He spent more focussed time with three, Peter, James, and John (Matt. 17.1; Mark 5.37, 9.2, 14.33; Luke 8.51, 9.28) who he took to more private meetings. Jesus also spent time with seventy-two others (Luke 10.1, 17) calling, equipping, and sending them, as well as reviewing ministry with them. Alongside the crowds that Jesus taught (Matt. 4.25, 5.1, etc), there were focussed groups that he spent time with: the three and the twelve as heavily invested-in leaders, the seventy-two others who were an extended group of trained leaders, and the wider crowds who he taught and challenged. Leaders were being developed, as part of their discipleship call to follow Jesus, who obeyed Jesus' call to go above and beyond the normal expectations of the crowds.

The development of leaders continued in the early church. Alongside the twelve apostles, seven deacons were appointed who were full of the Spirit and wisdom (Acts 6.3-6), and their appointment was immediately followed by rapid church growth (6.7). These deacons took practical responsibility for tasks within the life of the church but also were fully involved in evangelistic and prophetic ministry (e.g. Stephen in 6.8 and Philip in 8.4).

The church in Jerusalem commissioned Barnabas to discover what was happening at Antioch (Acts 11.22-24). He drew in the recently converted Saul to help develop the teaching of the church (11.25-26), and by the time of the first mission journey in Acts 13, there are established leaders (13.1) who are effective enough to be left in oversight whilst Barnabas and Saul leave them (13.3). Paul and Barnabas appointed elders in the newly formed churches towards the end of the first missionary journey in Cilicia and Galatia

(14.23). How were they selected? Perhaps on the basis of observing who were the natural leaders that had emerged and using the criteria he offered to Titus for the church in Crete (Tit. 1.5-9). Here, Paul commissioned Titus, someone he had trained alongside him as a ministry assistant (Gal. 2.1-3; 2 Cor. 8.23), to appoint elders in the churches in Crete (Tit. 1.5).

Paul was always in the company of ministry colleagues who he trained and then deployed in various contexts. On the second journey to Europe, he took a team, starting with Silas (Acts 15.40), then taking on Timothy (16.1-3), and then Luke joined the team in Troas ("they" in Acts 16.8 becomes "we" a verse later). Luke was left in Philippi, presumably to strengthen and settle the new church, while Paul and Silas, and Timothy, go on to Thessalonica (16.40-17.1). In Berea, Silas and Timothy stayed behind, again presumably to help the newly formed church there, while Paul went on alone to Athens (17.14-15). He was joined in Corinth by the rest of the team (18.5). Thus, Paul entrusts ministry responsibility to his ministry team, leaving them and encouraging them to reunite, much as Jesus did with the seventy-two (Luke 10.1,17). The lists of names at the end of Paul's letters bear witness to the number of leaders that Paul had invested in and travelled with (e.g., Rom. 16.1ff: Phoebe, Prisca, Aquila, Andronicus and Junia, Urbanus, Stachys, and Rufus, all of whom Paul worked alongside in one way or another).

There is a particular methodology of leadership development in 2 Timothy 2.2, as above, where Paul invests in Timothy, encouraging him to pass on what he has learnt to reliable people who will in turn teach others. This is multi-generational leadership development where the leaders Paul developed were not just taught how to lead in particular situations but also how to develop and train other leaders who could take on

that mantle and pass it on to others still. Again, this is a potent mixture of leadership development, with disciple-making and multiplication interwoven, all in prayerful submission to Christ.

Further insights into Paul's leadership development methods are found in his actions in Ephesus. He booked the Hall of Tyrannus (Acts 19.9) to have discussions with the newly converted disciples, as well as enquirers, on a daily basis having far reaching effects (Peterson 536). Was one of those who came Epaphras who perhaps was converted here, then discipled and trained before being sent back to Colossae to plant there as well as Laodicea and Hierapolis (Col. 1.7, 4.13)? As a result of this training method, evangelism and church planting were widespread throughout Asia in just under a three-year period (Acts 19.10).

Resourcing others

The fifth core element of a resource church is that it resources other churches in its city or region with generosity, not to keep resources for itself, but to encourage and bless the wider church. What is the biblical foundation for this element?

The generosity of God is visible in creation, in God's promises to humankind, in his self-giving of Christ's incarnation and sacrificial death on the cross, in the resurrection, in the giving of the Holy Spirit to the church, and in his offer of forgiveness and eternal life to those who believe (2 Cor. 8.9). This generosity was taught by Jesus" "Freely you have received, freely give" (Matt. 10.8), and, "give, and it will be given to you... For with the measure you use, it will be measured to you" (Luke 6.38). Paul went on to encourage generosity in the churches, particularly around financial giving, saying, whoever sows generously will also reap generously (2 Cor. 9.6) and stirring up churches

to offer gifts to the poor in the church in Jerusalem (Rom. 15.25-29). Churches are called to give generously to other churches, particularly those in need.

Generosity extends beyond financial gifts. Paul commended Timothy to "command [the church] to do good, to be rich in good deeds, and to be generous and willing to share" (1 Tim. 6.18). When it comes to ministry, there are many opportunities to give. Paul financed himself (1 Thess. 2.9) or was financed by other churches (2 Cor. 11.9) so he would not be a burden to the church. Lydia provided accommodation to Paul and his team in Philippi (Acts 16.15). The church in Antioch sent their best leaders in Barnabas and Saul as missionaries to plant other churches (Acts 13.1-3). The very mission activities of the various apostles and evangelists who travelled with Paul was an act of generosity, setting aside their livelihoods and going on mission to other places, often far from home.

Theological Foundations

This section explores the theological foundations of the five core elements of a resource church. This includes the theology of episcopal authorisation, strategic mission in dioceses, church planting and revitalisations, developing leaders for mission, and resourcing other churches for mission.

Authorised by a Bishop

For a church to be planted with any kind of order, it will have been enabled by someone who was sent with authority by someone else in authority. Apostles and overseers were involved in appointing church planters and elders in the earliest years of the church. The Antiochian elders are described as "prophets and teachers", and they discern together that Barnabas and Saul should be sent as missionaries to plant new

churches (Acts 13.1-3). Paul and Barnabas, as apostles, appointed elders in each of the churches they had planted on their first journey (Acts 14.23). Authority is required to appoint people into positions of authority.

Episcopacy has been called the most ancient of church orders (Carey et al. 25). The Church of England was founded by St Augustine of Canterbury when he was sent by Pope Gregory 1 in 597AD (Bede 39). Augustine planted a church in Canterbury with the permission of King Æthelbert and soon afterwards was consecrated as archbishop of the English race by Archbishop Etherius of Arles (Bede 41). Augustine was then instructed on how bishops should be ordered and appointed throughout England, including in London and York. These were created a century later by Archbishop Theodore of Tarsus, eighth Archbishop of Canterbury (668–690) who created twelve sees. These dioceses were subdivided into minster parishes with clusters of dependent churches surrounding them (Pounds 17). These in time became parish churches as territorial distinctions were further established.

In the Church of England, priests are authorised to lead parish churches (Church of England) and are ordained "to lead God's people in the offering of praise and the proclamation of the gospel" (Church of England, 'Common Worship Ordination Services'). Bishops have responsibility for ordaining priests into their offices according to "apostolic succession" going right back to the first bishops, ordained by the apostles, who were in turn appointed by Jesus Christ. Within their parishes, incumbent priests, known as rectors or vicars, are given the "cure of souls" which is the spiritual care of each person residing in that area. This means that every person in the nation is cared for by a parish church and its parish priest.

What part do bishops play in planting churches? Part of a bishop's calling is to lead the church in mission, including evangelisation in their diocese. Church of England bishops are asked at their consecration, "Will you lead your people in proclaiming the glorious gospel of Christ, so that the good news of salvation may be heard in every place?" (Church of England, 'Common Worship Ordination Services'). As well as doing it personally, bishops also discharge this responsibility by encouraging and overseeing the mission of parishes and congregations in their local contexts (Avis 26). A crucial part of episcopal ministry is in ordaining and sending out ministers where "they are incorporated within the historic ministry of the church in continuity with the mission of the apostles, as a tangible sign that it is the same church" (Avis 29; Cocksworth 7). Bishops are therefore vital in commissioning or ordaining incumbents to new or newly revitalised parish churches.

Resource churches plant churches and revitalise Church of England parishes. So, when a parish is planted into or revitalised, it must be with the bishop's authorisation, because the bishop exercises spiritual and legal authority over that parish in their diocese. If, on the other hand, a parish priest wants to plant other congregations in their parish, they have the authority to do so since they have been given that responsibility and authority by their bishop.

Part of a Diocesan Strategy to Evangelise a City or Town and Transform Society

The theological foundations behind this strand of resource churches involve mission and evangelism, including growth and multiplication, the place of strategy, the diocese, and the part a resource church plays in transforming society.

Mission and evangelism

The foundations of an understanding of mission in the Church of England, and indeed the Anglican Communion, might be summarised in the Five Marks of Mission which were developed by the Anglican Consultative Council in 1984, adopted by the General Synod of the Church of England in 1996, and with the fourth mark added to by the Anglican Consultative Council in 2012 (Anglican Communion Office). It is used as the basis of mission action plans in many dioceses in England. The five marks are:

1. To proclaim the Good News of the Kingdom
2. To teach, baptise and nurture new believers
3. To respond to human need by loving service
4. To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation
5. To strive to safeguard the integrity of creation and sustain and renew the life of the earth

The first mark, to proclaim the good news of the Kingdom, is a summary of Jesus' mission as he began his ministry (Matt. 4.17). This evangelisation takes place in obedience to the missionary mandate of Jesus (Matt. 28.19) as "the risen Christ sent his followers to preach the Gospel in every time and place, so that faith in him might spread to every corner of the earth" (Francis 19). The 2004 *Mission-Shaped Church* report (Cray et al.) built on these five marks with five missionary values (81–82):

- A missionary church is focused on God the Trinity – where worship lies at the heart of a missionary church, and to love and know God as Father, Son and Spirit is its chief inspiration and primary purpose...

- A missionary church is incarnational – where it seeks to shape itself in relation to the culture in which it is located or to which it is called...
- A missionary church is transformational – where it exists for the transformation of the community that it serves, through the power of the Gospel and the Holy Spirit...
- A missionary church makes disciples – where it is active in calling people to faith in Jesus Christ...it is concerned for the transformation of individuals, as well as for the transformation of communities.
- A missionary church is relational – where it is characterised by welcome and hospitality. Its ethos and style are open to change when new members join.

Three theologians who engage, amongst others, with the church as a missionary movement are Lesslie Newbigin, David Bosch, and Christopher Wright. All three are concerned for the church to engage with contemporary culture and to adapt its ways so that the gospel may be fully heard and responded to.

Bishop Newbigin, on his return in 1985 from missionary episcopal ministry in India, was taken aback by the secularisation of England and Western Europe. He said, "If one looks at the world scene from a missionary point of view, surely the most striking fact is that, while in great areas of Asia and Africa the church is growing, often growing rapidly, in the lands which were once called Christendom it is in decline" (Newbigin, 'Can the West Be Converted?' 26). He went on to say that the most crucial question for the world mission of the church was, "Can the West be converted?" Over the following years, Newbigin devoted himself to helping the church address this question. He was clear that the church is missionary by nature, they are pilgrim people of God (Newbigin,

The Household of God 25), who are called to present the gospel in a complex modern world. The mission of the church is an "open secret", entrusted to the church, but for sharing with all nations (Newbigin, *The Open Secret* 39).

In his seminal work, *Transforming Mission*, Bosch proposes a post-modern ecumenical missionary paradigm as his framework for describing today's mission task: Mission as the church-with-others; as "*missio Dei*"; as mediating salvation; as the quest for justice; as evangelism; as contextualisation; as liberation; as inculturation; as common witness; as ministry by the whole people of God; as witness to people of other living faiths; as theology; and as action in hope (Bosch 316–430). He emphasises that mission is ultimately multi-dimensional. But he also identifies a major crisis in mission itself that has to do with the authority, aims and nature of the mission, linked with a wider crisis in the church at large (26):

- The lost dominance of the West, as the home of Christianity;
- The de-Christianising of the West;
- A world no longer divided into "Christian" and "non-Christian", but religiously and sometimes evangelistically pluralist;
- The guilt of Western Christians over subjugation and exploitation of others;
- The increasing gap between rich and poor, where the rich often consider themselves as Christians and reluctant to share their faith;
- Replacement of Western theological practices by those in the two-thirds world.

Bosch rejects the idea that mission is merely western colonialism in disguise and points to its origin in the *missio Dei*. It is not the church which undertakes mission but the

missio Dei which constitutes the church – and purifies it. He says that mission is "the participation of Christians in the liberating mission of Jesus, wagering on a future that verifiable experience seems to belie. It is the good news of God's love, incarnated in the witness of a community, for the sake of the world" (438).

Wright describes mission as "all that God is doing in his great purpose for the whole of creation and all that he calls us to do in cooperation with that purpose" (C. J. H. Wright, *The Mission of God's People* 25). The Bible reveals God's self-giving purpose throughout its pages:

"the whole canon of Scripture is a missional phenomenon in the sense that it witnesses to the self-giving movement of this God toward his creation and us, human beings in God's own image, but wayward and wanton" (C. J. H. Wright, *The Mission of God,* ch. 2).

To take this further, "the God who walks the paths of history through the pages of the Bible pins a mission statement to every signpost on the way" (C. J. H. Wright, *The Mission of God,* Introduction).

Christians are called to be people who know the story they are part of, who care for creation, who walk in God's way, and who represent God to the world. They are to be people who bear witness to the living God, who proclaim the Gospel of Christ, and who live and work in the public square. They must not separate faith and obedience, evangelism and discipleship, gospel proclamation and social action. These pairs mutually reinforce one another and have too often been separated in the practice of the church (C. J. H. Wright, *The Mission of God's People,* ch. 15).

Diocesan Strategy

A strategy is a plan of action designed to achieve an overall aim. There are many elements to a strategy that a diocese might engage with, but, following the logic of Newbigin, Bosch and Wright, its evangelistic mission must surely be part of it. Helping parishes to engage with this mission is the work of any bishop (Avis 26). This will include various levels of activity within the parish with one goal being the gaining of new disciples. So, growing the church is what every church leader desires. But the church has been in decline for many decades in the West. Keller argues that a way to renew existing churches is by planting new ones. He says that new churches bring new ideas to the whole church; new churches raise up new, creative Christian leaders for the city. They challenge other churches to self-examination, and they can be an evangelistic feeder for older churches. He concludes that "vigorous church planting is one of the best ways to renew the existing churches of a city, as well as the best single way to grow the whole body of Christ in a city" (Keller 360–61). Thus, having church planting as part of a diocesan strategy for reaching the whole diocese is vital.

"Saturation church planting" takes this a step further by mobilising the church in an area to plant churches within easy reach of everyone in that area (Montgomery 52). In Discipling a Whole Nation (DAWN), Jim Montgomery tells the story of his experience as a One Challenge (OC) missionary in the Philippines in the 1970s. Working with church growth expert Donald McGavran, they motivated and mobilised Filipino church leaders to set a goal of establishing an evangelising congregation in every small community of the country by the year 2000. They estimated that this would require 50,000 churches growing from just 5,000 evangelical churches. But by 2000, OC claimed that the

Philippines had more than 50,000 evangelical churches, though not every small community had an evangelising church (Mitchell). Using the same methodology, DAWN became a significant world evangelism strategy during the 1990s when it was championed by the Lausanne Movement, the World Evangelical Alliance as well as the AD 2000 and Beyond Movement. Roughly a million new churches were planted in the 1990s as a result of these projects (Mitchell).

The DAWN approach involved identifying national prayer movements and encouraging them to pray for church planting nationally, researching where church planting might be needed, encouraging denominations and agencies to come together to coordinate a national process, establishing goals around church planting, and holding a national congress to track progress against the stated goals. Martin Robinson has critiqued the DAWN methodology, when it was being applied to British churches in the 1990s, as not being properly contextualised in Western contexts where Christianity has been rooted for many centuries. But he did say that western Christians can learn from the model and apply the central ideas of working across denominations together, doing the sociological research, setting goals, and being involved in a learning process to track progress (Robinson 24ff).

Even if the plan is not so grand, having a strategy helps to plan and organise to achieve a goal to reach more people in an area with the gospel. The strategy in a diocese will be multi-faceted, but church planting can be a part of this (House of Bishops 3). In recommending itself, the 2004 Mission Shaped Church Report picks this up by saying, “We believe the Church of England is facing a great moment of missionary opportunity”

(Cray et al. xiii). The big question then is how does the church move from seeing the opportunity to intentionally acting on it? A strategy becomes vital to enact this move.

So, where does parish fit into diocesan strategy and how does church planting relate to both? Parishes became the basic territorial unit in the organisation of England from the Middle Ages until the late nineteenth century (Pounds 3). At their centre, Parish churches were the focal point and often the only meeting place (Pounds 5). The parish combines the legal establishment of a church to serve people living in every geographical area with the aspiration that there should be a Christian community of worship, discipleship and witness visibly and effectively present among them (Worthen, par.14).

The Church of England parochial system has been an essential and central part of the national church's strategy to deliver incarnational mission to every person in the country. Local strategies have been deployed including using Mission Action Plans that have seen success in, for example, London Diocese (Jackson 13). But there is an increasing body of opinion that says the existing parish system alone is no longer able fully to deliver its underlying mission purpose (Cray et al. ix). The 2004 *Mission-shaped Church* report said that a variety of integrated missionary approaches is required. It coined the phrase of needing a "mixed economy" of parish churches and network churches, including "fresh expressions of church", in an active partnership across a wider area, because the "diverse consumer culture will never be reached by one standard form of church" (x).

Some responses to *Mission-Shaped Church* have argued against a move towards a "mixed economy" of church fearing that the parish might lose something of its normative status in the Church of England's mission (Davison and Milbank). An understanding of

the centrality of a parish Eucharist, for example, where all the baptised of a parish can gather together as one community presents challenges that cultural diversity mitigates against. But there are more and more sympathetic views that harness multiple expressions of church within a parish community where both inherited forms of church and fresh expressions of church are equally valued for reaching different groups of people within their parishes (Bayes et al.; Cray and Cundy). In some cases, revitalisation of parishes combines both a church-planting approach with renewing the inherited parish church itself (Jackson 14).

Growth and Multiplication

The parables of the kingdom, taught by Jesus, point towards the growth of the kingdom when the gospel is preached. The mustard seed is the smallest of all seeds yet becomes a big mustard tree in a garden (Matt. 13.31-32). When a sower scatters seed on good soil, it multiplies one hundred, sixty or thirty times what was sown (Matt. 13.8). When the gospel is preached there should be an expectation of growth in terms of people responding to the Gospel. This growth is in many dimensions – in depth of commitment and discipleship, in being faithful and being present, and in number with more people responding (Green et al. 26).

Yet, a focus on growth, particularly numerical growth, is often challenged today in the United Kingdom. Goodhew traces some of the current reasoning that numerical church growth of local congregations and the multiplication of local congregations is theologically unnecessary or theologically suspect. He refers to views that the pursuit of numerical growth is arrogant in a world of many faiths, that it is a dubious "proselytism" to be avoided, that the pursuit of the kingdom means something different, that key

doctrines like the incarnation and the Trinity do not focus on growth, and that key movements in Christendom have focussed more on other goals like justice, worship and prayer. He argues that numerical growth is deeply rooted in the Scriptures, a natural outworking of Christian doctrine, and firmly part of the Christian tradition across much of church history (Goodhew, *Towards a Theology of Church Growth* 5–6).

However, sometimes there is no growth. In fact, a 2019 research study conducted by Lifeway Research for Exponential (Lifeway Research 2) suggests that thirty-five percent of churches in the United States are declining with a further thirty-five percent plateauing in numbers (see figure 2). Figures in England are likely to show more decline. Death and decline are not supposed to be normal in the church. If churches experience opposition or fruitlessness, they are encouraged to move on and find other more fruitful opportunities (Watson 138). Believers are to go where the Spirit takes them and not get stuck.

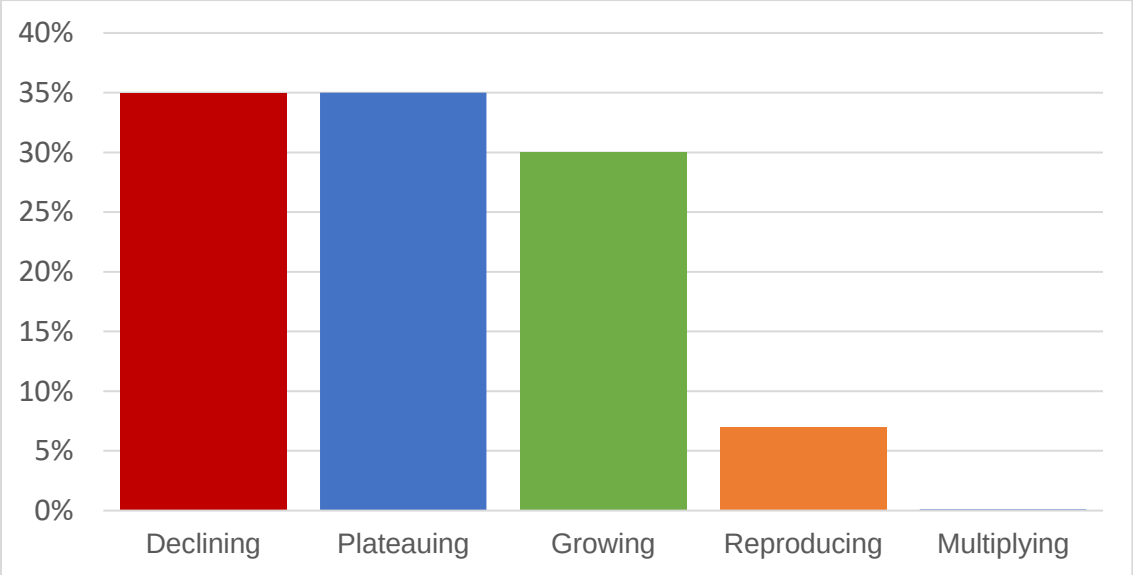

Figure 2
Change in US Churches Attendance Since 2016

With 1.7 percent of the population regularly attending Church of England churches out of eight percent of the regular church goers in England, the early apostolic DNA of the church needs to be recovered so that the gospel can be communicated afresh in this generation and the church can grow again.

Numerical growth is not the only kind of growth that can be measured. There is also growth in depth of discipleship and growth in a loving impact on the community. Green and Thorlby describe the national church growth debate in general terms that include these three measures (Green et al. 8). These are important to every church, including resource churches. There are many examples of "spiritual measures" that combines all of these measures together. Examples of spiritual measurements at a church level are Natural Church Development (Schwarz) and the Emotionally Healthy Church (Scazzero). Examples of addressing personal spiritual growth are numerous and are better covered in other reviews.

A mindset of growth alone might be inadequate. The Scriptures point towards multiplication as a way that growth can happen, leading to more prolific results. The first command to human beings in the Scriptures is to "be fruitful and multiply" (Gen. 1.28). After the flood, Noah was encouraged to "be fruitful and increase in number; multiply on the earth and increase upon it" (Gen. 9.7). The new Adam, Jesus Christ, builds his church (Matt. 16.18). The church after Pentecost grew quickly through new disciples coming to faith (Acts 2.41, 4.4, 5.14, 6.7, etc.). The number of churches planted across Asia and Europe grew quickly too as the gospel was proclaimed and churches were planted (Acts 19.10; Rom. 15.19b). Multiplication of churches should be normal (Murray, *Church Planting* 57–58). Some have gone further to say that if there is no reproduction of

churches, then that church is sterile (Ellis and Mitchell 73). So, whilst there is no explicit command from Jesus to multiply churches, the natural and emerging instinct of the church, as described in Acts, was to reproduce itself (Lings, *Reproducing Churches* 145).

At a local level, adopting a sending approach to growing the church has the potential to lead to new churches being created (Hirsch and Vanderstelt 63). Rick Warren, pastor of Saddleback Church in California, encourages this approach saying that healthy churches should measure their sending capacity not their seating capacity (32–33). Research by Peter Brierley in 2012 showed that church growth in London had increased significantly since 2005 by sixteen percent, largely attributable to Black churches and other immigrant churches and larger churches growing. The study showed that one church in seven, fifteen percent, had started another church within the last twenty years, with ninety-three percent still meeting. Pentecostals had started the most, followed by Anglicans. Two-fifths of the growth was reckoned people not previously churchgoers (Brierley 7, 133–44). The planting and multiplication of churches leads to church growth.

Resourced to Plant or Revitalise Churches

This section considers the theology of church planting and the theology of revitalising churches and the theology of resourcing a church in order to enable it to resource others.

God sent his Son into the world out of love (John 3.16). Jesus the Son of God sends his disciples into the world to make new disciples (Matt. 28.19). They are to baptise and teach these new believers to follow Jesus. Since baptism and teaching are the very foundations of churches, the call to make new disciples is a call to start new

churches where new disciples can be nurtured and matured, where their leaders exhort and help them to become successful in obeying Christ's commands (Watson 78).

Making disciples begins with telling others about Jesus or "witnessing". Once they have heard the witness of other Christians, they will be ready to respond to an invitation to follow Jesus and become a disciple themselves. Jesus told his disciples that they would be empowered by the Holy Spirit to be witnesses about him in Jerusalem, and in all Judea and Samaria, and to the ends of the earth (Acts 1.8). This involves being sent (Rom. 10.14-15) to new places so that people can hear and respond to Jesus.

Even though the activity of church planting is as old as the church, "church planting" as a term is relatively new, coming into regular use in England over the last forty years. The "Breaking New Ground: Church Planting in the Church of England" report, published in 1994, was the first formal document in which the Church of England owned "planting" as a missionary strategy (Church of England, *Breaking New Ground*). Where this report saw church planting as "a supplementary strategy that enhances the essential thrust of the parish principle" (*Breaking New Ground* v), the Mission Shaped Church report, published ten years later said that this is no longer adequate (Cray et al. xi). "No one strategy will be adequate to fulfil the Anglican incarnational principle in Britain today" (xi).

Every local church has a "finite history" whether it was created recently or much longer ago (Worthen 1). Church planting is one of the ways the Church of England shares in the apostolic mission of the wider church (*Church Planting and the Mission of the Church - June 2018* 1). It is evangelism that results in new churches (Payne). Former Archbishop of Canterbury, George Carey, said that for the Church of England church

planting has the potential to be an exciting and positive resource for the church (Carey et al. 32).

Church planting involves the initiation and development of new communities of faith in new missional contexts, and so, it is core part of the mission of the church (Hirsch and Vanderstelt 205). It is the discipline of "creating new communities of Christian faith as part of the mission of God to express God's kingdom in every geographic and cultural context" (Cray et al. 29). An understanding of the principle of contextualisation or inculturation is an essential part of church planting in the Church of England.

Contextualisation is "a necessary and conscious practice of all churches in mission within their own cultures" (Lausanne Movement) to enable faithful Christian discipleship in a new cultural context rather than imposing a culture on that context. It is an issue for all churches, in the West as well as other parts of the world (Goheen 283–84). With society in England changing so quickly, many Christians experience mission at home as cross-cultural (Cray et al. 90). Lesslie Newbigin points out that the church in the West has a special challenge because this is the first time it has had to mount a mission to a culture that was previously Christian (Newbigin, *Foolishness to the Greeks*). How do you evangelise cultures that have already received the gospel only to revise or to reject it? (Vanhoozer 8). New churches should be planted contextually but not cloned (Cray et al. 20).

The principle of reproduction and multiplication runs through church planting. In the ministry of Jesus, he taught the principle of multiplication in seed-sowing, producing a crop up to one hundred times what was sown (Matt. 13.8; Mark 4.20; Luke 8.8). His command to make disciples of all nations has involved a multiplication from the Twelve

to hundreds of millions of followers. The multiplication of disciples aligns with the multiplication of churches, using similar principles where multiplication is built into the DNA of a church (Watson 7). The thinking behind planting a "church-planting church" yields an ongoing movement of churches, rather than just planting a single church on its own (Addison 101). Churches that take on this multiplication mindset produce many more churches as a result (Stanley). This mindset leads to the creating of church-planting movements that use the economies of scale and lightness of touch to see churches planted by the thousand and not just the one or two (Stetzer and Bird; Ferguson and Ferguson). The churches at Antioch and Ephesus are examples of church-planting churches, sending church planters out through regions so that all might hear the gospel (Acts 19.10).

Though most churches do not see themselves as church-planting churches, Stetzer argues that church planting is an essential ingredient in a local church's plan to fulfil its God-given mission (Stetzer). When a church has this mindset, church growth is an inevitable consequence. Church plants in themselves have a church growth mindset from the very beginning (Dadswell and Ross 63). And as the often-quoted Dr C. Peter Wagner, Professor of Church Growth at Fuller Seminary, has said, "The single most effective evangelistic methodology under heaven is planting new churches" (Wagner 11).

Many resource churches have been created in cities in recent years by revitalising existing parish churches, and they in turn have gone on to revitalise other struggling or dying churches in their dioceses. Revitalisation is the act of planting new life into a dying or dead church. It is a way that a successful church with energetic lay people can help a neighbouring parish that has fallen on hard times (Carey et al. 26). John James, who revitalised Crossway Church, Birmingham, lists six reasons for valuing church

revitalisations: growing a fresh love for Jesus, building on the past, establishing intergenerational church from day one, empowering forgotten believers, valuing marginalised communities and uncovering a hidden gospel frontier (James 85–108). Intentional revitalisation can lead parishes to experience significant church growth, reaching previously unchurched people, financial stability and significant local social transformation (Thorlby, *Love, Sweat and Tears* 90).

Resource churches have a vision to resource others in their cities and regions. When a diocese recognises this, it can accelerate this resourcing capacity by resourcing them with planting clergy and giving other support so they can focus on this vision more intensively. The church in Antioch was invested in by the church in Jerusalem when they sent Barnabas to them (Acts 11.22). Barnabas found Saul, and together they strengthened the church (11.25-26) to become a church-planting church (13.1-3). In a similar way, resource churches "are given additional, focused resources with the explicit aim that these resources are multiplied and shared with others. It is expected that, in every sense, resourcing churches will give away far more than they receive." (Diocese of Worcester). For this reason, a number of dioceses have called their resource churches "resourcing churches" to reflect the active giving away rather than simply receiving resources.

Develops a Pipeline of Leaders

Whenever churches are planted in the New Testament, leadership development follows (Keller 355). Paul selects a plurality of elders to teach and shepherd the emerging church. New converts begin as disciples but develop in churches (Acts 14.22-23). A number of authors explore this plurality through the encouraging of the five-fold ministries that Paul teaches in Ephesians 4.11-13. Woodward talks about moving from a

hierarchical leadership style to a polycentric one where each office is active in encouraging the whole body of Christ to be equipped for ministry (Woodward and Hirsch 60; Woodward et al. 53–69). Fitch challenges a top-down, coercive culture of leadership in favour of the five-fold ministries as Jesus' answer to how the church should be led with mutual shared leadership under one Lord (Fitch 98). This equipping mentality is at the heart of a disciple-making culture that dominates the thinking of disciple-making movements and church-planting movements.

Paul's model of ministry was, in his own words, to have "fully preached the gospel" and left behind communities of men and women who believe the gospel and live by it (Newbigin, *The Gospel in a Pluralist Society* 121). He developed other leaders and sent them out using what has come to be called the "222 principle" (Garrison, ch. 5) following Paul training Timothy to entrust what he has taught to "reliable people" so that they can teach others (2 Tim. 2.2). This represent four levels of disciple-making and also leadership development which many treat as a subset of disciple-making (Hirsch and Altclass 46). There are countless examples in Paul's life and ministry of him developing other leaders. While Paul was under house arrest and lockdown in Rome, he still mentored and sent out leaders around the world: Epaphroditus, Timothy, Luke, Mark, Demas, Aristarchus, Jesus called Justus, Epaphras, Tychicus, and Onesimus, are all mentioned in epistles written from there (Cole 125–26).

The language of "a leadership pipeline" is taken from Ram Charan's book of the same title in 2001, which looked at leadership development, succession planning in businesses and coaching and measuring the performance of leaders through an organisation (Charan et al.). Mac Lake has taught huge numbers of churches to develop

leadership pipelines to multiply their impact and grow their churches. “The big win is not filling a leadership position; it’s seeing someone maximise the potential of his or her leadership giftedness” (Lake 5).

Church planters

Paul describes his role in the growth of the Corinthian church as the planter, “I planted a seed”, whereas Apollos, as a teacher and encourager, was the one who “watered it” (1 Cor. 3.6). There is a need to clarify and confirm the call of the church planter (Hopkins and Hedley 131–32). They are often characterised by being self-motivated, catalytic in relationships, entrepreneurial, visionary and able to cast vision that others want to follow, a developer of people, resilient and flexible, and supported by their spouse (if they have one) (Hopkins and Hedley 132). Bevins affirms the need to have a strong emotional intelligence with the character, stamina, and adaptability to succeed as a church planter and offers an assessment on those lines at www.churchplantingneq.com (Bevins, *Church-Planting Revolution* 118). Church planters need to be those who can shape their church for community, discipleship, and mission and enable everyone to get involved using their spiritual gifts so that everyone is on mission (Snyder 182–83).

There is a growing emphasis on apostolic leadership, not exactly aligned with Woodward’s polycentric leadership thinking, but recovering this aspect of the Ephesians 4 offices. This goes back to early church practices and applies them today (Bevins, *Marks of a Movement* 120). Bevins explores the apostolic life and ministry of John Wesley who as a grassroots theologian was passionate about applying faith in practical ways and working out his theology on horseback (*Marks of a Movement* 122). He held the tension of his Anglican tradition and the need for innovation. He firmly acknowledged the

ordering of bishops, priests, and deacons but was more interested in the saving of souls. One of the ways Wesley came into conflict with his peers was his emphasis in Methodism of empowering lay people to preach and serve as leaders in the church and in encouraging women to take a lead in preaching and leading classes and bands (*Marks of a Movement* 124). Bevins describes four lessons for church planters to learn from Wesley. They should: model leadership to others through their own leadership; begin a leadership pipeline, training and equipping new leaders to lead others; equip people to empower others according to their gifts; and understand the need to provide ongoing support to planters (*Marks of a Movement* 135–39). Church planters need teams. Male emphasises the need for a leadership team to share the vision and the burden of bringing it into reality (Male 24).

There is a vital need to care for church-planting leaders and their families. Coaching missional leaders is one of a number of support mechanisms that will help them to perform to their highest potential (Hopkins and Hedley 9, 25). Planters need to look after their spiritual life primarily. Robinson gives four reasons for this. Firstly, spiritual warfare is more acute for a leader doing something that is ground-breaking, taking new territory. Secondly, structures of church life are largely absent in the early days of a plant so there is a particular need for personal spiritual structures as a resource. Thirdly, church planting is hard work, even if it is fun; cultivating a spiritual life is essential so planters are not damaged by running on empty. Fourthly, success in planting comes more from the planter is rather than what the planter does – people see character long before programmes. “Spiritual life shapes who we are and through that lens, shapes what we do”

(Robinson 124). Hirsch calls for keeping Jesus at the heart of it all and for church planters to shape their life and spirituality on him (Hirsch and Altclass 43).

Provides Resources for Mission across a City or Town

The giving away of resources from one church to another is based on the principle of generosity. Whether it is money, possessions, or relationships, the Scriptures encourage the giving away of what is possessed for the building up of the poor, the stranger, the outcast. The people of Israel gave to enable the Tabernacle to be made (Exod. 35). God tested them about their attitude and practice of giving finances (Mal. 3.10-12). God gave his only Son because he loves so much (John 3.16). Jesus gave his life on the cross as a willing sacrifice (1 John 3.16). Everything comes from God, and believers are given the opportunity to give back what they have received (1 Chron. 29.14).

This generosity is worked out in practice by many of the churches in the New Testament. The church in Jerusalem sent one of its best leaders, Barnabas, to help the church in Antioch and sent Peter to the new believers in Samaria. The Antiochian church sent Barnabas and Saul on mission a number of times. It became its practice to give away its best. Paul encouraged the churches he planted to give generously to alleviate the poverty being experienced by the church in Jerusalem.

The principal way resource churches resource others is by planting churches (Thorpe). This involves giving leaders, congregation members, ministries and funding, and on-going support and additional oversight if required to enable another church to thrive. Additionally, ministries can be multiplied, people can be encouraged to join their local churches, and resources like books and courses can be made available outside the

church itself, not just for itself (Thorpe). In these ways, it is taking on a spirit of generosity so that the wider church is encouraged, equipped, and enabled to do its mission more effectively.

Historical Models of Resource Churches

This section explores the development of churches and parishes in England, looking at examples of churches that planted others or in some way acted as a parent church to newer churches that came from it. Resource churches were first described as such in 2015 (Thorpe), but their behaviours can be seen through the history of the church. By tracing this behaviour in the past, current examples can build fresh confidence and learning for the present. Most of the history will cover examples in the Church of England, but there will be some exploration of models from abroad too.

Development of Churches and Parishes in Anglo-Saxon England

Churches were first established in England when the Christian faith began to spread with the Roman invasion of Britain. Christians in Britain are mentioned by Tertullian (Finney 7) and Origen, and there were several bishops who attended the Council of Arles in 314 (Moorman 3–4). The first named Christian in Britain was Alban who was converted and martyred in about 304 (Bede 16–19). Any churches that were established were totally destroyed by Anglo-Saxon invaders in the early fifth century and pushed back to isolation in Wales (Moorman 9). Pope Gregory sent Augustine with a small group of monks on a mission to convert the English in 597. In spite of initial fears, Augustine met with considerable local success, seeing Æthelbert, King of Kent, and most of his court converted and baptised. By Christmas 597, he is said to have baptised over ten thousand converts (Moorman 14). From his base in Canterbury, Augustine built

Christ Church where he based himself. He then established the monastery of St Peter and St Paul and planted a number of churches around Kent. Their creation is not clear, but their roots were certainly from the Canterbury centre. From there, missionaries and mission bishops evangelised London, Northumbria, and East Anglia with varying levels of success. The Roman mission had made its mark.

Meanwhile, the Christian King of Northumbria, Oswald, sent to Iona for a bishop to evangelise his people. Aidan arrived in Lindisfarne, near Oswald's castle in Bamburgh, and established a monastery. From there, he evangelised the North of England, preaching, baptising, and ordaining, often accompanied by the king. As the missionaries went out, they built rough wooden churches for worship. More monasteries were established, like the one at Whitby led by Hilda from 657-680. Lindisfarne and the other monastic communities became resource bases from which missionaries and church planters were sent to establish the church in new places (Bede; 113 Moorman 17–18). In 653, Penda, king of Mercia, welcomed Cedd and three other monks, allied to Lindisfarne and not Canterbury, and they evangelised and planted churches throughout that kingdom. Cedd moved on to Essex where he again planted churches and established monasteries along Celtic lines. The evangelistic impact of the Celtic mission in England was enormous (Finney 31).

By this stage, the development of the church in England appeared to be quite chaotic with different churches and allegiances to Rome and to Celtic practices (Moorman 20). Abbess Hilda hosted The Synod of Whitby at her monastery in 663 with bishops and senior church leaders from around England. King Oswy presided over the various discussions, most importantly about the date of Easter, favouring the Roman

rather than Celtic setting. In effect, the church in England was turning its full allegiance towards the Roman church and its structures (Bede 159), rather than isolating itself from it. The much-loved northern Saint Cuthbert, himself of Celtic church roots, became a supporter of the new movement, teaching for unity with Rome without losing his Celtic spirituality and practices (Colgrave 111).

The decision to follow the Roman approach became important with the development of churches throughout England. The Roman church was more organised, with hierarchical structures and demarcated geographic areas, which helped them to focus their pastoral work and evangelism; they had a unified liturgy with a regular rule of life (Moorman 29). Celtic churches grew more organically from an evangelistic mission with people gathering and structures and organisation following afterwards (Finney 105). Monasteries led by abbots in both movements were evangelistic mission hubs from which bishops led teams of evangelists to witness to new peoples and places (Hunter 37). They were centres of learning and a focus of monastic missionary resources, where the evangelistic teams returned from their missions. A new kind of semi-monastic, "minster" church began to emerge, led by a bishop, close to a local ruler and urban centre, "with a strong evangelistic emphasis of planting churches and Christian communities in the surrounding area" (Finney 113). Some of these became cathedrals. Finney describes these minsters as a half-way house between the Celtic monastic mission and the parochial system (114). They perhaps might provide a model for resource churches today.

The role of bishops began to change too. Early bishops were evangelists used to walking and preaching. As dioceses were created, administration and oversight became more important, and so, different gifts were required, with their appointments influenced

by the king and the need for episcopal proximity and advice (Finney 111). Whilst the Synod of Whitby had created a nominal unity, organisational stability took time to be established, particularly as a plague swept through England. The creation of dioceses envisaged by Gregory was finally enacted by Theodore, who on becoming Archbishop in 669, found there were only three bishops in office across the whole of England (Moorman 23). He appointed bishops to new dioceses, called two synods in Hertford and Hatfield, establishing church canons for unified church practice, and ensured orthodoxy against the threat of heresy (Bede 171–73, 179, 180–83, 199–200).

Dioceses were vast, overseen by a single bishop, and for convenience they were sub-divided in the eighth century into smaller territories led by a minster church in the more important population centres (Moorman 27). These minsters, sometimes called *monasteria*, might have been small monasteries served by monks living according to a rule, but increasingly they were staffed by secular clerks living in community (Godfrey 315). The main minster church was most likely the cathedral, where the bishop had his seat, and the many smaller minsters were led by two or three priests assisted by minor clerks, all involved in both pastoral and evangelistic ministry. From these minsters, the evangelistic missions continued spreading out from these centres, and new churches would be formed. With greater missional penetration, local needs became more pastoral, and clergy were needed not just on the road but also to minister to new Christian communities as they became established (317).

The pattern then of church growth in the early Anglo-Saxon period was the establishment of a monastic base, led by an abbot with a Benedictine rule, from which teams of monks, under the direction of a bishop would evangelise the surrounding areas.

As people came to faith, small local Christian communities emerged, sometimes building a simple wooden structure to meet in or gathering around a stone cross in the town centre or countryside. As these grew in number, they in turn would become monastic communities themselves, building a minster church and become a new operating base for missions further into the kingdom. These monastic minster churches, with a focussed number of clergy and lay ministers, also became centres of learning, with manuscript reading and writing, and consequently attracting funds to educate those willing to pay for education. Whilst there was a hot centre of worship, prayer, and learning, the energy was focussed outwards evangelistically so that more and more could hear and respond to the gospel.

Parish churches began to emerge sporadically as local lords built their own chapels and appointed a resident priest who swore obedience to the bishop (Moorman 28), but they had not penetrated villages at this stage (Bede 345). It was not until the latter half of the twelfth century that it was fully established and codified in England (Godfrey 330) and largely across Europe between 900-1200 (Blair). As more and more people came to faith, the number of privately built churches and chapels increased so that by 900 church buildings were widespread and owned mostly by a manor lord, a bishop, a monastery, or sometimes the king himself (Godfrey 319). In 1014, King Æthelred enabled a body of canon law to address the issues arising from the now common parish church. This included four categories of church, the cathedral, the minster ("medemra myster", or minster of middle rank), the village church with a burial ground, and the field church (or chapel) (321).

The role of the minster as an evangelistic centre was beginning to wane as the country became more populated with local churches and as local churches began to enforce ecclesiastical revenue streams, principally the tithe, on the order of King Edgar in 970 (327). Many more parish churches were built, following manorial boundaries, replacing the senior minster churches, partly to address the need for more churches, but also to reflect a local lord's ambition for status.

The Church in the Middle Ages

The major shift with the Norman Conquest was in local authority. King William I was a reformer and regarded himself from the beginning as the head of the Church of England, appointing bishops and abbots and calling synods (Moorman 59). He appointed Lanfranc as Archbishop of Canterbury, and together they strengthened the Church of England and made it more efficient, moving bishops' sees from smaller places to principal towns in each diocese (e.g., Crediton to Exeter in 1050), separating civil from ecclesiastical courts, and standardising the constitutions for all the Benedictine monasteries (Moorman 62–63). Independence from Rome was clawed back by Anselm who succeeded Lanfranc but became an on-going struggle between church and state, Archbishop and King, for over a century, until the murder of Archbishop Becket at Canterbury Cathedral in 1216 which firmly established church over state (Moorman 81). Throughout this time, the organisational life of the church deepened and strengthened with higher expectations on the character, behaviour and professionalism of clergy, as well as investing in church buildings as centres of worship and community life.

The early thirteenth century saw new religious movements, the Friars, sweeping through Europe and impacting England too, most prominently the Dominican and

Franciscan orders. The Dominicans as preachers and the Franciscans as ministers to the poor quickly made roots, along with Carmelites and Augustinians so that by 1300, 169 new religious houses had been established (Moorman 104). They brought a whole new energy into the church as the gospel was preached afresh. Corruptions over charging for services challenged their place alongside parishes and their practices were restricted through the requirement of a license in 1300.

Even though church attendance might have been higher, rapid urban expansion led to churchgoing habits and discipleship being disrupted or lost so there was a need to evangelise a whole generation (Threlfall-Holmes 188). Bishop Robert Grosseteste, Bishop of Lincoln, a keen supporter of the Franciscans, encouraged his archdeacons to grow his diocese numerically and spiritually, while he was away in 1244. He told them to preach for conversion, whether people attended church or not, because not everyone was a Christian (187). In 1246, he embarked on a two-year visitation of the diocese where he made sure that his clergy were doing the best they could for their parishes. He gathered them together in deaneries and preached to them while other members of his team preached to the people. Everything in Grosseteste's eyes needed to be subordinated to the supreme task of gaining the salvation of human souls (Keulemans).

The fourteenth century saw parish churches restored, improved, and decorated with painted walls and windows telling Bible stories and legends of saints. Mass was attended by most parishioners, and a revival of preaching had come with the friars so that many churches had sermons, though not all. Every child in the community was baptised on the day of their birth. The church building was by far the most conspicuous building in any village (Moorman 122). The country was considered, Christian and church

attendance was high and in some places, compulsory. The only new churches to be established were the large number of chapelries, chapels of ease and chantries built by parishioners themselves (Pounds 94). These were funded by groups of lay people, for convenience or because of local demographic changes, and sometimes because distances were too great at times of difficulty. This caused challenges to local clergy who jealously guarded the legal requirement for parishioners to attend their parish church.

The overriding assumption of this period was that everyone in the population attended church (Threlfall-Holmes 181). There is evidence in letters of the time that church attendance was a regular feature of normal life. But there does seem to have been huge variation "from the extravagant, intense and devout on one end, to the distracted, apathetic dismissive or hostile on the other" (Tanner and Watson 409). Any new churches that were built were as population increased in particular areas or as wealthy families extended the ecclesiastical provision for their own needs. In terms of church growth during this period though, it was intentionality that proved decisive, such that when people focused on the task of growth, then numerical and spiritual growth have followed (Threlfall-Holmes 195).

Reformation Models

Church attendance in Tudor times was compulsory with the 1552 Second Act of Uniformity, and the emphasis in this period then was more about spiritual renewal of the masses than any development of new churches. The motivation for any church expansion during Archbishop Thomas Cranmer's time in office was to move "human affections heavenward" through "scriptural rumination and cultural contextualisation" (Null 215). One of the important developments was with the publication of the Book of Homilies, a

collection of sermons used to transmit the new reformed theology to everyday people in their parish churches (205). And perhaps the most powerful drawing power in evangelism, for Cranmer, was the gospel of free forgiveness itself (215).

At the beginning of Elizabeth I's reign, many benefices stood vacant because of the brutal turmoil of changing church authority, but they began to be filled again as the country settled into a new rhythm of Christian faith. But not a century after the bloody executions of the Tudor period were challenges against the church, this time from the puritans with strong Presbyterian leanings, led by Thomas Cromwell, against the Stuart King Charles I and the established Church of England. Civil War began in 1642, and King Charles was executed in 1649. During this period, any clergy who did not support the puritan cause were ousted from their churches, and two to three thousand out of the ten thousand clergy lost their livings (Moorman 238). The episcopacy was abolished, and many clergy had become Presbyterian. But without the episcopacy, there was no organisation or control, leaving the government to issue an order in 1650 to command everyone to attend a place of worship which few heeded. This was followed by another order in 1653 giving freedom to choose where to worship and how to worship (Null 244). During this period, a growing number of independent sects, opposed to organised religion, grew. Baptists had already broken away. Now Congregationalists grew stronger. The seventeenth century saw a growth in mysticism and spiritualism and a growing dislike of Presbyterianism such that sects sprang up on all sides. With the restoration of the Monarchy in 1660, so too the Church of England was re-established along with the episcopacy.

At the beginning of the eighteenth century, the church was not dead but had "slumbered" after the turmoils of the previous two centuries (Null 288). There was widespread complacency and worldliness of the bishops and senior clergy who were more concerned about personal advancement than pastoral or evangelistic ministry, so the church was left without any real leadership when it desperately needed it. In the end, a few individuals dedicated themselves to see this change and to see the nation saved. A small group of evangelicals began to gather to protest against the frivolities of society and the meagreness of the theology of the age (Null 302). They included John and Charles Wesley and George Whitefield who worked closely together before falling out over theological differences on predestination. Lady Selina Huntingdon became an advocate of the movement, but rather than focussing on the poor, she focused on the wealthy. She raised large amounts of money that went to building chapels for preaching, known as "Lady Huntingdon's Connexion". John Newton, William Cowper, John Berridge, and Charles Simeon all emerged from this revival and had a significant impact through their preaching and hymn writing (Null 308). Though they were a minority in the church, they worked strategically in various ways to procure church livings in places of influence and forming themselves into small groups, most famous of which was the Clapham Sect that included John Venn, William Wilberforce, Henry Thornton, Zachary Macaulay, James Stephen, and Lord Teignmouth. They were men of considerable wealth and position and devoted themselves to the Church of England, using their money and influence to support missionary work and philanthropy, finding a practical outworking of their faith for the poor (319).

Methodist Models

Through his own vocational training and early ministry, John Wesley had begun a spiritual awakening that culminated in his "heart strangely warmed" at a prayer meeting in Aldersgate, London in 1738 (Bevins, *Marks of a Movement* 52). From that moment he, along with other so-called Methodists, began to preach enthusiastically about the need for salvation and a personal encounter with the living God. Converts were organised into discipleship systems of classes and bands, and lay leaders were developed to form an apostolic movement that sought to empower and release every person in the church (Bevins, *Marks of a Movement* 39–42). When Wesley was turned away from preaching in his late father's church, he preached in the graveyard outside. Though it was a despised novelty for Anglican clergy, it nevertheless drew a crowd and set Wesley on field-preaching around the country. During his lifetime, he travelled more than 250,000 miles, preached over 40,000 sermons, and led thousands of people to Christ (*Marks of a Movement* 22). By the late eighteenth century, there were one hundred thousand members with more than ten thousand class and band leaders with almost an equal number of other leaders (Snyder 75). It was the most disciplined, cohesive, and self-conscious large body of people in England (Snyder 139). But by the time Wesley died in 1791, the Methodist church was already starting to fragment into different "connexions". When they left the Church of England, their lay-leaders were simply ordained as clergy in their new denominational sects (Snyder 176).

Victorian Models

The Victorian era saw massive sociological change across the country and particularly in cities. The industrial revolution led to a migration of workers from rural

areas to factory towns and cities (Walford 23). Consequently, thousands of villages were losing their populations to urban areas and there was a need for new churches to be built (27). With new mass public transport, in the form of trains, trams and buses, and a growing religious pluralism, worshipping parish communities in cities changed as worshippers chose where to attend church (31). To meet this new expansion and change, church building was "zealously pursued through Victorian piety and generosity" (35).

In the Church of England, two examples of waves of church building highlighted different responses to these demographic shifts. Charles James Blomfield, Bishop of London, sought to address the need for many more churches to be built to meet the expansion of suburban London. In 1836, he created a fund for "the building and endowment of additional churches in the metropolis" with the goal of building fifty churches at once (Wroth). Support was not universal for this approach. Thomas Chalmers had led a church extension movement in Scotland which built more than 220 new churches between 1834 to 1841. He said:

> The bishop's scheme is on too grand a scale… let him show the effect of the parochial system in one great parish and he may then proceed by degrees to other parishes… otherwise his whole scheme will be nothing more than a devout imagination, impossible to be released (qtd. in Burns 283).

However, by the time he retired in 1856, Blomfield had built two hundred churches in the diocese. He explained his reasoning for creating new churches,

> I build churches as a means to an end. I considered that to build a new church in a district where the means of public worship were wanting was a sure way of increasing the number of clergymen in the district that would be a centre from

> which would radiate all around the light of the Gospel truth and the warmth of Christian charity in the various benevolent institutes etc. (qtd. in Bevins, "Nothing New under the Sun").

Nationally, Professor K. D. M. Snell's nineteenth century social history of England describes the huge numbers of new ecclesiastical parishes being created. Between 1835 and 1896, almost 7,500 new ecclesiastical parishes were formed, including 193 parishes in 1844 and 113 parishes in 1866. One fifth of all Anglican churches were built after 1801. Between 1835 and 1875, new churches were being completed at a rate of one every four days. The number of Church of England churches and chapels increased from under 12,000 in 1831 to well over 17,000 in 1901 (Snell 409–14). It was truly a boom in church planting.

One local response was the creation of the "Islington Church Extension Society" in the evangelical parish of St Mary Islington, London. Church accommodation at the time could not meet demand. On March 18th 1827, for example, with four Sunday services, they had to turn away 400 people (Chambers 75). They had already built three new churches to meet population expansion, but it had now risen from 42,000 to at least 140,000. The new society proposed the building of ten new churches within six years with a capacity of 1000 seats each, recognising that even this would only meet a quarter of the population's needs (Islington Church Extension Society 15). Five to ten churches were built every decade until 1895 making a total of thirty-eight churches planted from the original parish church (Baker 88–99). As a church positioned for resourcing others, it also created the College of the Church Missionary Society, which was the Church of England's first missionary seminary in 1825 (Chambers 76).

Just a few years later in 1839, a new church building project focussed on the poorer areas of Bethnal Green with support from the Tractarians (Thorlby, *A Time To Sow* 90). Enabled by Blomfield, they raised funds to pay for ten new churches to be built in the parish of St Matthew's Bethnal Green. By 1854, £115,000 had been raised, ten new churches built, clergy provision had quintupled, and the annual total of baptisms had increased from 768 to 2,030 (Burns 285). There were considerable challenges locally with controversial appointments and financial issues such that it came "close to disaster", but its legacy was profound.

There were other church-planting initiatives that emerged from the grass roots. Thomas Gaster was an ordained missionary in India with the Church Missionary Society. On his return to London, he gathered a group in his home of about 20 people and planted what became All Saints, Peckham. Within a few years, there were 600 adults and 800 children. Orr-Ewing, himself a more recent vicar of All Saints, cites similar examples of non-conformist entrepreneurs who supported church planting during this period. One example was Morton Peto, a railway tycoon, who funded a number of Baptist churches. Charles Spurgeon said of him that, "Sir Morton is a man who builds one chapel with the hope that it will be the seedling for another" (qtd. in Orr-Ewing 138).

An appointment of note was that of Charles Henry Turner as First Bishop of Islington in 1898. Previously, he had been Rector of St George-in-the-East, the parish next door to St Paul's Shadwell. His role was financed creatively by St Andrew Undershaft with St Mary-at-Axe, where he was titular Rector, but he spent most of his time ministering in North London, where churches were still being established on a regular basis. He was described by Christian Socialist, Conrad Noel, as the ponderous

and Protestant Bishop of Islington, but others spoke more positively about his ministry (St George-in-the-East). Bishop Turner assisted first Bishop Creighton, then Bishop Winnington-Ingram as bishops of London in developing ministry in the still-expanding Northern boroughs of London. But the increasing challenge was to reach the working classes. The evangelical work ethic attracted middle-class churchgoers but did little for working class people; its conservatism alienated them completely. Despite the immense philanthropy, alongside the huge investment in church building, there was limited impact on the working classes in terms of church attendance. However, a census in 1901 showed that twenty percent of the East End, traditionally the poorer side of London, still attended churches weekly (Brown).

20th Century Models

The period between the two world wars is often regarded as a time of decline in the Church of England. Whilst there was a slow start, the Diocese of London began to act quickly to address the issue of the fast-growing Middlesex suburbs. The Forty-Five Churches Fund was created in 1930 to support the planting of new churches for new people in this part of London (Walford 373). Churches were quickly built but their visibility did not dominate the urban landscape as they were built on side streets. In spite of this, 90% of these churches became viable in their own right, as their clergy worked hard to attract new families (Walford 375).

The building of new Church of England churches continued after the Second World War when population changes meant that some parishes had significant numbers and needed to be sub-divided. If a second church was built, perhaps to reach a new area of housing or an existing church building remained in the parish, they were called

daughter churches, and new team ministries were formed to enable each church to be led by an ordained minister (Crockfords). Dr Joseph Elders from the Cathedral and Church Buildings Division of the Church of England says that less than ten percent of its sixteen thousand churches was built in the twentieth century (Elders). If many were built pre-World War Two, then this amounts to approximately eight hundred churches nationally. Even though this represents the most recent activity of Anglican new church buildings, it is a pale reflection of Victorian ambitions.

The charismatic renewal movement in the 1960s and 1970s led to many new churches being planted in what has become known as the British New Church Movement and largely made up of two "Restorationist" sub-movements commonly called "R1" and "R2" who had slightly different emphases (Walker 47). The restorationists "refused to see the charismatic emphases diluted in denominational and ecclesiastical traditions" and so left their denominations to form new churches (Turner 84). This movement had no one figurehead but was informally led by a group of church leaders who supported each other personally and had a common understanding of their calling. They are regarded in their networks as "apostles" and functioned as church-planting charismatic bishops (96). In 1986, there were about 40,000 attending 300 churches, of which 32% were new members and only 15% of these had transferred from other local churches ((83). In 2004, Anderson described this movement of "new churches" as having the fastest growing churches in Britain today (Anderson 95).

An influential group of new or "emerging" churches was the Vineyard Church Movement, comprising 2,400 affiliated churches worldwide. In England, they were established by John and Eleanor Mumford. John was a former Anglican minister who had

visited and joined the Vineyard Church Movement in the United States. From their first church in Wimbledon, South West London in 1987, they have planted over one hundred churches. The methodology and inspiration for church planting that was taught by their founder, John Wimber, had a big influence on Anglican leaders through a series of conferences in the 1980s and 1990s. It has had a significant influence on Holy Trinity Brompton's *Alpha Course* and the New Wine and Soul Survivor movements in this country (Vineyard USA).

A number of Anglican churches began to be more intentional about church planting in this period. This part will consider five churches in different part of the country, engaged in different contexts. Holy Trinity Brompton, which has "initiated more than twenty church plants" since 1985 (Holy Trinity Brompton, "Our Story"). The first plant was in 1985 by John Irvine to St Barnabas Kensington with a team of one hundred people. A year later, Paul Perkin took a team of fifty to St Mark's Battersea Rise in Southwark Diocese. In 1991, Nicky Lee planted within the parish to St Paul's Onslow Square. Meanwhile, St Barnabas Kensington sent a team with Tim Sudworth to plant Oak Tree Anglican Fellowship in 1993 and St Mark's Battersea Rise planted a team with Andrew White to Ascension Church, Balham in 1994. These were "granddaughter" plants from HTB. Once again, HTB reopened St Stephen's Westbourne Park in 1994 sending a team led by Tom Gillum. Nicky Lee returned to the staff of HTB with a two-way plant from St Paul's Onslow Square to St Paul's Anglican Fellowship led by John Peters, Christ Church Fulham led by Stuart Lees and a small team returning back to HTB in 1997. In 2000, Simon Downham led a plant of one hundred and eighty to St Paul's Hammersmith, and in 2002, John Valentine led a plant of one hundred and twenty to St

George the Martyr Holborn. Vicar of HTB, (now Bishop) Sandy Millar led a team to revitalise St Mark's Tollington Park in 2005, leaving Nicky Gumbel as Vicar, whilst Ric Thorpe planted to St Paul's Shadwell in the same year. Further plants are detailed in appendix B, in total some thirty-five direct church plants and many granddaughters and great-granddaughter plants. It is a remarkable story of intentional church planting over a generation.

In 2017, Holy Trinity Brompton set up the Church Revitalisation Trust to manage their church-planting activities and "to be a catalyst for a momentum of church planting that will see one hundred city-centre resource churches planted in strategic cities across the country, bringing revitalisation to the church and seeing communities transformed" (Church Revitalisation Trust). They partnered with London Diocese to receive £3.75M Strategic Development Funding to train fifteen planting curates for deployment to other dioceses around the country (Church of England, *SDF 2018 Funded Projects* 16).

A feature of a number of the plants, including at HTB itself, is of nearby church builds being connected together legally to form one church, on multiple sites. Holy Trinity Brompton now encompasses St Paul's Onslow Square, St Augustine's Queensgate, and St Jude's Courtfield Gardens; Harbour Church Portsmouth encompasses All Saints Portsmouth, St George's Portsea, and St Albans Copnor. St Thomas Norwich encompasses two other churches too. This multi-site approach enables the base of the church to grow which in turn enable greater growth and impact and ability to send more teams to plant other churches (Bird et al.).

St Mark's Haydock, led by Mark Cockayne, describes itself as a "blended mixed economy church" planting both Fresh Expressions of church and a church plant in Wigan

(*St Mark's Parish Profile*). It has helped the Liverpool Diocese to develop a strategy called "lakes and rivers" that combines the mature ministries of a parish church (the lake) with fourteen different fresh expressions of church (the river) growing new Christian communities in a local primary school, old people's homes and other parts of the community (Diocese of Liverpool).

St Helen's Bishopsgate, a church based in the city of London, has planted twenty churches since 2001, some "within the auspices of the Church of England, some outside of it" (*www.St-Helens.Org.Uk*). It has focussed on multiplying lunchtime workplace ministry churches like St Nicholas Cole Abbey planted from St Helen's Bishopsgate in 2006. Their experience was of people coming to faith during their midweek activities and wanting to bring their families at the weekends. St Nick's started a Sunday service in 2016 and continues to grow (St Nicholas Bristol, *Our Opportunity – St Nick's Church*). Other St Helen's plants use the "Grace Church" umbrella planting in locations where lunchtime members gather locally to where they live. These churches are often planted independently, and then, after appropriate conversations and with willingness on all sides, they are given licences to operate as Anglican churches using a Bishop's Mission Order.

St Michael le Belfrey in York has recently been appointed a resource church by the York diocese, but it has been involved in church planting for a number of years. Their most recent history was influenced by David Watson who arrived as incumbent in the nearby St Cuthbert's York in 1964. As the church grew, they moved to St Michael le Belfrey (now known as "The Belfrey") in 1973 which became their permanent home, though they retained St Cuthbert's for offices, charities, and most recently as a prayer centre. In 1982, a new church split off, rather than being sent as a plant, calling

themselves Acomb Christian Fellowship (now called "Gateway Church"), in a suburb of York called Acomb. During the 1980s, a Fresh Expression called "Visions" was planted, led by Sue Wallace, serving the night club community. In 2013, this became a small group within St Michael's. In 2003, York Chinese Church began as a new congregation of St Michael's, serving the Chinese community and becoming an independent church in 2007. In 2007, another Fresh Expression was planted called "Transcendence", in partnership with York Minster, using multi-media worship. This closed in 2013. In 2009, another fresh expression was planted called "Conversations" which gathered people in a bar, closing in 2012. In 2007, G2 was planted, focussing on young people in their twenties. This remains a thriving church led by Christian Selvaratnam. In 2011, St Barnabas York was revitalised with a team led by Ursula Simpson which arrested the decline in that church, and this has now been linked to a neighbouring parish, St Paul's Holgate, where a Belfrey ordinand, Paul Millard, was appointed Vicar in 2020. In 2014, parish revitalisations continued with an associate vicar from the Belfrey, Al Rycroft, going to St Thomas' in the Groves, York, without a formal team, but over time about thirty people from the Belfrey have joined them so that the church is now grown to around one hundred people. At the time of writing, curate, Ben Doolan was sent with a team of thirty-two adults and three children in 2019 to revitalise St Thomas' Newcastle which had an existing congregation of ten. This has now grown beyond one hundred in just a few months.

St Paul's Shadwell was one of the HTB church plants, planted in 2005 by Ric Thorpe, with Jez Barnes as associate vicar and a team of one hundred people, eighty already living in the East End and twenty who moved house to join the plant, based in

Shadwell, Tower Hamlets, London. St Paul's was due to be closed, but the Bishop of London, Richard Chartres, refused to close it. The planting team started a new contemporary service and supported the existing traditional Holy Communion service. Right from the beginning plans were made to plant churches in the future, recruiting a planting curate two years later. In 2010, they planted two churches in the same borough, to St Peter's Bethnal Green with Adam Atkinson and a team of twenty and to All Hallows Bow with Cris Rogers and a team of ten. Over time, these churches began to grow. In time, St Peter's co-planted a team to Bow Church in the same borough, and All Hallows planted two churches to Canning Town and Stratford, both in the Barking Area of the neighbouring Diocese of Chelmsford. St Paul's Shadwell continued to plant a team led by Ed Dix to St Luke's Millwall in 2013 and a co-planting team, partnering again with HTB, to plant an evening service to Christchurch Spitalfields in 2014 (Thorlby, *Love, Sweat and Tears*). In 2004, before the planting activity, there were seventy-two people attending these churches on a good day. After planting and revitalising in 2015, there were seven hundred thirty-five, a ten-fold increase in ten years. Since Ric Thorpe moved on to become Bishop of Islington, the church has continued to plant churches in the Dioceses of Southwark and Chelmsford and supported plants in Paris and Vienna. This church planting is enabling church growth not just in London but around the country and overseas.

This approach to being church that has been fostered in these church-planting churches is outward facing. Robert Warren coined the expression "inherited" church to refer to traditional modes of church, sustaining the Christendom that had always been there. For him, "inherited" mode meant "church = building + priest + stipend". But

missionary congregations, and what he called “emerging” mode, predating the language of Fresh Expressions and “emerging church”, means “church = worship + community + mission” (Robert Warren, *Being Human, Being Church* 21–36, 83–98). For members of churches with this orientation, it is not just missional activity that is involved but it is a statement of being—being pastoral (building up the faithful) and being missionary (proclaiming the faith) (Robert Warren, *Building Missionary Congregations* 23).

David Goodhew’s research of church growth in Britain since 1980 has observed that Christianity is both declining and growing in contemporary Britain. But he says there is large-scale church growth in London across two main groupings: first amongst black, Asian and minority ethnic communities, and second, in the new churches formed during the last one hundred years. He says that church growth has been happening across the last thirty years and beyond, citing HTB and its plants’ part in that too, “and shows no signs of slowing down” (Goodhew, *Church Growth in Britain* 253).

Different traditions

Most of the church-planting activity described in recent times has been from evangelical churches. Is church tradition a factor in church planting? Can Anglo-Catholics plant churches? This question has vexed bishops and clergy over the last few years where attitudes have moved from against to cautious to inquisitive. Anglo-Catholics have a rich history of church planting, most recently at scale at the end of the nineteenth century where there was active church planting and building new churches. “Many parishes in London today owe their very existence to the fundraising, hard work and leadership of previous generations of Anglican Catholics who were determined to see new churches established” (Thorlby, *A Time To Sow* 90–91).

Yet, there has not been much planting activity since then. Thorlby cites four challenges for Anglican Catholics. First, he questions whether their parish priests are "minded to grow" rather than simply saying mass and expecting people to care. Second, he says there needs to be more of an emphasis on building leadership capacity, rather than "the priest doing it all". Third, he argues that larger Anglican Catholic churches could become resource churches if they discovered their role and responsibility to promote growth elsewhere. And fourth, he struggled to see ways that Anglican Catholics collaborated with one another. There was so much to learn, particularly from the few places where significant growth was taking place, but they needed a mindset to learn and share with one another (Thorlby, *A Time To Sow* 85–88).

There are now more and more initiatives that have a more Anglican Catholic flavour in the church-planting sphere. One of Holy Trinity Brompton's multi-site locations is St Augustine's Queensgate which has had a high mass at the heart of its worship life. Since it has taken responsibility for the site, "HTB Queensgate" morning services have tripled in size with no compromise on the mass liturgy and practice. St Paul's Shadwell's first plant was to St Peter's Bethnal Green which had an Anglo-Catholic mass at 10am. Church planter Adam Atkinson decided that their strategy would be to build up what was already there before starting anything new. As a result, what was twenty became seventy-five regular worshippers at the Anglo-Catholic Mass service, with a further seventy-five spread across two contemporary services later in the morning and in the evening (Goodhew and Cooper 285). Preston Minster, an HTB resource church plant to Preston in the Blackburn Diocese, is an intentional collaboration with Bishop Philip North, a Society Priest, who has recruited a traditional Anglo-Catholic priest to

lead a second site, actively learning from and on the staff of the minster (Blackburn Diocese).

Church Planting Movements

As church planting has become more of a focus for the Church of England, it is interesting to note other church-planting movements happening around the world. There is much to learn from them. In India, China, Asia, and Africa, there are prolific church-planting movements that are multiplying churches and seeing thousands of baptisms every day.

In 1993, a former surgeon, Dr. Victor Choudhrie, began using church-planting movement training in Madhya Pradesh, Central India, so that by 2004, there were more than 4,000 churches in the state with more than 50,000 believers. They use a house church model led by lay people receiving biblical teaching and a very low budget with no investment from overseas. He said:

> We need hundreds of thousands of pastors for the church who cannot be produced in seminaries but can easily be equipped in the house churches. Seminaries equip pastors for a single congregation while house churches follow the 222 formula (2 Tim. 2.2). They equip disciples to plant multiplying churches by multiplying leadership. (qtd. in Garrison, ch. 3)

Church planting movements in a variety of provinces in China are seeing tens of thousands of new believers and hundreds of new churches started in between five and eight years. Once again, these churches are multiplying house to house and in store front locations with unpaid pastors who are trained to study the Bible together in groups that are designed to multiply regularly (ch. 4). Nineteenth century Chinese missionary, John

Nevius, was alarmed at the dependency of the church on missionary subsidies that he developed the "three-self principle". He said that "the church should be self-governing, self-supporting, and self-propagating" (ch. 5). In a church plant, these three elements of taking responsibility underplay the part churches have in the wider body of Christ, but they encourage a healthy sense of personal responsibility and the intention to reproduce and multiply.

In Africa, an example of a multiplying church-planting movement is Village Church Planting. This is a ministry of One Mission Society, which supports them to train church planters and send them out using the church-planting movements methodologies of multiplying disciples, pastors, and churches (One Mission Society). Their training involves collecting together groups of fifteen pastors over three-day sessions across three years. Each pastor, as they lead their own church, identifies two further villages to plant into as a second-generation plant. They pray to find a person of peace (Luke 10.5-9) through whom the message can be received and multiplied in that community. They have planted over 88,000 village churches in the forgotten, difficult-to-get-to villages of the continent, which are connected together through ministry workers and sending three-monthly progress reports to the ministry centre.

In North America and Europe, examples of church-planting movements have not taken hold in the same way as above. There are individual movements that have grown large through an intentional multiplication mindset. Watson, for example, tells the story of Leo and Susanna Bigger, leaders of the Swiss-based International Christian Fellowship (ICF), who took on its leadership and developed cell church practices in 1996 focused on eighteen to twenty-four year olds (Watson, ch. 9; ICF, "Welcome"). They grew quickly

by multiplying home-based small groups which are intentionally open, welcoming new people each week, and gathering in large central celebrations. Once they had grown to several thousand members, they started to plant churches in other cities around Switzerland, Germany and further afield, using the same methodology. They now number seventy-five churches in twelve nations (ICF, "Locations"). Whilst the church still grows, it is much slower than Chinese, Indian, and African experiences.

Evert van der Poll describes the different challenges in Europe. Over the last few decades, there have been many attempts at church planting in Europe, but they have "not born lasting fruit in the form of churches that survive and continue to develop" (Poll and Appleton 1). Challenges in Europe to the gospel run deep. It is still affected by the two great schisms in 1054 and 1517 with their ongoing feuding between church denominations. There are huge economic pressures, politic distractions, social issues around migration and demographic changes, environmental issues, and a growing secularism and religious pluralism (Fountain 96–97). Yet there is a growing desire to wrestle with the issues that are unique to this continent (Poll 9), recognise the signs of hope in terms of new prayer initiatives, new expressions of church, and the influx of evangelistic immigrants from other continents (Fountain 101–05), and use the learning from other continents to work them through in our own context (Schindler 46–59; Lukasse 239).

Ott and Wilson offer some reflections on why church-planting movements struggle in the West. They cite the dependence of the church on expensive meeting places, formal education of paid clergy and church planters, and the overdependence on outside resources (Ott 83–84). The Church of England has certainly limited itself by

being tied to so many Grade One and Grade Two listed buildings. It has a centuries-old value on the education and payment of clergy, and has high cost models that continue to drain its historic resources (Paxman).

Current Models of Newly Created Resource Churches

City-centre resource churches are being designated in the Church of England at an increasing pace. In 2011, the language first started being used of St Peter's Brighton. Since then, resource churches have been created year on year around the country (see table 1), and there are plans at the time of writing for many more.

Table 1
Number of Churches designated as Resource Churches in England

Year	Resource Churches	Total Resource Churches
2012	5	5
2013	1	6
2014	1	7
2015	1	8
2016	5	13
2017	3	18
2018	34	52
2019	18	70
2020	15	85

Typically, there are two overall types of resource churches being created. The first is planted from scratch with an ordained leader, some staff, a team of people who move home to the new location, and some seed funding. This might involve planting into an

existing church building that could be called revitalisation. Or it might involve planting into a non-ecclesiastical building which is repurposed as a church. The second type is one where a church already exists, and it is designated by the local bishop as a resource church in order to join in with a diocesan plan to plant or revitalise churches around the diocese. In this section, I will describe the evolution of these churches over the last ten years.

Resource Churches as an Emerging Designation

In 2009, the Bishop of Chichester invited Holy Trinity Brompton (HTB) to reopen St Peter's Brighton by sending a new leader with a team of people. Archie Coates, along with thirty former members of HTB, started new services in the church. By 2017, they were recording a regular attendance of over one thousand people. They have gone on to plant five other churches, sending leaders and church members in teams to:

- St Cuthman's Whitehawk, an estate church in Brighton (2013)
- Holy Trinity Hastings, a town centre church along the coast (2014)
- Harbour Church Portsmouth, a resource church in another diocese (2016) (Harbour Church Portsmouth)
- St John's Crawley, a resource church in the north of the diocese (2017)
- St Matthias Fiveways, a suburban church in Brighton (2017) (St Peter Brighton, "Church Plants & Partnerships")

Each plant has been enabled by their diocesan Bishop, Martin Warner, or, in the case of Harbour Church Portsmouth, by the Diocesan Bishop of Portsmouth, Christopher Foster. Their vision is see the re-evangelisation of the nation, the revitalisation of the church, and the transformation of society – adopted from their parent church, HTB – and

they encourage joining a team to "make a difference in the city" and to see what their vision looks like on the ground in Brighton (St Peter Brighton, "Leadership Conference FAQs").

Before 2009, HTB had planted or revitalised churches in London alone (Holy Trinity Brompton, "Our Story"). Following the plant to Brighton, more curates were sent to lead plants in Norwich in 2013 (St Thomas Norwich) and in Lincoln (St Swithin Lincoln) and in Bournemouth (LoveChurch Bournemouth) in 2014. By this stage, Mark Elsdon-Dew was appointed by the vicar, Nicky Gumbel, to scout out opportunities for planting more resource churches by meeting with bishops who were beginning to request them. An acceleration of church planting from HTB began to happen as ordained leaders were recruited and churches were planted in Birmingham in 2015 (Gas Street Church), Nottingham (Trinity Nottingham), Gateshead (St George Gateshead) and Plymouth (St Matthias Plymouth) in 2016. In 2017, other churches were planted by HTB at the invitation of their respective diocesan bishops in Derby (St Werbergh Derby) and Coventry (St Mark Coventry). In 2018, more churches were planted in Bristol (St Nicholas Bristol, *Home — St Nicholas Bristol*), Swindon (Pattern Church), and Southampton (St Mary Southampton).

Back in December 2012, a small team drawn together by Philip James, Director of the Strategy and Development Unit, National Church Institutions, began to work on a national strategy for church planting that included what were first called "city-centre church-planting hub churches" that would plant churches across their cities. The following month, in January 2013, Ric Thorpe presented to a group of fifty bishops and diocesan secretaries invited by the Bishop of London Richard Chartres about how the

Church of England might double in size in the coming years. The first item on that strategy was the establishing of "City-centre Resource Churches":

> A key plank of a national church-planting strategy should be to plant large church-planting ("hub") churches in England's largest city-centres. Focusing on the cities – and thus influencing the large population centres – is a key way of reaching a whole nation… Over time, if suitably resourced, this church should be able to plant into the inner city and suburbs, and those churches should in turn plant into their adjacent areas. (Quoted from talk notes of the meeting 18th Jan 2013).

As these churches were created over the next few years, they have come to be called "City-centre Resource Churches" (Davies, 'London Diocese to Fund 19 Resource Churches') or "Resourcing Churches" (e.g., by Bristol Diocese). Whilst the descriptor "Resource Churches" is most commonly used, some dioceses have wanted to focus attention on the resourcing that they will do rather than the receiving of resources from the diocese. Bristol Diocese said of a resourcing church that, "Its distinctive vocation is the deliberate resourcing of mission beyond its own congregation and location. It aims to grow and give away disciples and leaders by planting or strengthening other churches, developing ministers and providing other resources for mission" (Bristol Diocese).

In January 2014, the Spending Plans Task Group agreed to allocate up to £1M for the "support and evaluation of new resourcing churches in urban conurbations (outside of London)" drawn from "remaining Research and Development monies, which was agreed by the Archbishops' Council and Church Commissioners' Board" (qtd. from a briefing paper, 2 September 2014). The analysis of church plants which was undertaken as part of

their church growth research revealed the positive impact in terms of attendance growth and other factors (see Table 2) (Church Growth Research Programme). The task group noted that twenty-five out of the forty dioceses "indicated that the likely trend in their diocese was an increase in the ministry being done through church plants" and they agreed to support the Dioceses of Birmingham, Lincoln, Manchester and Winchester with their current planting initiatives. They were also invited to consider the national picture, and discuss how best to encourage the development of resourcing churches across the country.

Table 2
The Positive Impact of Revitalisation Church Plants, From Church Growth Research Undertaken by the Strategy and Development Unit, National Church Institutions, 2014.

	Prior to the church plant	**Position now**
Average congregation size	32	318
Average Electoral Roll	46	236
Average Parish Share Paid	£16,500	£73,700
Typical state of the building	"Poor"	"Good"

Throughout 2015 and 2016, work between Ric Thorpe and individual bishops, along with support from the Strategic Development Unit, continued by coaching them with their planting plans. During this time, at a gathering of bishops and diocesan secretaries on January 27th 2015, the Archbishop of Canterbury, Justin Welby, gave his support to the emerging resource church programme, sending a message saying, "It

would be great for every diocese to have a resource church – and not one, but two or three" (qtd. from an email from Philip James, 31/3/20).

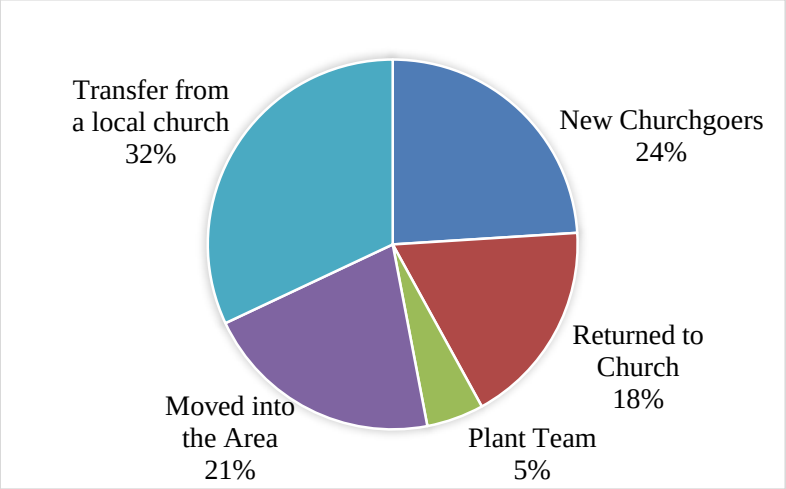

Figure 3
Where Attendees of Resource Churches Come From (Based on Sample of Six Churches)

This growing momentum culminated with a gathering of twenty-nine bishops, at the invitation of the Bishop of London, Richard Chartres, prior to the annual College of Bishops' meeting at St Hugh's College in September 2016. The bishops heard the story to date of six resource churches planted since 2009 and a further six planned for 2016-7, of their remarkable twenty-fold growth from teams totalling one hundred and thirty people to church attendance of 2702, and of their planting further churches, citing St Peter's Brighton and St Thomas Norwich which had between them planted seven churches in seven years. The early data being returned showed that forty-six percent of attendees were either new churchgoers or people returning to church after a long absence (see Figure 3). It also showed that large numbers of young people were coming to newly planted resource churches with thirty percent between 18-29 years old compared to the national average attendance of just six percent in this age category in the Church of England (see Figure 4).

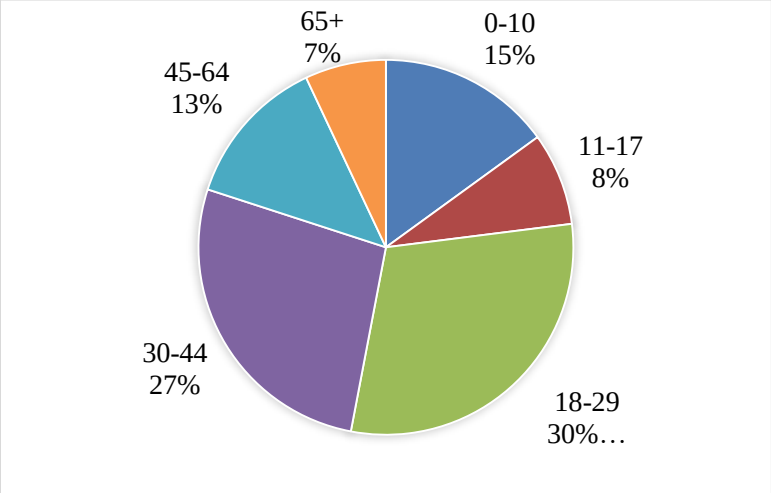

Figure 4
Age of Attendees of Resource Churches (Based on Sample of Six Churches)

The seminar explored with the bishops present the lessons learned and how resource churches could be created in their dioceses (taken from agenda and meeting notes, written by Philip James). This served to promote resource churches amongst Church of England bishops and increase the take up of further consultations to enable future resource churches to be created.

Larger Churches Becoming Resource Churches

Early on in the thinking about creating resource churches was the recognition that there were many larger Anglican churches in cities already. If they could be enabled and encouraged to plant and revitalise churches, sending a planting curate with a team and funding, there would be no need to identify a resource church leader, resource church location, or find the funding required to create the resource church in the first place, since it already existed. The challenge that remained was whether that existing church could create the capacity to plant, with the sacrificial costs of giving leaders, team, and funding

away, if it had not done so before. This mindset is hard to shift as most churches do all they can to keep their members rather than giving them away. Stuart Murray lists constraints to planting that includes the number of people needing to be sent, finances, pastoral demands, and denominational constraints (*Planting Churches* 143–47). In a meeting with Bishop Sandy Millar in 2005, Millar said that, "if a church plant had not planted after five years, it would probably never plant, because it hasn't cultivated the DNA to do so" (qtd. from a conversation 11th January 2005).

However, many Anglican churches already had experience of church planting and began to ask how they might become resource churches themselves. Bishops were encouraged to consider their own larger churches as potential resource churches in resource church training sessions. In addition to the training sessions considered in this research study, other sessions, entitled "Large Churches to Resource Churches", were offered in June 2017, and in April and October 2019. Bishops suggested church leaders, who they thought might be interested in joining the resource church programme, to be invited to specific training sessions. Once trained, they were encouraged to work out, together with their bishops and senior diocesan staff teams, how they could both prepare themselves for planting and work with their dioceses to identify places to plant to or revitalise.

By this stage, there was demand for broader thinking around church planting, as some of the barriers described in this study began to be faced. In response, Ric Thorpe and Philip James worked together to offer workshops to dioceses to support them in developing a diocesan strategy for church planting. Over 2018-2019, the dioceses of Blackburn, Chelmsford, Chichester, Coventry, and Edmundsbury and Ipswich, Guildford,

Leeds (Leeds City area and Bradford area), Manchester, and Newcastle all came to workshops focused on developing church-planting strategies that included creating resource churches, using them to plant or revitalise churches, and how to enable other churches to get involved in church-planting opportunities across their dioceses.

Three Example Dioceses

Three dioceses, all in the Canterbury Province, and early adopters of resource church thinking serve as examples of how resources churches emerged within the strategies and practice.

David Urquhart, Bishop of Birmingham, invited church leaders from some of the larger city-centre churches in 2014, including Mark Ryan from City Church, Vineyard and others, as well as the church leaders of larger Anglican churches, to hear the vision for a city-centre resource church, particularly aimed at students, and geared towards resourcing the city, by planting and revitalising churches in a similar pattern to Holy Trinity Brompton in London. Pastor Mark Ryan said in the meeting, "I think this is a great idea and we will give people and money to make it happen." The idea was welcomed and prayed for. Following this, plans for a new resource church, planted in the parish of St Luke's Birmingham, were formed and passed through the diocesan governing structures (Birmingham Diocesan Board of Finance). Tim Hughes was invited to come with a team from Holy Trinity Brompton, where he was serving on the staff, to plant a church in the nightclub quarter of the city, off Broad Street to a site in Gas Street. In September 2015, the Tim and Rachel Hughes with a team of 30 people moved up to Birmingham and began to meet in various venues before settling in the Retort House on

Gas Street, which had been bought and developed for the church and paid for with grants and a loan to the new church's PCC. It became known as Gas Street Church.

Within their first year, they had planted their first church, another resource church led by Phil and Rachel Atkinson located in Coventry. They were working with the diocesan team to identify locations in Birmingham to plant, but they experienced the challenge of matching people with opportunities. Meanwhile, the church continued to grow to beyond 700 in its first three years. This prompted the diocese to work more closely with them and other churches wanting to join in with planting, thus forming a diocesan church-planting strategy in September 2018. This included a goal to start one hundred new worshipping communities by 2028. "Most of these would be small Fresh Expressions of church but some would be church plants, with a team and leader being sent from one church to form or revitalise another, using a four-phase approach to help planting become 'normal' in every deanery" (King).

The Bishop of Winchester, Tim Dakin, invited Holy Trinity Brompton to send a planting curate to plant into the closed St Swithun's in the town centre. Data had shown that this area was, along with Poole, one of the larger urban areas of the country with a significant student population who were not being seen in local churches. Tim Matthews came with a team of ten from London and launched the plant in September 2014. The church grew quickly with informal Sunday services, Alpha and relationship courses, opening a homeless shelter, and began to help those caught in addictions. Two and a half years later, St Swithun's joined with St Clement's Boscombe to revitalise the church and work with its two church schools, extending their mission to that area.

In September 2018, Jon and Hannah Finch were invited to revitalise St Mary's Southampton by the Bishop of Southampton, Jonathan Frost. The church has grown significantly, reaching students and young adults in Southampton city-centre. Six months later, Chris Bradish was installed as the new vicar to revitalise St Mary's Andover by the Bishop of Basingstoke, David Williams. Both of these churches are part of the Diocese of Winchester and have been trained, planted, and supported by Holy Trinity Brompton. In 2019, the diocese began conversations with three other existing larger churches in the diocese to become resource churches. At the time of writing, this has yet to become official.

In July 2018, six Leicestershire churches, or teams of churches, were officially designated as resourcing churches by the Bishop of Leicester, Martyn Snow. They were The Cornerstone Team, Holy Trinity Leicester, The Harborough Anglican Team, Emmanuel, Loughborough (working in partnership with the Good Shepherd Church), St John's, Clarendon Park, and St John's, Hinckley. They are part of an overall mission strategy to reach the 93% of people who are not currently part of any Christian community in their diocese. Their stated hope and aim is for the resourcing churches to double in size over the next twelve years and each to plant six new worshipping communities over the next six years, with a range of diversity models of church to reach different groups of people. They describe how some will be small "grass roots up fresh expressions of church, starting with just two or three people" (qtd. from a conversation with Barry Hill 7th June 2019). Others will be larger plants and revitalisations with a planting curate and teams of twenty or so people.

A Growing Strategy

Since 2013, Philip James and Ric Thorpe have conducted training sessions for bishops, their senior diocesan teams, and resource church leaders in locations around the country, who have wanted to create their own resource church or churches and to develop their church-planting strategies. This training parallel's work that dioceses have done with their senior teams to develop resource church strategies and church-planting strategies, and that church-planting networks like the Church Revitalisation Trust and New Wine have done in working with bishops. Individual meetings with bishops, diocesan church-planting enablers, and diocesan senior teams with Philip James or Ric Thorpe have added to the support that is offered.

The number of resource churches has grown consistently since 2009 (see Table 1) but jumped quickly in 2017 with the appointment of nineteen resource churches in London Diocese (Davies, 'London Diocese to Fund 19 Resource Churches'). Other dioceses are following suit with larger numbers of resource churches as they see their potential. Southwell and Nottingham, for example, have publicised their goal of creating twenty-five resource churches alongside their desire to create seventy-five new worshipping communities (Diocese of Southwell & Notts).

Training for resource church leaders has also increased alongside training for bishops and their senior teams. Training sessions have enabled them to understand diocesan structures and processes as well as learn from each other's experience. More experienced resource church leaders are coaching younger leaders and learning is consolidated by the Strategic Development Unit in Church House Westminster. Training culminated in January 2020 with a resource church leaders conference held in London

and attended by over two hundred church leaders, planting curates and resource church operations managers.

Training to Create Resource Churches

The content of training for creating resource churches was developed by Ric Thorpe over a number of years from 2011, using the emerging Church Planting Course (Gregory Centre, "Plant Course") and experience of advising bishops in his role as Bishop of London's Advisor for Church Planting (Thorlby, *Love, Sweat and Tears* 29). This was combined with training from Philip James, Director of the Strategy and Development Unit, National Church Institutions (Church of England, "Church of England Staff").

The process of training emerges from interactions with bishops and diocesan senior teams who request help directly from Bishop Thorpe or from the Strategy Unit. Individual visits or calls have been followed up by meetings with senior teams to go through content including background, creation, development, and support of resource churches and church-planting strategies. After 2016, there was so much demand for training that dioceses were clustered together so that more dioceses could receive training and so that they could learn from each other. The content of training is evaluated in this study and is outlined in the next section.

The Content of Resource Church Training

The content was delivered across a three-hour session and covered six areas as follows:

1. Becoming intentional about church planting: how to get going, resource churches, setting goals.

2. Identifying church-planting opportunities.
3. Dealing with the “disruptive change” created by church planting.
4. Identifying and training leaders
5. Aligning a diocese’s policy and practice to its church-planting goals.
6. Action planning.

Becoming Intentional about Church Planting

Becoming intentional about church planting begins with recognising the enormous missionary challenge in front of the Church of England. Attendance represents 1.6% of the population. Overall church attendance nationally is approximately 8%. According to the Faith Survey, church attendance was 10.3% of the population in 2013 and is forecast to decline to 4.3% by 2025, unless trends change (Emberson). To address this challenge, mission and growth in the church can be developed through revitalising struggling churches, developing the growth of existing churches, and planting new churches. This will all need to include a renewed focus on evangelism, discipleship, and social engagement, underpinned by worship, sacraments, and prayer. Church planting is a key way of growing the church and transforming society because new churches reach more people, new people and release new leaders (Keller 360–61).

There are many types of church plants and all are needed. Different networks focus on particular models, but to reach everyone, everywhere, every kind of model will be needed (Keller 362). These include:

- Reopening closed churches
- Revitalisations
- Refreshing with new leadership

- Multiplying congregations
- New development areas
- Churches in schools
- Churches on estates
- Workplace gatherings
- Café churches
- Community space meetings
- Missional communities

Earlier items in this list use more of a church-planting methodology, tend to be led by clergy, and involve paid staff. Later items use more of a Fresh Expressions methodology, tend to be led by lay people, and have unpaid leaders.

The greatest transformation comes from planting church-planting churches. These are churches that set out from the very outset to plant churches that will go on to plant other churches that will plant other churches. Reproduction and multiplication are built into their very DNA. This requires being intentional about creating a reproducing culture (Bevins, *Church-Planting Revolution* 67–68). If one church planted a church every year, and each planted church went on to plant a church every year, there would be over sixteen million churches planted after twenty-five years (see slide 8 in Appendix C).

Experience over the past few years has shown that church planting can be developed in a diocese if specific interventions are made. This can move it from a passive approach of "permission giving" where occasional opportunities arise where planting happens almost by chance (see Figure 5) to a more intentional approach where numerical goals might be set and church planting might be affirmed as a ministry option for clergy

and lay leaders. Being intentional will involve leveraging existing church-planting energy in a diocese or importing it from elsewhere. This includes designating a particular church or churches as church-planting churches or more particularly as a “resource church”.

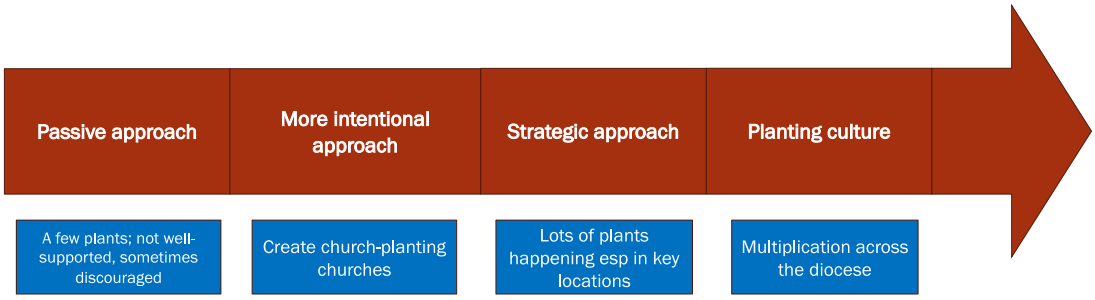

Figure 5
Developing Church Planting within a Diocese

A resource church is a church-planting church with a city-wide or town-wide vision. It is designated as a resource church by the diocesan bishop because it will be involved in planting and revitalising other churches, which involves the appointing authority of a bishop (Avis 28), and because it will be invited to be part of a diocesan strategy to evangelise its city or town and transform society, which will involve joining in with strategic conversations with senior staff (26). Once designated, a resource church is intentionally resourced by the diocese with planting curates to plant and revitalise churches. In doing so, it will develop a pipeline of leaders for further planting, alongside its own leadership development practices (Cole 108). As a church that is determined to play its part beyond its parish to the wider area, it will use its own ministries and resources for that mission by generously offering them away to the wider church (Porter 137).

As resource churches are created, it is important to differentiate them from other churches. They are not merely a large church; large churches may not have planted or have the mental or vocational capacity to plant. They are not merely a church with lots of students, though many resource churches have been intentionally planted to city-centres in order to reach the concentrations of students in those places (Birmingham Diocesan Board of Finance). Being designated as a resource church is not a badge that is used to honour a church that is favoured over others. Though many churches might be called "minster churches", they do not necessarily behave as the minster churches of former centuries that were missional centres sending teams to evangelise and plant new churches in their regions. A resource church is not just a parish church, in that a parish church's calling or vocation is to reach and minister to its parish locally, incarnationally and tactically. By contrast, a resource church's calling is to reach beyond its parish as it plants other churches and resources mission in the wider area. It is strategic, city-wide, and extra-parochial (Thorpe; Porter 138–44).

Resource churches are created in one of two ways. They are may be planted as a new church in the diocese. This will involve finding an appropriate building, which might be revitalising an ecclesiastical church building (St Philips Chapel Street) or converting a non-church building like a warehouse (Gas Street Church) or a department store (Harbour Church Portsmouth) for church use. A leader and team will then use that building as a mission base to host vibrant Sunday worship, start new outreach, using evangelistic courses and midweek groups, and express the love of God practically with contextual compassion ministries to transform society. Or a resource church is created by turning an existing large church into a resource church (Holy Trinity Leicester). In both cases, the

diocese must appoint planting curates in order to enable the resource church to plant churches in the future.

Once a bishop has created and appointed a resource church, the diocese then invests in the resource church by giving an upfront investment in staff to increase their capacity for growth, giving an early allocation of planting curates to lead the first plants in the future, and ensuring that the building is fit for purpose. This is to enable the full potential of the church to be focussed on growth and planting. In this respect, it should be treated differently to parish churches, as their calling is different. Parish churches are not required to give away their best leaders, teams of people, and funding for planting and revitalising other churches, whereas resource churches are.

The resource church meanwhile develops a culture supportive of planting and gets the church ready to plant. It does this through focusing on evangelism and discipleship, setting a vision for planting, and creating a budget line for church planting. It then prepares congregation members to be sent, identifying and training leaders for planting teams. This focus breeds a culture of planting in the church so that people are expectant about joining a team at some stage in the future (Porter 39). Once the planting opportunity has been identified, the resource church supports the planting team before, during and after the plant (Thorlby, *Love, Sweat and Tears* 57).

When a diocese is intentional about planting, it will identify opportunities for planting. If it has a resource church, it will be working closely with them to identify the first place to plant, finding a location with missional potential, with a suitable building, and ensuring that the appropriate legal structures, such as a Bishop's Mission Order, if required, are in place. The diocese will allocate diocesan funds and, if it has access to it,

Strategic Development Funding. It then supports the planting team before, during, and after the launch of the plant.

To move from being intentional to a strategic approach involves some key interventions that can be initiated by the bishop and the diocesan senior team. A foundation of prayer must be laid to discern and align the diocese with God's kingdom purposes. Then the diocese should set church-planting goals, identify opportunities proactively, identify and train church planters and align diocesan policy and practice with the church-planting plans.

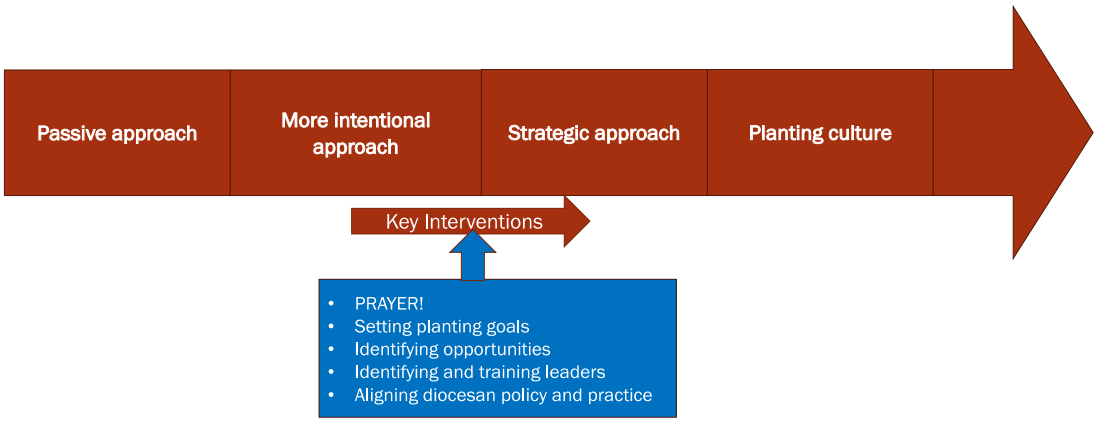

Figure 6
Key Interventions When Moving from an Intentional to Strategic Approach to Church Planting

Setting church-planting goals demonstrates seriousness that planting is and always has been the norm, and it stimulates action and prayer. In London Diocese, a goal was set in 2013 to create or revitalise one hundred new worshipping communities. By 2019, they had planted seventy-five. In 2018, it appointed nineteen resource churches to plant and revitalise churches around the diocese, and this process of revitalising and planting has already started (Davies, 'London Diocese to Fund 19 Resource Churches').

Guildford Diocese set a goal of one hundred new worshipping communities over ten years (Diocese of Guildford). The Diocese of Southwell and Nottingham set a goal of planting or grafting seventy-five new worshipping communities and growing twenty-five resource churches. In each case, these dioceses have appointed staff to direct this work and they have agreed planting principles and guidelines (e.g., see Appendix L) (Diocese of London, "100 New Worshipping Communities").

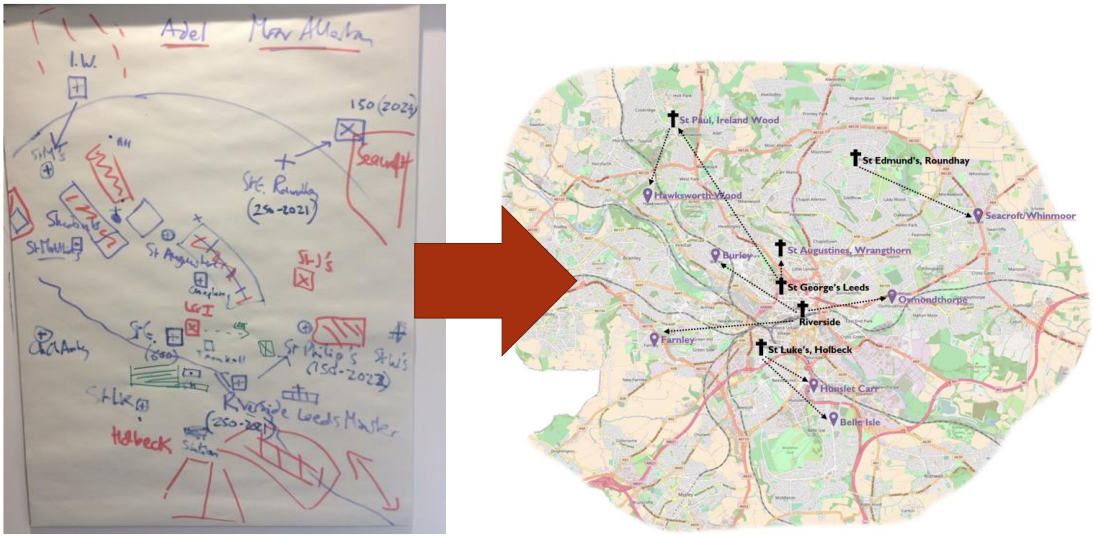

Figure 7
Bishop Paul Slater's Planting Sketch and the Resulting Planting Two Years Later.

The next step in training is to explore identifying church-planting opportunities. After church-planting strategy training, Paul Slater, Bishop of Richmond, drew a rough map of what he could imagine in terms of planting opportunities and possibilities. Two years later, with planning and action, most of those dreams had become a reality (see Figure 7). The first steps are to develop a list of places to plant to and churches which may be suitable to receive a plant or graft. This happens through discussion with senior clergy, leaders of planting churches, or churches capable of planting, and doing mapping

exercises. These have been successfully done with deaneries with local knowledge “on the ground” (Gregory Centre, “CCX Mapping Sessions”) and senior staff meetings focussed on potential parishes from more of a “top down” perspective. Mapping sessions build ownership and generates significant momentum.

Identifying Church-Planting Opportunities

When it comes to identifying the key opportunities, opportunism is always involved because timings cannot always be predicted. However, if the mapping work has been thorough, dioceses will be ready for the opportunities. Therefore, it is best to be prayerfully strategic. To do this, senior teams can identify the largest parishes or areas with the lowest church-attending populations, the poorer communities, not just the “easy” places, and the new and unreached communities, not just revitalising existing or closed churches. The balance needs to be struck between what will give the greatest impact and what is most feasible. Feasibility questions might include: Is there local support to plant in the area? Is there the infrastructure to plant there? Is there anyone with the resources to plant there? Parishes and locations can be mapped onto an impact vs feasibility matrix (see Figure 8) to prioritise the choices available. Locations with high impact and high feasibility represent the best choice for planting. Locations with high impact and low to medium feasibility can be noted in case circumstances change and the feasibility increases.

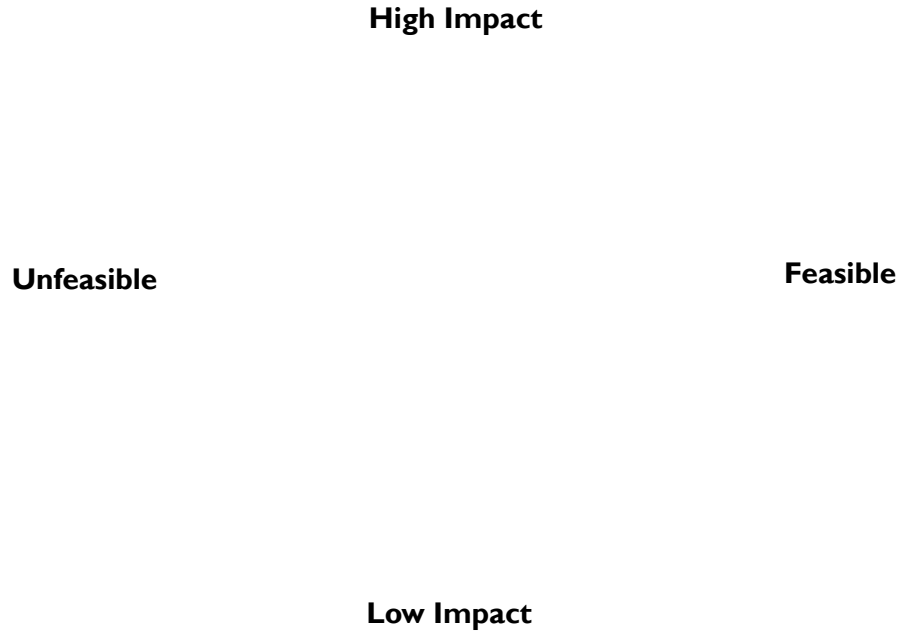

Figure 8
Impact vs Feasibility Matrix for Identifying Planting Priorities.

At this point, teams are encouraged to discuss the key planting opportunities across their cities, towns, and dioceses. They address which ones will have the greatest impact and what is feasible over the next few years. They are now ready to develop a plan. This means agreeing a list of places including the best locations for a plant and existing churches suitable to receive a plant or graft. When any of these existing churches goes into vacancy, presentation should be suspended immediately to signal that its future is under review. Priorities should be identified in terms of which churches should plant where. Relationships with receiving churches, parishes and deaneries should be brokered, giving time to work the issues through. Planning ahead enables the financial, building, and legal issues to be faced and addressed.

Dealing with "Disruptive Change"

In the training, common complaints about resource churches were articulated. Comments included, "It's not fair", "Are you saying we have failed?", "If only you gave us £1M", "You are going to drain the life of my church", "It's a takeover", "They don't understand our context", "It's empire building", and "Where's the theology behind this?". At this point, there are always nodding heads, as the senior teams spend time not just with the enthusiastic church planters but also dissenters. The point made is that creating a resource church is disruptive and will challenge the status quo.

The main disruptive influence is one that is often implied but rarely raised directly. It is a so-called "elephant in the room". That is the issue of preserving the traditions of the church. When one tradition is under threat, particularly when it is in decline, defensive behaviour begins to emerge. Defenders might say, "I'm not sure church planting will work in our context", when they actually mean, "I don't want evangelicals taking over"; they might say, "We must not allow one tradition to become too dominant", when they actually mean, "I'd rather the church dies than let them lot thrive!"; or "We must be fair to all traditions", when they actually mean, "I want you to favour my tradition".

In any change management, it is important to address the change challenges (Kotter). Leaders in dioceses need to be prepared to be leaders of disruptive change rather than succumbing to the pressure of pleasing everyone. To do this, communication is vital. Communication will include articulating the challenges upfront, including the reasons for change. The vision, as well as the strategy for church planting, must be described clearly, imaginatively, and attractively. Change management theories articulate different

motivations for change, whether it is creating urgency through voicing the problem caused by not changing, "the burning platform" (Conner) or giving a more positive encouragement through seeing obstacles as an important resource to solution finding (Rowland 96,108). Whatever approach is taken, the need for changes must be communicated clearly and honestly. In particular, the stages before, during, and after an individual church plant are ideal opportunities to reinforce these messages.

Addressing these challenges, particularly around church traditions feeling defensive, will include reframing the notion of fairness. There are examples in Scripture where fairness is called into question, like the parables of the workers in the vineyard (Matt. 20.1-16) and the parable of the bags of gold (Matt. 25.14-30). Everyone is not always treated the same. Fairness is not the same as justice. The church is called to be just, but with limited resources, it is faced with a choice of distributing its resources equally, and therefore thinly, or placing its resources in areas that will make a strategic difference. An example is in the placement of training curates where there are many churches wanting a curate, but there are limited curates available. The regulations around not being able to move clergy from their posts, even if it is costing a diocese hundreds of thousands of pounds over the length of a ministry, mean that strategic decisions need to be made around the allocation of funding so that the best outcome is achieved with the funding available. Having said that, mutual flourishing is an important principle in the Church of England (Faith and Order Commission), and it does not need to be a "zero sum game". If one tradition thrives, it does not mean that another withers. Church planting is also not about "sheep stealing", but it is rooted in a desire to see the whole church grow, even if some might move from one church to another in that process.

One further obstacle to address is a lack of will to see this within the wider strategy of a diocese. This lack of will surfaces in various ways. I have heard some diocesan senior staff say, “I won’t do it differently to how it has always been done”. In other cases, the creation of resource churches is very slow because it is hindered by hidden obstacles, behind the scenes, that are eventually evidenced with similar comments: “That’s not the way the Church of England works”. They find it hard to face the question of “why their churches do not grow and why they are so little concerned about the multitudes who have not heard the gospel” (Newbigin, *The Open Secret* 124). It is as if a decision has been made behind the scenes that things are only done the way they have always been done. This decision might lie in the “sub-conscious psyche” of the denomination: it is not written down in canon law, yet it still carries power. It is in effect a vow that has been made *at an institutional level*. Without understanding this, it becomes very difficult to affect the change necessary to break through this.

Identifying and Training Leaders

New churches need leaders who are “fit for purpose” and gifted and equipped to face the enormous challenges that church planting creates. The best place where church planters learn is in a church plant themselves. Dioceses should look to resource churches and church-planting churches for their pipeline of future leaders of church plants. Churches that understand this will often have their own patterns of developing leaders, and they can be encouraged to do so all the more by bishops and senior teams. To widen the net, bishops can work pro-actively with theological education institutions (TEIs), who are recognising the need to identify church planting as one of their training options (St Mellitus College).

Bishops can actively source planters from intern schemes. Examples of using these schemes for recruiting planters include Leeds Diocese partnering with and expanding the intern programme at St George's Leeds (Diocese of Leeds), Southwell and Nottingham creating a Younger Leadership College to inspire and commission a thousand younger leaders (Diocese of Southwell and Nottingham), and the same diocese using an intern programme with eight young people living in community at a strategic planting location. Lay planters should be encouraged, remembering the Fresh Expressions data that forty percent of Fresh Expressions are led by untrained lay people (Lings, *The Day of Small Things* 80).

Bishops should also be proactive about seeking planters from a wide range of ethnic and social backgrounds. This is essential for many reasons including the biblical understanding of the equality of all peoples and valuing the richness that comes with racial and ethnic diversity. This is an ongoing challenge in the Church of England (Church of England, *Race and Ethnicity*). A recent initiative from Holy Trinity Brompton and St Mellitus College, called "The Peter Stream", encourages people from different backgrounds who would not necessarily see themselves as candidates for ordination to find a welcoming training pathway (Diocese of London, *The Peter Stream*). This fast-growing vocational track is enabling people from different ethnicities and socio-economic backgrounds to get involved in church planting and church leadership in general (Holy Trinity Brompton, "Leadership Development").

Once leaders are identified, they should be trained for the tasks a church planter and their team have to face. Resource churches and church-planting churches should be encouraged to train the planters they identify. Ordinands should be encouraged to take

church-planting modules in their training. Curates should be allocated to planting churches and trained there for church planting. Church planters are encouraged to join the Bishop of Islington's Plant course within a year of planting, helping church planters to shape their strategy (Gregory Centre, "Plant Course").

Once a church has been planted, church planters should still be supported as specialists. They can be offered mentoring and coaching, and enabled to receive specific skills training, e.g., change leadership. They should also be encouraged to receive ongoing spiritual nourishment and connections with supportive church-planting networks.

Aligning Diocesan Policies and Practices

Aligning diocesan policies and practices will involve creating a church-planting strategy, diocesan sponsorship, creating capacity, aligning diocesan support functions, providing logistical support for church plants, and supporting learning.

Dioceses must create space and time to develop their church-planting strategy. "Why" questions with theological reflection and honesty around church data need to be addressed first. Then goals should be set. Analysis will determine where plants should happen. Identifying leaders will show who is available to church plant. A process should be developed that communicates how the planting will take place. Then a timeline can be constructed that takes into account when likely people and possibilities make it feasible to plant. The question then is what is required to support this activity.

The diocese must take a lead in sponsoring church planting and create capacity for it to be enabled. A member of the bishop's staff should take the lead as sponsor of the church-planting strategy. The diocese should appoint a director to lead the strategy day to

day. In London Diocese, the Bishop of Islington is sponsor and the Head of Development in the Islington team is the director (Gregory Centre, "Our Team"). In the Chelmsford Diocese, the Bishop of Barking has acted as sponsor with the support of the Director of Church Planting (Chelmsford Diocese). The bishop's staff should regularly evaluate the progress of the strategy and review the pipeline of planting opportunities and leaders.

Diocesan support functions should be aligned in order to remove any blockages in the system. The parish share system should support church plants and growth more generally. Where parish share is associated with attendance numbers, this leads to a "tax on growth", rather than incentivising it. The diocese should create a budget for church planting that might include grants to encourage and enable planting. The mission and pastoral committee of the diocese should be aligned, have clear understanding of the strategy, and be supportive rather than obstructive. Legal structures should be aligned and include simple policies for Bishop's Mission Orders, Conventional Districts, and extra-parochial places. The Diocesan Advisory Committee (DAC) should be supportive of building re-orderings, without which church plants are disabled from growing and developing community activity within their walls. And the diocesan ministry team should be supportive, in particular, the diocesan director of ordinands (DDO). They should create easy pathways for church planters, ensure that curates are allocated strategically, enable curates to be deployed at their sending church—as relational trust, built up over time, is needed for team members to accompany the planter—and IME 4-7 (post-ordination) training should be tailored for church planting.

Logistical support should be enabled for church planters. They can then access specialist help with buildings, whether churches or non-ecclesiastical buildings, housing,

and HR and legal support. Safeguarding must be shaped to support the fast-changing environment that a church planter faces, as well as practical guidance for scenarios that are different from regular parish settings. Social media and website support can be offered, though in practice, church planters usually have better skills than diocesan staff and, in time, the diocese might look towards church planters for a lead in this. Financial help can be given to ensure that budgets and practices are thought through and professional.

Finally, the opportunity for learning around church planting should be maximised. Dioceses can create learning communities for church planters and use this learning to inform church-planting practice and training. It is important to accept that not every church plant will succeed, and failure does not need to be "swept under the carpet" but can be acknowledged and learnt from.

The training session then enables a team discussion around diocesan alignment. In order to develop church-planting activity in the diocese, diocesan teams are asked, "What are the current obstacles?" and "What diocesan policies and procedures need to change?"

Towards a Culture of Church Planting

When dioceses move from a passive approach to a more intentional approach to church planting and then choose to become strategic about it, the culture begins to change. A culture of church planting in a diocese might look like every church thinking about how it might enable church planting and creative fresh expressions of church within its parish, a prolific number of leaders and teams being excited about pioneering in this way, and processes in the diocese that freely enable a mixed ecology of parish churches, church plants and fresh expressions to thrive. It is resource churches getting on

with planting and revitalising parishes and other churches being catalysed to plant. It is the diocese overseeing the action and continuing to stimulate it.

In mission environments where church planting is prolific, multiplication practices have been discovered and applied. For dioceses, they are encouraging more risk taking and blessing innovation. They are less and less concerned about boundaries. There is a massive increase in the number of leaders because every leader has an apprentice, and different models of training are beginning to emerge (Watson 45).

An emerging line of thinking is to reconsider training and appointment pathways. The standard vocational pathway for ordination is to select a candidate through a discernment process, taking between one and a half to three years, then training in a TEI for two to three years, and a curacy for two to four years, before they are deployed as an incumbent or church leader. This process, involving considerable training and expense can take nine years. Other approaches see lay people leading church plants much earlier. In a conversation with Bishop André, the Bishop of Angola, in July 2008, he said that when he was approached by a candidate seeking ordination he asked, "How many churches have you planted?" If the candidate had only planted one church, they were sent back to plant another to make sure it was not a one-off and that they were genuinely gifted and effective at what they were seeking to be ordained for. This approach would see lay people deployed to plant smaller churches or fresh expressions, then receive training "on the job" and "just in time", appropriate to their experience and needs. They could then be selected not straight away for ordination, but with a time-limited "commission", and higher level "authorisation", a "licence" that could be recognised across diocesan borders, and then an "ordination". This approach would enable many

more church planters and leaders to be developed and see ordained leaders as those tried and tested in the field.

Action Planning

The final activity in the resource church and church-planting strategy training session is to enable an action planning discussion. These sessions are not just about hearing information but encouraging bishops and the senior diocesan teams to put the learning into practice (Stolovitch and Keeps 123). They are encouraged to address who does what by when. From what has been learnt and discussed, "What do you need to do? And by when?"; "Who do you need to speak to?"; and "Who do you need to report back to?" Finally, teams are invited to write a three-month plan, using these questions as headings, and share it with other teams in the room.

Training Literature Relevant to Resource Church Training

The training sessions to help bishops and their senior teams to create resource churches was created by Philip James, Director of the Strategy and Development Unit, National Church Institutions, and Ric Thorpe, Bishop of Islington. The training evolved using James' experience gained from working with and advising dioceses over many years and using Thorpe's experience of church planting in the field, training church leaders in practice and his role as "Bishop of Church Planting" in the Church of England. This section explores learning about training from experts in their fields.

Team teaching is a description of training delivered by more than one person in a co-operative and collaborative way (Kim). In higher education, it involves the collaboration of two or more people in some form of collaboration in the planning and delivery of a course (Davis 8). Davis describes four distinct areas of collaboration

including planning, content integration, teaching, and evaluation and evaluates the level of collaboration on a continuum from low to high (20). Using these descriptions, James and Thorpe collaborated in planning the training described in this research project, integrated their respective content inputs, taught together, and evaluated each session after the event. This research project adds to that evaluation.

Educationalist Elaine Biech says that trainers must understand their audience first before any learning can be addressed (Biech 7). She describes training as a science and as an art. As a science, there are proven ways to communicate and pass on knowledge so that it can be absorbed and used, and those ways can be tested and refined through a feedback loop. But proven ways do not always work, and a "plan B" is needed. Plan Bs are when things do not go according to plan. The art of training is knowing how to respond to a Plan B so that the learner benefits every time (11). Biech's refrain is, "It's all about the learner."

Training that can be applied rather than just listened to and not acted on is essential in learning environments today. Pollock and Jefferson use a process approach to learning in their book, *The Six Disciplines of Breakthrough Learning*, particularly in a business environment, claiming that as much as eighty percent of all professional training is never utilised. They offer six disciplines in their framework: define the outcomes; design a complete training experience; deliver training that can be applied; drive learning transfer; deploy support to enhance trainee performance; and document the results (Pollock et al.). This approach is not so much about a one-off training event as a process of learning which includes support and accountability before, during and after the training moment.

The approach of Harold Stolovitch and Erica Keeps in their book *Telling ain't Training* is a focus on learner-centred, performance-based training. Their research identified that most trainers began their training design with content in mind. They argue that the focus should be on the learner's needs and concerns, looking behind the surface at what they actually face and experience (Stolovitch and Keeps 13). The mission is not to transmit information but to transform learners. Drawing from learning research, Stolovitch and Keeps collected together six universal learning principles on which they suggest creating effective and efficient learning:

- let learners know why the learning is beneficial to them
- help learners clearly understand what they will be learning
- create structured activities and information to facilitate acquisition of targeted skills and knowledge
- build opportunities for frequent and meaningful responses
- provide appropriate, corrective, and confirming feedback with respect to learner responses
- include appropriate intrinsic and extrinsic rewards, which each learner values, to enhance the pleasure of the learning process and its successful outcomes (72).

From these principles, Stolovitch and Keeps created a five-step model for structuring training:

1. Rationale – explain why learners should learn this and how it applies;
2. Objectives – inform learners of what they will be able to do;
3. Activities – give learners things to do that are interesting, not boring;

4. Evaluation – check to see if they have learned;
5. Feedback – let learners know if they have got it right or correct them when they have gone astray (79).

Motivation for learning takes the idea of rewards further. Daniel Pink in his book, *Drive*, talks about "extrinsic" and "intrinsic" motivation. Extrinsic factors, like testing with a pass-fail exam, may work well in the short-term, but in the long run, "intrinsic motivation is always the winner" (Pink 79). Most bishops and their senior teams have a rationale for coming on training specifically related to developing resource churches, but the strength of motivation is determined by how much they follow the learning through.

The intention of the training this project is evaluating is to change behaviour and help bishops and their senior teams to enable resource churches to plant churches. Kirkpatrick offers a system involving four levels or stages that drive those being trained towards action. Firstly, trainees' reaction to the training is measured; then actual learning is quantified measuring knowledge and attitudes; thirdly behaviour is evaluated using before and after surveys; and finally, results are measured, before and after training (Kirkpatrick 7). Whilst Stolovitch and Keeps focus on the learner's needs and concerns, Kirkpatrick focusses on having the end in mind and, in particular, the implementation of the programme concerned (8). He identifies ten common mistakes in transferring learning to behaviour, where the most common one is "not eliciting buy-in and involvement from executives" (167). The same may be said of bishops in this project.

Research Design Literature

A mixed-method, post-intervention research approach was used to evaluate the resource church training. Mixed-methods are helpful because it is both an intuitive way

of research in everyday life and it is highly accessible to achieve (Creswell and Clark 1–2). Using mixed methods is a form of triangulation that allows for a deeper and more synergetic understanding of data than either qualitative or quantitative approaches can offer on their own (Flick et al. 178; Creswell and Clark 22; Sensing 72). Interventions enable the researcher to fulfil the purpose of their research (Sensing 63). A post-intervention approach was chosen because the training had already been offered to bishops and their senior teams on five different occasions without any kind of formal evaluation.

The two instruments that were chosen were an online survey and one-to-one interviews. Anonymity in both instruments enabled trust to be built so that participants could answer freely. “Only in a trusting environment can you be sure of eliciting good data” (Sensing 32, 36). Open questions were asked so that interviewees were able to “construct answers” and “generate data without unnecessary prodding” (Riessman 54). Simple prompts were used to aid the conversation being careful to take a neutral stance so that the data was, as far as possible, not tainted (Sensing 92). An interview framework was chosen to guide the interviews using Whitney and Trosten-Bloom’s outline (Whitney and Trosten-Bloom 156–57). This included ten questions encompassing (1) an introduction; (2) stage-setting questions to build rapport; (3) topic questions to explore the subject in hand; and (4) concluding questions. The researcher used (5) a summary sheet to collect immediate data, including (6) notes that require immediate action.

Analysis of the data used Christiane Schmidt’s five-stage analytical strategy: (1) setting up analysis categories; (2) synthesising, testing and revising the categories; (3) coding the responses; (4) producing case overviews; and (5) selecting specific cases for

"in-depth single-case analyses" (Flick et al. 253). This helped to create the main themes and sub-themes, categories, and patterns (Sensing 198), allocating code words and phrases for each response, and then organising them into these themes. Responses were then able to be compared and contrasted.

Summary of Literature

On 27th January 2015, the Archbishop of Canterbury, Justin Welby, gave his support to the emerging resource church programme, saying, "It would be great for every diocese to have a resource church – and not one, but two or three". Since then resource churches have been growing in number, and this is perhaps the first study exploring the literature that undergirds them biblically, theologically, and historically, as well as reflecting on them alongside contemporary church literature.

Jerusalem, Antioch, and Ephesus provided rich biblical data using a resource church lens as to how they were established, how they resourced others and went on to plant new churches and impact whole regions with the gospel of Jesus Christ. Neil Cole's analysis of Paul's journeys, cross-referencing his epistles with Luke's account in the book of Acts, gave an approach for additional insights, including church planting and church-planting strategies, leadership development, and resourcing other churches.

Theological foundations were built around exploring bishops' episcopal authority, especially with appointments; diocesan strategies, delving into the broad sweeps of Newbigin, Bosch and Wright's missional works, with some additional exploration of growth, multiplication and church-planting movements recognising how little we see of this in the West; church planting, and churches that plant churches; and leadership

development, looking in particular at the unique skills and expectations of church planters.

The importance of the historical review recognises that when there is a historical precedent for an activity or a model of church, this carries weight for practice today. The historical survey swept through English church history exploring church growth and the building of new churches, from the Roman, Augustinian and Celtic church missional movements, through the Medieval and Middle Ages, to the Reformation, the Methodist Revival, the Victorian era, and up to the late twentieth century. As the survey progressed, the focus became narrower, more Anglican, more London-centric, and more evangelical as the literature became more specific to existing resource churches. In recognition of this, other traditions were briefly explored, as well as church-planting movements globally.

When it comes to current models of resource churches, this study is the first to tell the resource church story comprehensively so there is less published literature and more web-based material and reporting of personal conversations. In that sense, this is the writing down of unrecorded history, and so, it is in itself a primary document. The training review used primary documents used in presenting the training, which is included in Appendix C in PowerPoint form. This study presents the training material for the first time in a written format.

Training literature relevant to adult group training is a relatively new field, and this review focussed on a little of the theory, but more on practical handbook-style books that gave helpful insights into communicating and training effectively.

CHAPTER 3

RESEARCH METHODOLOGY FOR THE PROJECT

Overview of the Chapter

This chapter details the research methodology used for this project. After a brief description of the nature and purpose of the project, the research questions are described and aligned with the research instruments and set in their ministry context. Criteria and descriptions for research participants are presented alongside ethical considerations and an expert review. The reliability and validity of the project are then considered before describing the data collection and data analysis used.

Nature and Purpose of the Project

City-centre resource churches in Church of England dioceses are being created to help resource their dioceses for mission and growth, through revitalising struggling parishes and planting new churches. Whilst bringing new growth and missional energy, this disrupts the status quo of current church practice because it raises theological, ecclesiological, and practical questions about making interventions, change, growth, and allocating of resources. Training days have been run to bring stakeholders together and to help them to work through the challenges they face in order to enable these resource churches to start revitalising and planting other churches. The purpose of the research was to evaluate this training, delivered in 2017 and 2018, for Church of England bishops and their senior teams to enable city-centre resource churches to become church-planting churches.

Research Questions

The following questions are designed to guide the research in discerning the effectiveness of the project.

Research Question #1. What are the challenges or obstacles to creating a city-centre resource church?

The purpose of the first research question was to identify whether the training course addressed the key challenges and obstacles that diocesan teams face in creating city-centre resource churches. I used a survey and semi-structured interviews to answer this question. Survey questions one, two, and five addressed knowledge. Survey questions seven, eight, and nine addressed attitudes, and survey question fifteen addressed behaviours. Semi-structured interview questions five, six, and nine addressed this question too.

Research Question #2. What steps should be taken to appoint a planting curate to a city-centre resource church?

The purpose of the second research question was to address the steps required to appoint a planting curate to a resource church. This enables the resource church to go on to plant other churches. I used a survey and semi-structured interviews to answer this question. Survey questions three and four addressed knowledge; survey questions eleven to fourteen addressed behaviours. Semi-structured interview questions seven and eight addressed this question too.

Research Question #3. Which aspects of the training did participants identify as most significant?

The purpose of the third research question was to identify the most significant part of the training. I used a survey and semi-structured interviews to answer this question. Survey questions six and ten addressed attitudes. Semi-structured interview questions one to four addressed this question too.

Ministry Context

The Church of England is made up of two provinces, Canterbury and York, covering the South and North of England respectively. Each province has a number of dioceses, led by diocesan bishops and supported by suffragan bishops, archdeacons, and diocesan officers. Each diocese has a number of deaneries that have ten to thirty parish churches each.

Recent studies by the Strategy and Development Unit, National Church Institutions (Church Growth Research Programme) have shown that cities in England have lower church attendance than other areas, and they are less resourced with clergy than other areas. To meet this challenge, diocesan bishops have been creating or appointing resource Churches that are tasked to revitalise struggling parishes and plant new churches in these cities.

Curates are normally appointed and trained to be nationally deployable, applying for incumbent roles once their curacy is complete. Resource churches have a different practice by appointing planting curates with a particular mandate to revitalise or plant a specific church at the end of their curacy. This practice includes the planting curate

taking a lay team from the resource church with additional funding to accelerate the changes required in a revitalisation or to create a new church.

The impact of planting curates, revitalising parishes, and planting new churches changes the status quo of established practices and the traditions of parish churches. This is an uncomfortable experience for some and is challenged in various church press articles and blog posts (Davies, 'Revitalising Mission — but at What Cost?'; Rundell). Whilst some do not want the established church to change, others feel change is needed to reverse the decline of the Church of England (England). In the end, it is diocesan bishops who have the responsibility and authority to appoint planting curates and enable revitalisations and church plants.

Since 2009, the number of resource churches has increased significantly (see Table 1), demonstrating that diocesan bishops are valuing the contribution that this new kind of church can make in their dioceses.

Participants

Criteria for Selection

This research study involved evaluating city-centre resource church training sessions. The training sessions were attended by bishops and their senior teams who were interested in creating city-centre resource churches in their dioceses. The primary group of participants were those who attended these training sessions. The researcher invited everyone who had attended a training session over two years, from 2017-2018, because they were all involved strategically in creating and enabling resource churches in their dioceses. Choosing participants over a two-year period enabled a long enough period of time for some of the dioceses involved to move forwards in their application of the

training. Those who were invited were all members of senior teams from dioceses in the Church of England, and this sample meant that they were in a position to create and enable resource churches to become church-planting churches.

A sub-set of this group was selected for further in-depth study. They were selected to give insight into why some dioceses had succeeded in enabling their resource church to become a church-planting church compared to dioceses that had not gone as far. This sub-set was selected using three qualifying requirements. First, that they were part of the first group, having attended one of the training sessions between 2017-2018; second, that half were selected from dioceses that had appointed a planting curate, which is the key indicator for church planting in the future, with the other half not having appointed a planting curate; and third, that there was a diverse selection of roles to determine a range of perspectives on the creating and enabling of resource churches to become church-planting churches. These roles would include at least one bishop, one archdeacon, one diocesan secretary, and one diocesan director of ordinands.

Everyone involved in both groups, the larger and the smaller, are in specific roles in their dioceses already, and they are required to be in a good physical and mental state. Their demographics, in terms of gender, ethnicity or social background, are not being considered in this study.

Description of Participants

There were two groups of participants in this research. They were: (1) a wider group of training course participants, identified as COURSE PARTICIPANTS; and (2) a smaller group of interviewees, identified as INTERVIEWEES. All of the subjects are adult aged over eighteen.

The participants for the COURSE PARTICIPANT SURVEY were selected from those who attended City-centre Resource Church Training sessions conducted between January 2017–December 2018. Everyone who attended was invited to participate in this survey. Everyone who did the training was a member of a Church of England Diocesan Senior Team. The aim was to collect thirty responses from a possible pool of one hundred. The pool included male and female clergy, and male and female lay leaders.

The interviewees were selected by the researcher, with the assistance of a member of the expert panel. The researcher chose a group of ten participants that covered a diverse selection of roles and dioceses. To qualify for this group, there were three requirements:

Candidates needed to have completed the online survey.

Half the candidates (five in number) were from dioceses that have created a city-centre resource church that has a planting curate, and half (the other five) from dioceses that have created a City-centre Resource Church that does not have a planting curate.

In order to have a diverse selection of roles, candidates, from the two groups in requirement two above would include at least:

One Bishop;

One Diocesan Secretary;

One Archdeacon;

One Diocesan Director of Ordinands

All involved were in specific roles which require a good physical and mental state. Their demographics are not being considered in this study.

Ethical Considerations

The researcher completed a National Institutes of Health (NIH) Office of Extramural Research Web-based training course on "Protecting Human Research Participants" to ensure that he understood his role and responsibilities with human subjects in the research. The researcher obtained approval for this research before it was undertaken from the Institutional Review Board at Asbury Theological Seminary. This ensured that the welfare, rights, and privacy of human subjects involved in this research was safeguarded and that the research methodology was sound.

Each participant was invited to give their consent to each instrument used. If participants did not give their consent, they were not able to participate further in the study. Confidentiality was carefully maintained throughout the research. The names and research data were collected on a secure laptop and in a secure area in the cloud. Unpublished data will be kept secure for one year after the publication of this research; then, it will be permanently deleted.

Instrumentation

This study has two instruments.

The first instrument was called the "Course Participant Survey" and contained seventeen researcher-designed, qualitative and quantitative questions. Participants were sent an email where they were invited to participate in an online survey that gave them the opportunity to offer feedback for the training that they received. The survey was designed using SurveyMonkey, and the first question contained an informed consent statement which participants could opt out of if they wished. The survey was designed to take no more than ten minutes to complete.

The second instrument was called “Interviews”. A smaller group of participants were invited by email to participate in an online interview that was designed to give further feedback for the training that they received. They were asked to sign an informed consent statement which was returned before the interview began. During the interview, participants were asked ten qualitative questions with additional prompts to guide the conversation. The interviews lasted between thirty to forty-five minutes and were recorded using the Zoom online platform.

Expert Review

The researcher did an expert review. He selected three people with different fields of expertise to shape and review the research instruments. He discussed the research questions, instruments, survey questions and interview questions with Mr Philip James, who is the Director of the Strategy and Development Unit, National Church Institutions, and he is an expert trainer. He has over thirty years of experience working in the Church Commissioners and he conducted the City-centre Resource Church training sessions with me. Once they had been crafted, the researcher also consulted his mentor, Professor Winfield Bevins, who is an expert church planter and trainer, and Professor Ellen Marmon, who is a faculty expert. They offered consulting support to give feedback on the research instruments and help with other research tasks. The researcher sent them a packet (see appendices D-J) and gave them an abstract which included the purpose statement, research questions, the course participant survey and the interview questions. He asked them to comment on whether the instruments aligned with the purpose, how well the questions were phrased, whether existing questions should be eliminated and whether any further questions should be included.

As a result of their advice, the researcher fine-tuned the online survey and the interview questions so that there was no ambiguity in them and so that informed consent was appropriately given.

Reliability & Validity of Project Design

A mixed-method, post-intervention research approach was used to evaluate the resource church training because the training had already been offered to bishops and their senior teams on five different occasions without evaluation. Mixed methods of research allow for a deeper and more synergetic understanding of data than either qualitative or quantitative approaches can offer on their own. Creswell affirms this approach because it is both an intuitive way of research in everyday life and it is highly accessible to achieve (Creswell and Clark 1–2).

A broad anonymous survey was sent to all the participants in order to give a breadth to the feedback. Interviews were used to give depth to the research questions with a smaller, more targeted group.

These instruments align with the purpose of the research to evaluate training given to bishops and their senior teams to enable city-centre resource churches to become church-planting churches. They also align with the research questions by asking about the challenges or obstacles to creating a city-centre resource church, the steps to be taken to appoint a planting curate, and the aspects of the training that participants identified as most significant.

The instruments were validated using an expert review from Mr Philip James, an expert trainer and Director of the Strategy and Development Unit, National Church Institutions, a church planting expert mentor, Professor Winfield Bevins, and a faculty

expert, Dr Ellen Marmon. I consulted with them to identify the most appropriate instruments and survey and interview questions. They affirmed that the instruments were appropriate, and the questions were valid.

I invited everyone who participated in one of the city-centre resource church training sessions in 2017 and 2018 using attendance lists from the sessions using a personal email. I collected the data using the SurveyMonkey online platform and stored it securely using a password. After two months, I closed the survey.

At the same time, I selected the interviewees from the participants group with the help of the expert trainer and in consultation with the expert mentor and the faculty expert. Firstly, I identified candidates who had created a city-centre resource church. Then I grouped them into those who had appointed a planting curate and those who had not. I then chose five interviewees from each group, ensuring a diverse selection of roles and dioceses. I sent an email to each potential interviewee at the same time, inviting them to be interviewed as part of this research. I had a follow-up email that was ready to be sent two weeks later if there had been no response. I then booked a time for the interview in the diary and sent the informed consent form by email which they were invited to return signed. If one of the potential interview candidates was unwilling or unable to be interviewed, another candidate using the same criteria would be invited using the same invitation email. I checked the printed informed consent and checked it verbally with each interviewee. I then conducted the interview online using the Zoom online platform. Zoom recorded and transcribed the interview. Transcriptions were saved online in a secure, password protected area, as well as on my laptop which is password protected. I

used the same process with each interviewee. This approach ensured consistency in implementing the project.

The instruments and survey and interview questions enabled both quantitative and qualitative data to be collected for this research. By using these mixed methods of research, I was able to gain a greater breadth and depth of understanding and corroboration of the research purpose than by using either method alone. Mixed methods therefore offset the inherent weaknesses of using a single approach on its own and added to the trustworthiness and generalisation of the findings.

Data Collection

I conducted the data collection process over four months. I chose to use a survey using mixed methods, collecting both mainly quantitative and some qualitative data. I also chose semi-structured interviews to gain a deeper understanding of the research questions.

Two months were given for the surveys, and four months were allowed to enable interviews to be booked and conducted because those involved have busy schedules. I used an online survey using SurveyMonkey for all participants and the Zoom online platform for recording and transcribing participant interviews.

I assembled the list of participants in a spreadsheet with their diocesan roles and their email addresses. I used a column to note which participants belonged to dioceses that had created a city-centre resource church. I used another column to note which participants had recruited a planting curate for their resource church and which ones had not. I then selected the interview candidates: five from the dioceses that had appointed a planting curate and five from dioceses that had not. Of the five in each category, I chose a

range of roles using two bishops, an archdeacon, a diocesan secretary, and one other role, in each group. I chose these people to represent as broad a spread as possible of gender, church tradition and geography.

I then sent an email (Appendix F) to every participant inviting them to take part in the survey. A link to the survey was embedded in the email with clear instructions on how to start the survey. The first question of the survey gave the participant the opportunity to give their informed consent. The rest of the questions are detailed in Appendix D. SurveyMonkey collected the data securely online (see Appendix K).

After one week, I sent a personal email (Appendix G) to those I had selected to interview, as a follow-up to the survey email, inviting them to be interviewed. When I had received a reply and their affirmation, I arranged a date to conduct the interview. If one of the interviewees refused, I went back to the list to select another person in the same or similar category and sent an email invitation for interview. Just before the interview, I made sure that I had received their signed informed consent (Appendix I) and knew how to access the Zoom online platform.

After two months, I closed the online survey. I downloaded the data onto my computer in a secure area. I also downloaded the charts that SurveyMonkey had assembled for each question.

I arranged an hour block of time for each interview. I ensured that the recorder was on and loading into the cloud. I assembled my research questions, opened the video call, and asked the interviewee the questions in order. I asked open questions so that the interviewee was able to “construct answers” and “generate data without unnecessary prodding” (Riessman 54). I used a set of simple prompts to aid the conversation being

careful to take a neutral stance so that the data being recorded was, as far as possible, not tainted (Sensing 92). I followed an interview guide using Whitney and Trosten-Bloom's outline (Whitney and Trosten-Bloom 156–57) with ten questions including (1) an introduction; (2) stage-setting questions to build rapport; (3) topic questions to explore the subject in hand; and (4) concluding questions. I used (5) a summary sheet to collect immediate data, including (6) notes that require immediate action. I used a set of verbal prompts to enable me to be free to probe and explore for more depth (Sensing 107). Each call lasted between thirty to forty-five minutes. When the call ended, the program automatically transcribed the call, producing a video with embedded text and a separate text copy of the conversation. This is automatically stored in the cloud. After the call, I downloaded the video and interview text to my laptop computer securely as a back-up.

I organised the data into a folder with the survey results and the interview transcripts ready for analysis.

Data Analysis

I analysed the data for the two instruments using a range of research methods to triangulate the research (Flick et al. 178). For the survey, I used quantitative and qualitative analysis. There were fourteen closed questions requiring a specific pre-determined answer, and these were organised using the SurveyMonkey presentation tool. Using quantitative analysis, I examined the frequencies and percentages of results, as well as analysing the averages of the Lickert scale responses where appropriate. For the three open questions in the survey, I followed Christiane Schmidt's analytical strategy using the first four of her five stages: (1) setting up analysis categories; (2) synthesising, testing and revising the categories; (3) coding the responses; and (4) producing case

overviews (Flick et al. 253). I read and reread the open responses and created four to six main themes. I selected a code word or phrase for each theme, allocating it to each appropriate response. I then organised the responses into each of these themes. Sub-themes were selected in the same way to further sift and organise the data.

For the interviews, I needed to generate themes, categories, and patterns (Sensing 198). I followed Christiane Schmidt's analytical strategy using all five of her stages: (1) setting up analysis categories; (2) synthesising, testing and revising the categories; (3) coding the interviews; (4) producing case overviews; and (5) selecting specific cases for "in-depth single-case analyses" (Flick et al. 253). I coded each paragraph of the transcript with the initials of the interviewee so that I could attribute each response. I separated the responses to each question and collected all the responses by interviewees to each question together in a new document. All the responses to question 1 were collected together, then all the responses to question two, and so on. This enabled me to compare and contrast responses across the range of interviewees. After reading and rereading the responses, I selected four to six themes and coded responses accordingly. I then reviewed these and reset themes until the data was synthesised simply and systematically. I then arranged the responses into these themes, ordering them by most mentioned to least mentioned comments. I then created sub-themes to further categorise the responses. I then compared and contrasted the responses.

CHAPTER 4

EVIDENCE FOR THE PROJECT

Overview of the Chapter

City-centre resource churches in Church of England dioceses are being created to help resource their dioceses for mission and growth, through revitalising struggling parishes and planting new churches. Whilst bringing new growth and missional energy, this disrupts the status quo of current church practice because it raises theological, ecclesiological, and practical questions about making interventions, change, growth, and allocating of resources. Training days have been run to bring stakeholders together and to help them to work through the challenges they face in order to enable these resource churches to start revitalising and planting other churches. The purpose of the research was to evaluate this training, delivered in 2017 and 2018, for Church of England bishops and their senior teams to enable city-centre resource churches to become church-planting churches.

This chapter identifies the participants in the study. It then presents the quantitative and qualitative data from the Course Participant Survey and the qualitative data from the Interviews for each of the three research questions. The chapter concludes with a list of major findings from the presented data.

Participants

One hundred and twenty-two people attended the five workshops being studied between 2017 and 2018. Of these, fourteen people had moved on from their roles when the research was undertaken. The workshops were presented to teams from twenty-two of the forty-two dioceses in the Church of England, representing fifty-two percent of the

dioceses nationally. Team sizes varied from two to fourteen people. Membership of the teams represented different roles in the diocesan senior teams and resource church leaders or potential resource church leaders. This included bishops, archdeacons, diocesan secretaries, area deans, diocesan mission officers, programme managers, and senior and assistant church leaders. Gender, age, and ethnicity were not measured in this study as course participants were selected by their bishops based on role. However, one hundred and two workshop attendees were men and twenty were women, the latter representing sixteen percent of participants.

The Course Participant Survey was sent to one hundred and eight people by email. Of these, fifty people responded anonymously, saying they were prepared to do the survey, giving a response rate of forty-six percent. However, thirty-seven actually answered questions with thirteen skipping them, giving an actual response rate of thirty-four percent. Gender, age, and ethnicity were not measured in this survey. Nine people were interviewed. This included three bishops, two archdeacons, one diocesan secretary, and three programme managers. A director of training was invited but was not able to be interviewed within the arranged time period.

Research Question #1: Description of Evidence

What are the challenges or obstacles to creating a city-centre resource church?

The tools used to collect the evidence for the first research question were the Course Participant Survey and the Interviews. In the survey, eight questions were designed to assess knowledge, attitudes, and behaviours regarding the training, including questions two, three, six, eight, nine, twelve, and seventeen (see Appendix D). In the

interviews, three questions were designed to draw out responses on behaviours connected to the training (see Appendix E). Interviewees were asked,

- "Have you created a city-centre resource church since the training? Or not?"
- "What have been the most significant barriers to progressing this?"
- "What difference do you think having a resource church will make to your diocese?"

This research question explored what might hinder a resource church from planting or revitalising churches. It draws out knowledge gained by participants on the training, how that impacted their attitudes and experience on the training, and what it has led them to do to overcome those challenges and obstacles as a result.

Understanding Resource Churches

Question two of the Course Participant Survey asked an open-ended question, inviting the respondents to identify two to three ways in which their understanding (knowledge) of resource churches was developed on the training day. Seven broad themes emerged from the data: The bishop & diocese's role; definitions/clarity; support; planting; disruptive change; training leaders; and hearing encouraging stories. Figure 8 shows the proportion of comments in each of these themes.

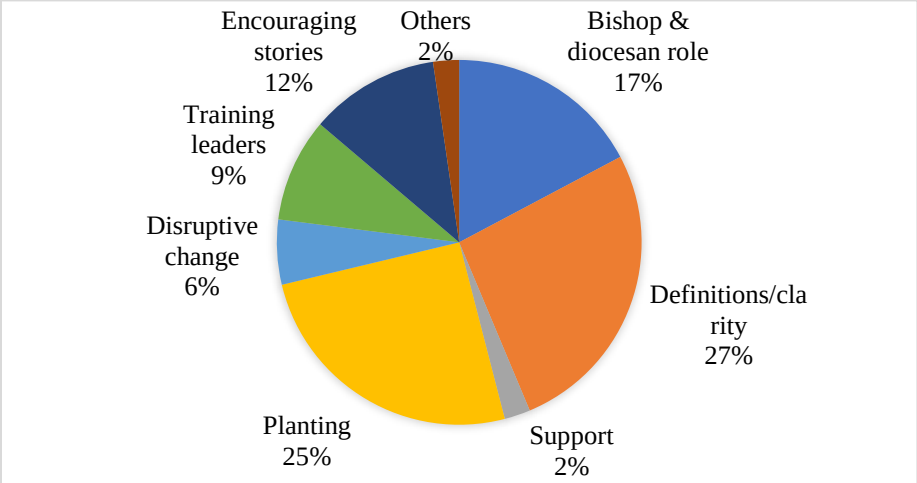

Figure 9
Proportion of Comments in Course Participant Survey Question Two

Participants recognised the "importance of the relationship between the diocesan bishop and a resource church", with the "bishop taking a lead" as "essential", "the diocese's role in creating and supporting resource churches" and their "ownership, oversight, drive, and funding", and how it needed to be "part of diocesan strategy". Understanding grew about "the role bishops and archdeacons can play to lower resistance" in creating resource churches, that "it would only work with top down diocesan support", and for "the need for on-going support from the bishop to the church leader".

The largest number of comments were about definitions of "what a resource church means", "what a resource church is" and "what it is not" and clarifying this. Participants learned "the difference between a large church and a resource church" and "the process of creating" one and "how it operates". This had given a "greater understanding of the vision", "helping understand from a diocesan perspective, rather

than church-planting perspective", how they "need resourcing and are not cash cows", and "alerting to potential objections to a resource church and how to respond to them".

Almost as many comments were made about resource churches planting other churches and "understanding the DNA of being called to plant repeatedly"—"these churches plant". Participants appreciated "how much growth is possible if each church plants a church which plants a church etc" and how "multiplication is key". The comments said that "a planting strategy is necessary" and that there was a need to be both "strategic and intentional about planting", "having a goal for this from day one" in order to become "a movement to plant churches". "There are many different ways a church can plant out", and dioceses are trying "different models of planting, e.g., Leeds vs Blackburn".

Encouraging stories were cited in twelve percent of the comments which included "specific examples and case studies", "hearing stories from other dioceses", and "the national picture and where the need is". "This requires a national response", and "lessons learned to date" showed "how it fits with wider vision".

Nine percent of the comments focussed on training leaders and "developing a pipeline of church planters". Dioceses "need a budget line" for this in order to "identify the right leader early and resource them". They identified that "resource churches train leaders" because they have the "DNA of missional discipleship with leaders who know how to develop it". One person said it had "helped preparation for [their] first diocesan planting course".

The Priorities of a Research Church

Question three asked participants to rank the most important features of a resource church (see Table 3 and Figure 10). Forty percent ranked “works with a bishop” as most important, with thirty-two percent saying “plants new churches” as most important, as well as thirty-two percent saying it was second most significant. Forty-six percent ranked training leaders as third most significant. Zero percent said “focusses on students” was most important, whilst sixty-seven percent said it ranked least important.

Table 3
Results from Survey Question Three: The Most Important Features of a Resource Church

	1	2	3	4	5	6	7	TOTAL	SCORE
works with bishop	40.54% 15	16.22% 6	18.92% 7	16.22% 6	5.41% 2	2.70% 1	0.00% 0	37	5.62
plants new churches	32.43% 12	32.43% 12	21.62% 8	10.81% 4	2.70% 1	0.00% 0	0.00% 0	37	5.81
revitalises churches	11.11% 4	13.89% 5	2.78% 1	30.56% 11	22.22% 8	11.11% 4	8.33% 3	36	3.94
trains leaders	5.41% 2	18.92% 7	45.95% 17	10.81% 4	10.81% 4	5.41% 2	2.70% 1	37	4.70
develops resources	5.56% 2	11.11% 4	8.33% 3	16.67% 6	36.11% 13	13.89% 5	8.33% 3	36	3.58
grows large	5.56% 2	5.56% 2	0.00% 0	8.33% 3	13.89% 5	52.78% 19	13.89% 5	36	2.67
focusses on students	0.00% 0	2.78% 1	2.78% 1	5.56% 2	8.33% 3	13.89% 5	66.67% 24	36	1.72

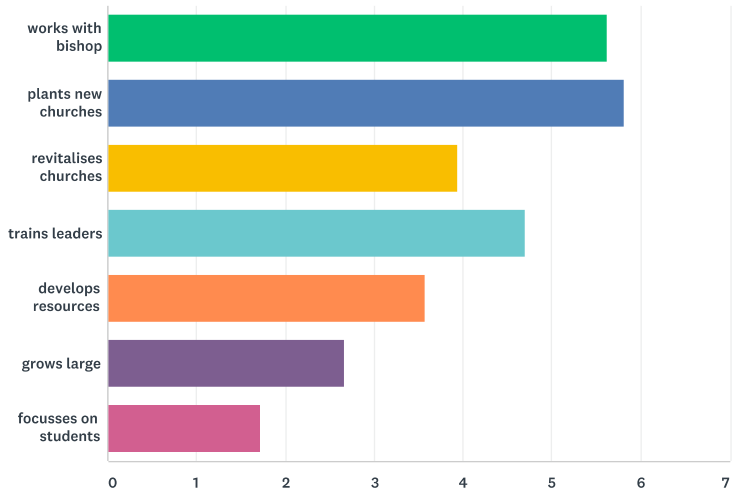

Figure 10
Results from Survey Question Three: “Rank the most important features of a resource church”

Using averages (see Table 4), the overall result marginally favoured “plants new churches” as most important, giving a mean of 2.19 over “works with bishop” giving 2.38, where a result closest to 1.0 ranks most important. “Trains leaders” ranked third at 3.30 over “revitalises churches” with a mean result of 4.06. A scoring of the simple average, using rank position multiplied by number of votes for that ranking, gave similar results to the mean result, with “plants new churches” scoring 5.81, over “works with bishop” scoring 5.62, with the highest number being the most significant. Median results for both “works with bishop” and “plants new churches” gave equal results at a median ranking of 2.00.

Table 4
Statistics for Question Three: The Most Important Features of a Resource Church

BASIC STATISTICS	MINIMUM	MAXIMUM	MEDIAN	MEAN	STANDARD DEVIATION
works with bishop	1.00	6.00	2.00	2.38	1.42
plants new churches	1.00	5.00	2.00	2.19	1.09
revitalises churches	1.00	7.00	4.00	4.06	1.73
trains leaders	1.00	7.00	3.00	3.30	1.33
develops resources	1.00	7.00	5.00	4.42	1.59

This question shows course participants understood that a resource church should primarily work with its bishop and plant new churches, with a marginal favouring of planting new churches as most important. Training leaders for mission ranked next most important over revitalising existing parish churches.

Creating a Resource Church

Survey question twelve asked, “Have you created a resource church in your diocese”? Eighty-one percent of respondents said they had created a resource church, with forty-six percent saying they created one before the training, and thirty-five percent saying it had happened since the training. A further five percent said they had a firm date for creating one at the time of survey, mid-2019. Fourteen percent said they had no firm date for creating one.

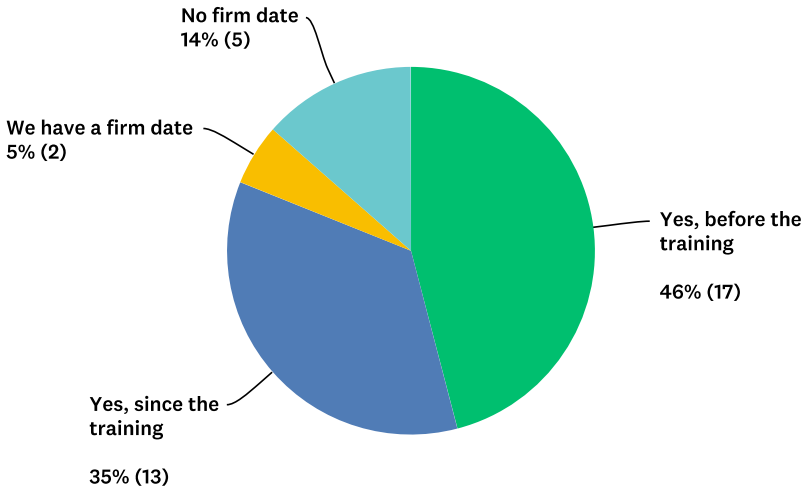

Figure 11
Responses to Survey Question Twelve: "Have you created a resource church in your diocese?"

The interviewees were also asked if they had created a resource church or not. This gave a more complex response because respondents described the type of resource church in their answers (see Table 5). Eleven resource churches had been planted; eighteen others were existing churches that had been identified and appointed as resource churches. Eleven resource churches were in city-centres, sixteen resource churches were in towns, and one was in a rural area. Interviewees also described the intention to create a further thirty-two churches, two of which were identified for city-centres and eighteen for town centres and rural areas. The remaining twelve locations were not divulged.

Table 5
Number of Resource Churches Created in Interviewee's Dioceses

Diocese	**Inter-viewee**	**Resource churches created**			
		within 1 year	by mid-2019	Resource church types	yet to create 2019
A	J	0	1	1 city-centre plant	0
B	K	2	2	1 city-centre plant, 1 town centre plant	0
C	L	1	5	1 city-centre plant, 4 town centre existing churches	1
D	M	6	6	1 city-centre existing church, 4 town centre existing churches	8
E	N	0	2	2 town centre existing churches	1
F	P	1	1	1 city-centre plant	2
G	Q	2	7	2 city-centre plants, 1 city-centre existing church, 3 town centre existing churches, 1 rural existing church	18 town centre and rural churches
H	R	1	3	2 city-centre plants, 1 town centre plant	2 city-centre churches
I	S	0	2	1 city-centre plant, 1 town centre existing church	0

The question shows the variety of resource churches that have been created and are being planned to be created and the intention of dioceses to continue to create them. This variety is both in location, in city-centres, town centres and rural areas, as well as whether the resource church is an existing church or if it has been planted.

Barriers to Creating a Resource Church

Survey question six was an open question to test knowledge picked up in the training, asking, "What are the barriers to creating resource churches in your diocese?" This was similar to the interview question, "What have been the most significant barriers to progressing [creating a resource church]?" With the survey, seven broad themes emerged around fear, jealousy, a lack of funds and resources, a lack of understanding, a

lack of diocesan strategy, the question of church traditions, and institutional inertia (see Figure 12).

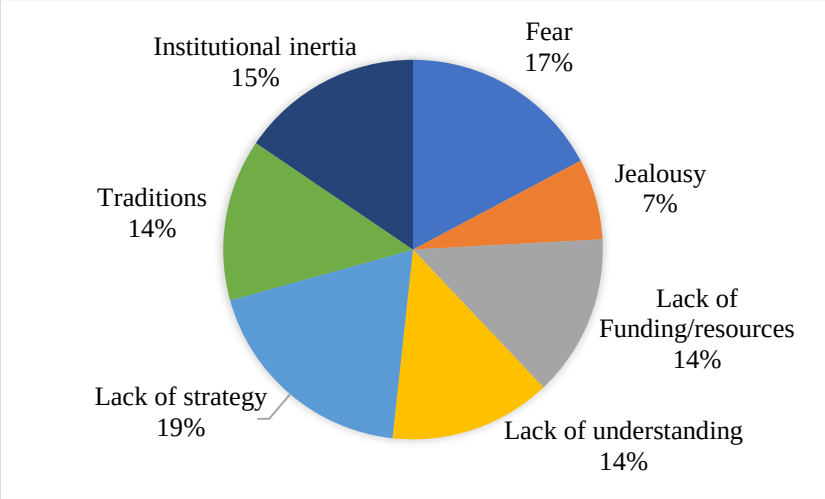

Figure 12
Proportion of Responses to Survey Question Six: "What are the barriers to creating resource churches in your diocese?"

The most cited barrier, with nineteen percent of comments, was a "lack diocesan strategy and alignment", the "absence of a strategy or vision for planting/renewal", and "lack of adequate planning". This included a "lack of coherent strategy amongst senior team" with "meetings cancelled" and the "bishop less interested" with too much "concern for other churches' objections". One said there was "apparent commitment but no diocesan action to support the project", whilst another said there was "limited ongoing support, training, encouragement and strategy from the central diocesan senior staff team". This included a "poor finance function in [one] diocese" and the need to address "parish share". Also, there was a "shortage of planting curates available". On the other hand, one person said, "with good bishop sponsorship and lots of stakeholder management the foundations have been set".

The next most common response, with seventeen percent of comments, was about fear, though if this was supplemented with jealousy, with seven percent, this would make the most responses. Fear was cited in a number of ways – "suspicion from clergy" and of how "a resource church will "take away" from them", of "diocesan structures", of "the impact on our church", particularly "on the (largely dying) existing congregations in the area", "a sense of threat", "fears of takeover, empire building, unfairness of resource distribution". "Jealousy" was cited alongside "resentment", "envy (why not us, including investment to plant)".

Equal numbers of comments were about a lack of understanding and a lack of funding and resources, with fourteen percent of the number of comments each. "Misunderstanding of church-planting benefits" and this "being seen as a critique of the past rather than an opportunity for the present" were barriers as well as a "lack of understanding/priority at senior staff of diocese level" and a perception that "the model proposed is a bit one size fits all" with the "need to adapt". "Lack of resource" included "diocesan financial support", "internal resources", and "difficulties in recruitment". Some saw it as a matter of priorities with "the diocese not being brave and the diocese giving all the finances to random projects rather than investing in planting". But "if such a high level of resourcing is needed to create a first generation church-planting church, how are the less well-resourced second, third and fourth generations of church-planting churches expected to be able to do likewise, as they will (presumably) not have access to equal levels of initial (SDF) resources?" There was also "pressure from others in the diocese (senior staff and church leaders) to want the slice of the pie to be evenly distributed".

The two other major themes of barriers were with institutional inertia and the challenge of different traditions being involved. “Working with the institution”, with its “bureaucracy” and “the complexities of continuing what is alongside developing what could be”, is a barrier to creating resource churches. There is an “unwillingness to challenge the established parochial order of a town or city, even when the current arrangements have ceased to work” as “existing churches have quite a strong conservative culture”. For some, “senior staff [are] more concerned with maintaining the status quo than growing new churches”, but for others, it was “not so much [a] barrier but the time it takes is longer than imagined”. There was some “strong opposition from some traditions”, and particularly some “suspicion that the resource church will only work with charismatic evangelicals” with some “negativity about HTB reputation”. On the one hand, one person cited “incarnational theology which sees growth as unimportant or negative”, on the other, there is “prejudice against large churches” and that resource churches “will become a magnet for transfer growth and resources won’t be shared”.

In the interviews, six themes about barriers to creating resource churches emerged, some of which aligned with the survey questions, including resistance to change, personnel issues, finances and funding, buildings, diocesan strategy for church planting, and the challenges of mission in difficult places (see Figure 13).

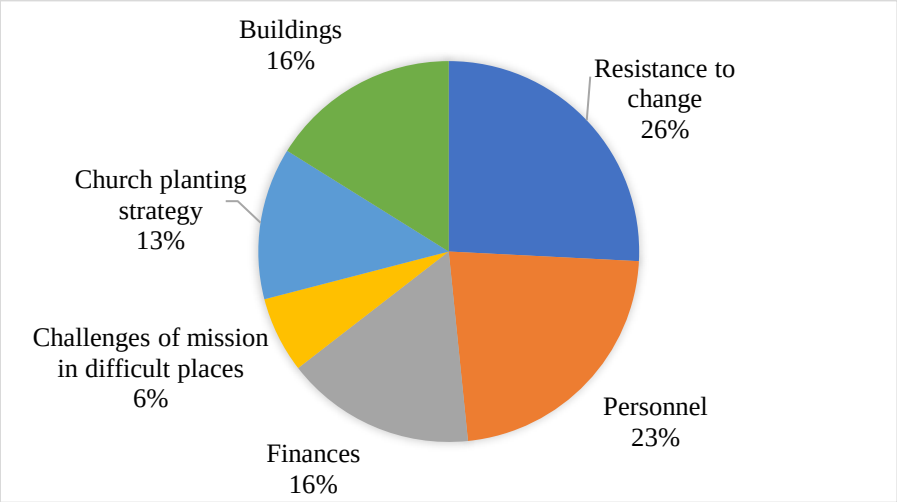

Figure 13
Proportion of Responses to Interview Question: "What have been the significant barriers to progressing the creation of resource churches?"

The largest theme, in terms of comments raised, was about resistance to change, sometimes described as a culture issue, by eight out of nine (eighty-nine percent) interviewees. Within this, some sub-themes were misunderstanding, jealousy and resentment, fear, lack of faith, lack of reality, refusal to accept change, and stretched existing diocesan and legal structures.

Comments largely followed the lack of understanding comments in the survey above including, "It's amazing how much resistance there is in some of the deaneries". But one person quoted an archdeacon early in the process saying, "shouldn't we talk resourcing rather than resource? It's what we give away, not what we get". Aligning with this, one said, "We've got people who get it but are pretty critical. But in terms of diocesan culture, we tried to talk much more about what we give away, rather than what the churches get".

"There continues to be jealousy, why are they getting this and we're not", "leading to a passive-aggressive response". There was a "fear, fear of perception, rather

than reality" and a lack of faith, "the people don't believe in themselves". "There is quite a bit of scepticism we've got to watch for… they're not anti; they're just watching." One bishop said about the arrival of a resource church changing this, saying, "It has embarrassed our church leaders in a positive way to make things happen quicker".

Following the survey comments, barriers included a lack of reality, "In my view, it hasn't been as prioritised as it should have been. Look at the rest of the diocese. Look at the rapid decline." And a refusal to accept change, "[there's a] sort of resistance really at that end against it".

Also, stretched existing diocesan and legal structures were a barrier. One said their "diocesan capacity [was a barrier] until the point that we designated the resource churches, it was largely a diocesan blockage, which was largely cultural". An archdeacon said, "if it was a closed church and that stakeholder group weren't there the process might well have been faster". Another said, "Our recent experience with the Church of England Pastoral Committee has been very demoralising".

The next largest theme on barriers to creating resource churches was around personnel. This included a number of sub-themes. Recruitment could be difficult with "finding the person to lead it" and "people are not wanting to [come to that part of the country]". The well-being of leaders with one bishop saying, "it's looking after the leader and helping them to lead through complex change and demanding expectations from every direction, from the team they plant with, from the people who joined the plant as it gets going, from the diocese, from the wider clergy in the area, from the National Church wanting it". There were personality conflicts with one resource church leader who was struggling to connect with clergy in his deanery: "it's a slow process"; and another

interviewee said their situation was “not helped by leaders not engaging well with [clergy] neighbours”.

Other personnel issues involved diocesan staff turnover with a diocesan secretary talking of the challenge of “leadership continuity” with a change of bishop; the pressures of downsizing with an archdeacon talking about the dual challenge of investing in a resource church and cutting post, “We haven’t got enough clergy”; and obstreperous diocesan staff, with one bishop saying, “the diocesan director of ordinands at the time was a major barrier”.

Finances were a barrier to creating resource churches. Interviewees cited limited funds, “We’re very conscious of the fact that we’ve got limited finances, for a limited period, and it will run out, and we have to start building the funding base early on”; parish share where a diocesan secretary said, “My personal view, which is not where the diocese is at all, is that the system is unfair. I think it mitigates against the growing church”; and budget challenges with “another £50k over what we had estimated”. But some barriers led to creative solutions. “One of our resource church leaders asked to do a little video about “the pain of giving away”. He talked about what it meant for him as a sending church and sending incumbent where forty of his church and £70k of their giving, and all their gifts, left overnight for a plant.”

Buildings are a barrier with interviewees raising the development of older listed buildings and buying and developing new ones. A diocesan secretary said, “When I first went into [the resource church building], I thought it was some dystopian vision of the future church. It was just awful – falling down in parts and just really dead inside. Getting this building sorted is a major issue”. The amenity societies were also cited as

challenging: “Heritage Lottery have been very, very difficult to work with” and “getting the various societies on side, [the] Victorian society, [the] Church Buildings Council”. The Diocesan Advisory Committee (DAC) was described by a few as being a barrier too: “I think that is just the DAC process; and every DAC is different; every group of architects are different on their DACs”.

Another barrier was around church-planting strategy. For five out of nine dioceses, there was a challenge of creating and “having a church-planting plan and strategy in place” with wider diocesan policies and strategy. Negatively, one programme manager said, “we consciously chose, as a communication strategy, not to publicise, particularly the process of, recognising resourcing churches… to manage diocesan anxiety”. Whilst an archdeacon said, “how do we lead all the churches in the diocese with the number of clergy we’ve got, without just spreading the jam thinner?” But more positively, were challenges of development with interviewees “working hard on deaneries building planting into their planning” and “the drive for plants that are properly intercultural”.

A smaller theme was around the challenges of mission in difficult places, particularly doing mission in tough inner-city areas. “The high street today is in a pretty desperate condition. And it’s hard work, because of that. But there is a need there for mission, evangelism, resourcing, in all sorts of ways. It is so high, so high that the need is really there. So, the resource church is the kind of facilitator.”

Table 6
Number of Issues Cited on Barriers to Creating a Resource Church

Diocese	**Inter-viewee**	**RCs created**			**Barriers to creating a resource church?**					
		After training	By 2019	Not yet	Culture	finance	buildings	Mission to unchurched	people	strategy
A	J	0	1	0	3	1	2			
B	K	2	2	0	1		1		1	1
C	L	1	5	1	2				3	2
D	M	6	6	8	6	2			3	3
E	N	0	2	1	5	2	1	1	1	
F	P	1	1	2	3				1	1
G	Q	2	7	18					4	
H	R	1	3	2	1	1	3			
I	S	0	2	0	2	2	2	1	2	
Number of specific issues cited					23	8	9	2	15	7
Number of interviewees mentioning them					8	5	5	2	7	4

Digging a little deeper into the data, different barriers are experienced depending on individual contexts (see Table 6). Diocese G has a plan to create twenty-five resource churches. For the interviewee Q, the main barrier was around recruiting the right people. Everything else was treated as a "non-issue". On the other hand, diocese D, with six resource churches created and another eight to appoint, was struggling with resistance to resource churches and culture change challenges.

The Motivation of Training

Question eight asked an attitude question about motivation following the training, "How do you respond to this statement: "The training encouraged us to move forwards with creating resource churches"?" It offered a four-point Lickert scale response (see Figure 14). Ninety-two percent said they were encouraged to move forward with creating resource churches, with thirty-eight percent strongly agreeing. Eight percent disagreed, representing three responses.

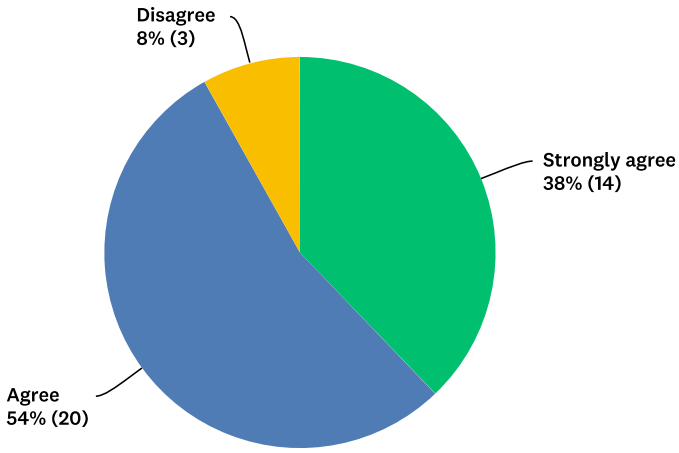

Figure 14
Responses to Survey Question Eight: “Training encouraged us to move forwards with creating resource churches.”

Bringing a Team and Collaborating with Others

Question nine and question ten asked attitude questions about coming as a team to the training and whether the experience of being with other diocesan teams was helpful (see Figure 15). Eighty-nine percent of respondents said coming with their team helped them move forwards, with twenty-nine percent strongly agreeing. Eleven percent disagreed. Seventy-five percent of respondents said training with other diocesan teams helped them (see Figure 16), with thirty-one percent strongly agreeing. Twenty-five percent disagreed.

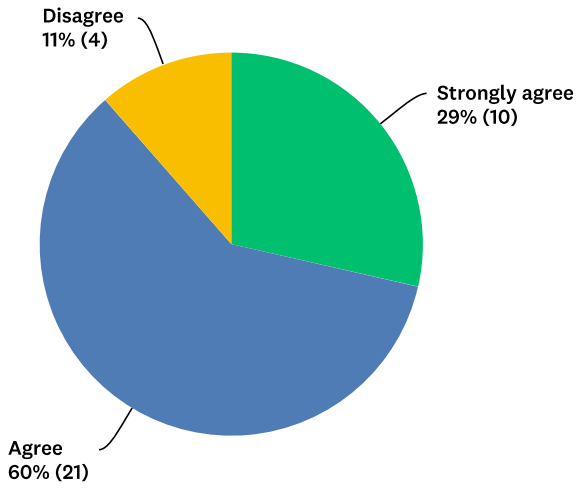

Figure 15
Responses to Survey Question Nine: “Coming with our diocesan team helped us move forwards.”

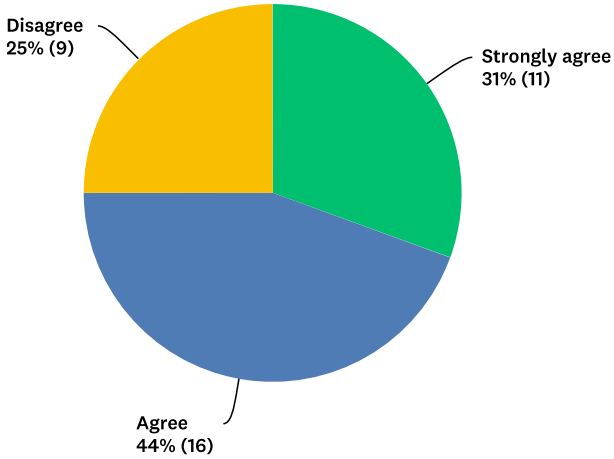

Figure 16
Responses to Survey Question Ten: “Training with other diocesan teams helped us.”

Aligning a Diocese to Support Resource Churches

Survey question seventeen was a behaviour question about whether the diocese was aligning its structures and practices to enable resource churches to plant, asking,

"How do you respond to this statement: "Our diocesan infrastructure has readily enabled the resource church to plant"?", offering a four-point Lickert scale response (see Figure 17). Fifty-five percent said their diocesan infrastructure has enabled their resource churches to plant, with twenty-two percent strongly agreeing. Forty-five percent of respondents said their infrastructure has not readily enabled them to plant, with seventeen percent disagreeing strongly.

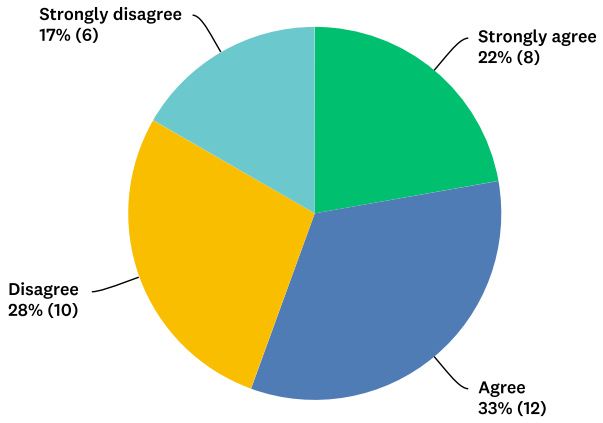

Figure 17
Responses to Survey Question Seventeen: "Our diocesan infrastructure has readily enabled the resource church to plant."

Making a Difference

An interview question inviting participants to see beyond the challenges and obstacles of enabling resource churches to plant asked, "What difference do you think having a resource church will make to your diocese?" Four main themes emerged from their responses about the difference that resource churches are and will make in their dioceses. They are catalysing change, reaching non-Christians more effectively, reaching a younger demographic of the population, and making church planting mainstream. This part of the interview saw a rise in the energy of the conversation in every case.

Firstly, resource churches are creating a catalyst for change. That involves culture change, actual movement, energy for mission, and positive disruption.

Culture change: “It will be a catalyst to culture change across the whole diocese. It will give confidence of new forms of missional activity. It will be sharing best practice with churches in terms of evangelisation, communication, operations, leadership development and discipleship making. So, it could have a very significant impact on the diocese long term.”

Actual movement: “We can say with other churches that at last we can do something. I can say I know we’ve just been sitting there dead in the water, not able to do anything. But finally, we can do something.” “Oh gosh, we can do stuff. At diocesan level, we can do a major project which changes the story about church.” “The difference it’s already making is we are doing something - we are taking steps and actions to address both the sense, on the one hand, that people feel that we’re in a sort of ever-declining context, that we actually are doing positive things to address that. For all the challenges of how it impacts the morale of some clergy, for the diocese as a whole, it says, “we are doing something”.”

Energy for mission: “It is bringing energy. It is bringing challenge and a bit of embarrassment [to some of our people]. It’s bringing a can-do enthusiasm that is catching in many places – not all. And it is raising our real aspirations as well as our spoken ones.” “A wider number of possible places have stepped up for round two: what about us?!” “[It’s enabling] less emphasis on buildings.”

Positive disruption: “In terms of diocesan structures and culture, it is and will be very disruptive.” “It feels like this renegotiates the contract around responsibility and

accountability. We have a far higher bar on accountability in resourcing churches than we've ever had in parish churches. Generally, there is a slight irony that the leaders that we're holding to a greater account in resourcing churches are probably our more capable leaders to start with. And yet, those leaders who frankly are less capable, or have less capacity, or just aren't putting their shoulder to it enough, are the ones that still remain with a very low level of accountability."

Secondly, they are creating church growth in many dimensions. That includes numerical growth, particularly by reaching non-believers, growth in impact, and growth in every tradition.

Numerical growth: "The number of people involved in the church is really important and we have to do something about that." "Twelve hundred people worshiping across three sites, of whom two-thirds are new believers." "I would hope in ten years' time, we'll have two thousand people who are now Christians who weren't before." "They're revitalising the numbers in church. They're really the only big activities we've got that are actually actively drawing in numbers." "I think it will be, God-willing, a place where we will see growth. We will see partnership work. We will see a big impact in the student population of [our town]. We know there are thirty-thousand students [here] yet very small numbers attend any Christian union or church."

Reaching unchurched people: "We've just got the congregational survey back - 180 people filled it in, who would consider it their home church, thirty-five of which did not come from another church in [the city] or beyond i.e. they weren't going to church." "I hope in ten years' time, we'll have two thousand people who are now Christians who weren't before. And that's two thousand people who are salt and light and yeast in the

world, bringing radical, social transformation in the name of God, and looking like the kingdom of God, to those who are most in need in our society. That's the headline."

Growth in impact: "I think the resourcing churches will give out. They're giving out food. They're giving out support. They're offering new forms of worship." "We would like to see it making a social impact because of where it's located."

Growth in every tradition: "I think it is about having that confidence and seeing growth. I think really what we'd love to be able to see is to demonstrate Anglo-Catholic growth and confidence." "Much wider people are saying we're into growth as well. Catalysing other churches saying we want to grow too." "Sharpening up questions about Messy Church - what does discipleship and growth look like in our context? It's about deep spiritual engagement."

Thirdly, they are helping the church go younger. "The median age and the mode age and the mean age is basically twenty-six, twenty-seven, twenty-eight – [tick] – for a church six months in, is probably looking good." "Just to be able to look at a place and say just look at the demographic in this building! We don't have it anywhere else. This is a really positive thing." "The obvious thing to say is our age profile as a diocese has gone considerably down, just by having two or three churches that are now working effectively in this group." "All have an emphasis on young people and young adults - catalysing other questions saying what can we do with this?" "It's all with young people, whether or not they're students or working folk, and having that positive impact on that eighteen-thirty generation. But with a knock on that it builds a spiritual beacon in that city."

Fourthly, they are mainstreaming church planting. "It's got the strategic church planting conversation clearly on the table, not somewhere near the table." "We've not yet

seen the benefits of that [growth] now because we haven't done enough planting. But as our strategy starts to unfold and we start to do things I think it will make a real difference."

Research Question #2: Description of Evidence

What steps should be taken to appoint a planting curate to a city-centre resource church?

The tools used to collect the evidence for the second research question were the Course Participant Survey and the Interviews. In the survey, six questions were designed to draw out responses to knowledge and behaviours to the training, including questions four, five, thirteen, fourteen, fifteen, and sixteen. In the interviews, two questions were designed to draw out responses on behaviours to the training. Interviewees were asked, "What steps did you take to appoint a planting curate?" and "What plans do you have for deploying a planting curate?"

This research question explores the critical step of appointing a planting curate to a city-centre resource church. If a planting curate is not appointed, there is no one who can plant and there is no urgency to plant. If one is appointed, they need to be trained and deployed to fulfil their mandate.

The Significance of Church Planting

Question four in the survey was designed to explore whether church planting is going to be significant for the diocese (see Figure 18). One hundred percent of respondents agreed or strongly agreed with eighty-one percent strongly agreeing.

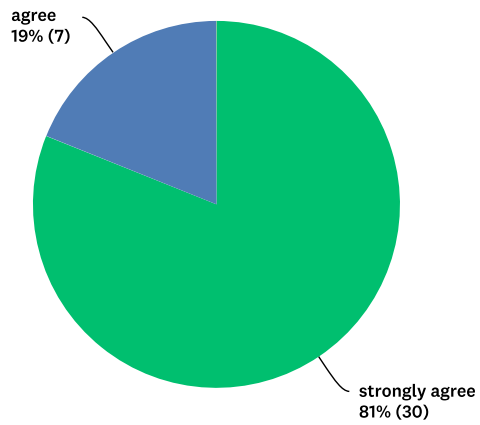

Figure 18
Responses to Survey Question Four: “Planting churches will be very significant in the Church of England in the coming years.”

Appointing Planting Curates

Question thirteen explored whether the diocese had moved from the intention of appointing a planting curate to taking action and appointing one (see Figure 19). Seventy-eight percent of respondents said they had allocated a planting curate to the resource church, whilst sixteen percent said they had not, and five percent were not sure.

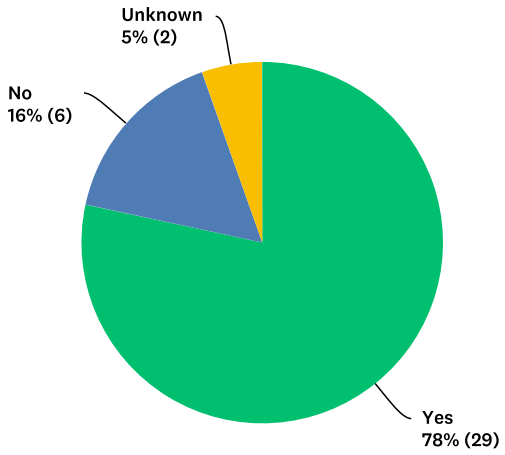

Figure 19
Responses to Survey Question Thirteen: “Has a planting curacy been allocated to the resource church?”

In the interviews, seventy-five percent (six out of eight) of those interviewed said they had appointed planting curates with one not disclosing this (see Table 7). With the interviews, the question was more granular revealing that two dioceses have gone on to appoint ordinands in planting roles in resource churches alongside planting curates. Also, five dioceses had plans to appoint planting curates in the future, four of which have already appointed planting curates.

Table 7
Number of Church Planting Curates and Ordinands Appointed in Resource Churches.

Diocese	**Interviewee**	**Planting curates appointed**			
		CCRCs in 2019	Curates appointed	Ordinands appointed	Curates yet to appoint
A	J	1	2		
B	K	2	2	1	2
C	L	5			
D	M	6	0	0	6
E	N	2	1	1	2
F	P	1	2		
G	Q	7	6		8+
H	R	3	5		1+
I	S	2	0		0

In many dioceses creating resource churches, planting curates are being appointed. Interviewees were then asked, what are the steps involved in appointing them? Five themes emerged in the interviews that played a part in the process: deciding the need, confirming the funding, recruiting the planting curate, aligning the diocese, and deploying the planting curate. The most significant step, in terms of the number of times it came up, was diocesan alignment.

Step one: deciding the need. Every diocese recognised the need to have planting curates, but they recognised this had to be acknowledged formally. “We are consistently pushing curates into our resource churches with the aim that they are receiving, from our existing curates’ numbers, rather than any we might fund from the commissioners, so they are receiving probably a curate in two out of every three years.” A diocesan secretary said their resource church leader “was very keen that he would only appoint a planting curate. So that was clear in the DNA”. He went on to talk about another resource church which had two curates appointed saying, “You will have a four, five-year thing, so that’s [that church] sorted, certainly for the near future”. “[Curate] numbers two and three were appointed with the intention of planting. It wasn’t quite as explicit with number one.” One programme manager described their plan to have “two planting curates, and probably one or two planting ordinands per entity”. And a bishop said, “All resource churches will receive a curate”.

Step two: confirming the funding. Appointments involving ordained clergy are costly and need to be planned in advance. Two archdeacons and a programme manager raised questions about funding being a key step. The others, particularly the bishops, seemed to take funding in their stride. One archdeacon linked funding to ability to plant, “Your ability to plant will be dependent on the ability to fund them if they are Church of England stipendiary [posts]. We can only plant if we have the money to pay for the stipends and the capacity to grow a new congregation”. He went on to say, “We’ve got funding that should keep us going for four years, which, God willing, could allow sufficient growth to allow congregations to be planted, if it all comes together”. The other

archdeacon talked in longer-term ways, saying, “We will be able to do that better with new funding through General Synod. A reasonable amount of that will go into planting”.

A programme manager articulated the need for planning the budget for curates, “There’s a budgeting question of how we had budgeted the diocesan contribution, one of our curates each year, if not two, one is part-funded by HTB”.

Step three: recruiting the planting curate. This involves using their existing pipeline of ordinands, mining theological colleges, exploiting personal relationships, receiving from other resource churches, having an expectation of growth, and seeing the bigger picture.

Using their existing pipeline: “We’ve been looking for ordinands who have the DNA already and curates who have that DNA. So, we don’t advertise for ordinands or curates.” But that is not always enough: “We’re a bit short of ordinands this coming year. For some reason, we’ve not had many people training with St Mellitus”. “We know particular people being ordained in three years’ time; we think there’ll be good for here. We’ve got names for them.” “We started to much more actively plot the curates to the resourcing churches.”

From theological colleges: “It’s a buyer’s market. And it’s been hard to find associates or curates who are up to it. But to quote one TEI principal, to me, “This is not a Premier League curate. You’ve got a good League One curate here”.”

From personal relationships: “It’s relational and by word of mouth.” “[One resource church leader] identified one or both of them personally. They were still curates in their curacy [with a] kind of tap on the shoulder.” “A lot of it seems to be about who knows who: “I know somebody who knows somebody who might want to come here”.”

But if you do not have those relationships it was harder: “We realise we’re in competition because other resourcing churches around the country are all wanting them too… it’s quite confused about how to get them really.”

From other resource churches: “Ours was sponsored by HTB.”

The expectation of growth: “I’m not sure the [curate I supervise] always expects [growth]. I think he’d settle for a church of eighty, when actually there is capacity and potential here for three hundred. Compared with the HTB curates who’ve lived in that and seen it, we’re spending the first year or two telling people, yes, this is possible. God can do it. There’s a bit of a gap between good theory and reality.”

The bigger picture: “When we select curates or people to go to be ordained, are we picking out the planting sort, the ones that can do planting, that have got that vision and that calling? Are we picking enough of them? If I was back in [industry], I’d be saying there’s got to be some sort of national strategy for it. You know, we work out how many we’ve got; how many we need; where we’re going to get them from. And then, if there aren’t enough, what’s the alternative?”

Step four: diocesan alignment. As the most significant step to get right, this involves the bishop’s authority, ensuring diocesan staff understand the vision and strategy, setting the strategic direction on church planting, aligning training, and recognising it is not always popular.

A bishop’s authority: “The bishop has said right from day one, curates are mine. They go where I say.” “In my rather old-fashioned way, I have always held the allocation of curates as part of my episcopal responsibility.” “Of the six stipendiary curates that we placed every year, [as bishop, I said] four out of the six would go into contexts where

there was the possibility of planting or grafting within two to four years. We then added two curates to that number out of SDF bid one, so that went from six to eight, and we've ended up sometimes having nine or ten per year. So, in a sense, we kind of built that into the approach we were taking from the outset."

Ensuring diocesan staff get it: "We've got a good relationship with our DDO and IME team." "I have spoken to the DDO about it because looking at the numbers of curates that are coming through, I can see it's nowhere near the number that we need." "I put it on the risk register that we've not got them. And we've got no pathway to getting them as yet to be honest." "We made that commitment when we made the SDF bid so we must see that through. It has had some difficult comments from parishes that might have otherwise received a curate—we are biting the bullet and we are doing that well." "We weren't thinking as clearly about planting. We can't say then that the curacy was with that in mind." "A new DDO appointed to progress this."

Setting the strategic direction: "We've talked a lot about mission. We have a missional language. We have attracted progressively more and more people who want to explore vocations who have a missional mindset rather than anything maintenance orientated. Those are the curates we are seeing come through." "[We have] communicated very, very clearly with [parishes]."

Aligning training: "Eighty percent of our ordinands will be context-based. We jump from needing twenty to twenty-five supervisors for ordinands to eighty-five over the next year or two." "How do we break and remould ordination training? The new bishop has set up a diocesan training panel. So, there's lots of conversations that go with

this that we're trying to tie together." "Appointing a new IME2 person, integrating planters as well as normal track."

Not always popular: "It hasn't been one hundred percent popular because there were churches that have always had a curate who weren't going to get curates any longer."

Step five: deploying the planting curate. This involves getting the timing right, being ready for unforeseen circumstances, and preparing the receiving parish's timing.

Getting the timing right: "The pipeline is one thing. Being able to land the opportunity is another." "Some of those curates have a very narrow window of time, how do we make sure we then deploy them well?"

Unforeseen circumstances: "Unfortunately Mike's got another job, so his curate has no idea what his future is, and we had to curtail [planting] for the moment."

Preparing the parish's timing: "It's never a neat thing where the church down the road, at just the right time, their vicar has moved on, and therefore, trying to get them to think about a context or situation that is less obvious to them, but where we know the opportunities are enormous. Trying to do something [like] that has taken a bit longer."

Funding Planting Curacies

Question fourteen asked whether the planting curacy had been funded (see Figure 20). Eighty percent of respondents said it had, whilst fourteen percent said no, and six percent did not know. This aligns with the proportion of planting curates that had been appointed in question thirteen.

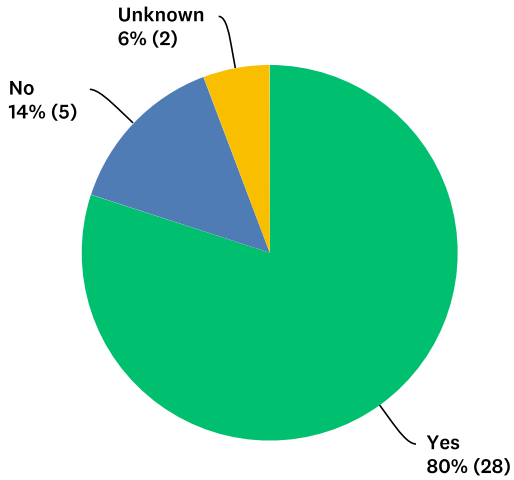

Figure 20
Responses to Survey Question Fourteen: “Has the planting curacy been fully funded by the diocese/SDF?”

Training Planting Curates

Question sixteen in the survey asked whether training of planting curates had been taken into account (see Figure 21). This helps explore diocesan alignment questions. Thirty-nine percent said training provision was being made, twenty-five percent said no, and thirty-six percent were not sure.

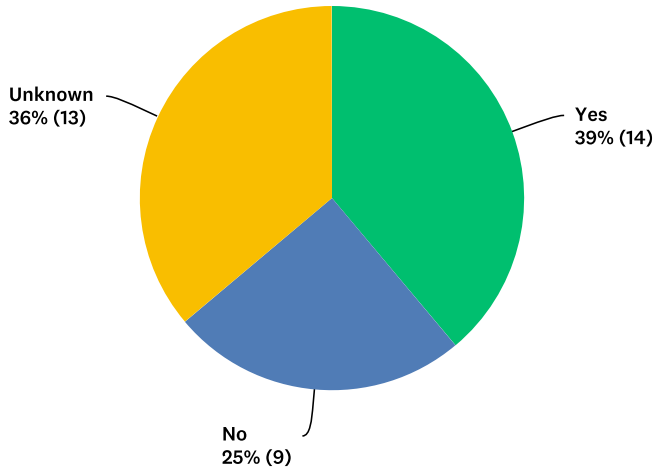

Figure 21
Responses to Survey Question Sixteen: "Is particular provision being made for planting curates' training needs?"

Deploying Planting Curates

Question fifteen in the survey and the interview question on deploying planting curates both explored the main purpose of a planting curate: to plant or revitalise a church. Twelve percent said a planting curate had already planted and twenty-seven percent said they had a place to go to and they were getting ready (see Figure 22). So, thirty-nine percent of planting curates had either planted or were ready to plant. Fifty-eight percent had not planted but dioceses were actively looking for a location. Three percent had been deployed elsewhere. The majority of planting curates had not been placed. Given this is a three-year process, this quantity might be anticipated.

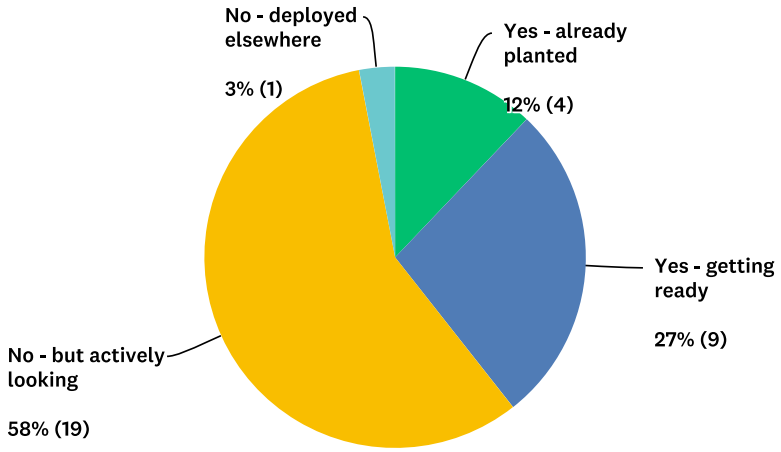

Figure 22
Responses to Survey Question Fifteen: “Is there a place for the planting curate to plant?”

Responses to the interview question, about plans for planting curates, was unpacked further and they fell into three broad themes, working with the different stages of a curacy, developing processes for discernment, and working with challenges along the way.

Working with different stages included seven distinct moments.

Stage one: make a plan. Six out of nine dioceses did not have a clear plan for deployment. “It’s too early, too embryonic at this point.” “It’s going to be more emerging rather than too pre-planned.” “Chaos.” “We haven’t really had [plans].” “We don’t have a strategy for this.” “This is something we probably need to have more conversations with [the resource church leader] about.” “I’m not sure we have got plans.” “[The bishop] has been holding the mantle on this but would not take a proactive stance and remains a bit behind the curve on the strategic deployment.” “There are lots of senior people, archdeacons etc who have ideas in their heads, but I don’t think we have anything laid

down as to what is actually going to happen." "We are a bit ad hoc and it needs attention."

Stage two: depend on the Holy Spirit. "We planned as far as we can – but we're dependent on prayer and the Holy Spirit to then open the right doors and for us to discern."

Stage three: identify basic areas. "We've started conversations in each of the three deaneries as to where we might like to go next." "The diocesan secretary said we need to do some work around where the opportunities are, so that is the baseline data review with people, money, opportunity for planting, etc, so we're at that very early stage of it all."

Stage four: get conversations going. "It's about keeping it in people's mind that we're here to church plant, and keeping thinking about it, and we hope it will emerge." "We have started the conversations about wanting to plant and started the conversations about, "if you were to plant, where might the need be greatest or the opportunity most significant?""

Stage five: identify specific places. "Following the workshop we effectively identified priority areas and potential locations, with a couple of churches identified as potentially the location." "Two opportunities have arisen on estates." "We're talking about students because we've got the University next door. So, is there a student church plant within the parish?" "We want to look at planting a multi-generational, but youth-focused, church in town A, also linked into one of our secondary schools. So, the intent is to develop that concept further." "We have also identified two other potential opportunities..."

Stage six: link people with places. “Some of them we’ve known at the very beginning - there was a curate who was going to establish a new worshiping community on one of the estates. And they got started within about six months.”

Stage seven: deploy with celebration. “[The resource church] is in St A’s and St G’s and into AS from this September. That gives me particular delight as that was where I wanted them to be originally.”

The second theme that emerged was around developing processes of discerning deployment for different scenarios. These included planning ahead, identifying places, planting during a curacy, planting curacies in multi-site locations, planting with lay leaders, and stitching it all together.

Plan ahead: One bishop leads the training for curates himself, meeting them every other month: “I’m having conversations with them all the time about where they are at and I’m being able to evaluate, ‘Are they ready? Would they be ready any way to do something?’” “Each resourcing church has a ‘trio visit’, where the archdeacon, the resourcing church project manager, and one of our learning development team, comes and meets with the staff team. They work through a detailed A3 analysis, with the [planting] plans and what the progress is.” One bishop was able to say, “In town O, we’ve got two plants identified; an incumbent just appointed, a planting curate coming in 2021. And town B, another two plants identified, with the curate arriving next year to plant.”

Identify places: “We get the maps out to go through them. And then they’re offered back through the archdeacons, to each of the resourcing churches.”

Plant during curacy: “One of our planting curates planted as a curate.”

Plant multi-site locations: “We are talking to [two resource church leaders] about different ways of understanding church plants. Are they connected with umbilical cords? Are they multi-site options? They are both keen on that so potentially we can do that.”

Plant with lay leaders: One diocese was already planning using lay-led “small missional community” models” planted from two of their resource churches.

Stitch it all together: “There are two tracks. They work a little bit in parallel. One is working with the resourcing churches to identify where they’ll plant. And the second is working with curates to find the right people to come in. And there’s a little bit of opportunism in some of it.” “The question is you’ve got the person, the context, the building, and the timing. It’s about preparedness and options and kind of being quite adaptable.” “Our diocesan training panel [have] been working through much more analytically than they ever have before. Who are the curates we’ve got? Where might we give them to a curacy, looking much more actively now? What do we put in place now for them to start training? What would we need to see from those churches, if they were to move from being an ordinand to a curate leading a plant there? When would we expect them to plant and so on?”

The third theme on plans for deploying planting curates focussed on working with challenges along the way. These included financial challenges, running out of time, working with some of the complex legalities involved, challenges around the planting context, and challenging the status quo of the diocese.

Financial challenges: “My experience is [the planting opportunities] are not that predictable. We don’t have the flexibility to wait six months. That’s £35k we don’t have. When the curacy comes to an end that’s it. They’ve gone.” “The question is whether it is

sustainable: the only basis on which [the planting curate] can stay is if we can redeploy a post elsewhere in the diocese which we cannot guarantee or if [the resource church] can come up with the cash to pay for him. There is an open question as to how we can achieve that."

Running out of time: "He came to get ordained, served his curacy. He should have been deployed to plant a church in the diocese, but he has left the diocese to work in another plant in another diocese. For us, it is an admission of failure because we have not been able to offer something for him in the time frame available. We are working on a range of options where planting is possible, but we are not there yet. Partly that's because we haven't done the strategic plan early enough. If we had done that two years ago, we would have been in a better place to offer him something." "There clearly are plans for [the planting curate], but it's not my plan for him to be going to another diocese in twelve months and doing that. That is an area where our strategic work needs quite a lot of attention."

Working with legalities: "A concern I have with [multi-site plants] is organisationally it makes sense, but legally it needs a lot of watching. [The leader] sees this as one church and two sites. In fact, it's two legal entities. Do they understand what they're doing? Are we being clear and who is responsible for what?"

Context challenges: "We've got these larger, outer, newer estates, where we don't necessarily have church buildings. What is more of a missional communities model to plant out there?"

Challenging the status quo: "In effect, we are renegotiating with the diocese the essential contract around curacy: that the primary or the only aim of curacy isn't the

development of good curates. So, at the end of two or three years they can be incumbent status. I think we're saying, actually, that's half of it. The other half is that we want them to lead a church while they're training. So, there's been quite a lot of cultural conversations we've had around that."

Research Question #3: Description of Evidence

Which Aspects of the Training did Participants Identify as Most Significant?

The tools used to collect the evidence for the third research question were the Course Participant Survey and the Interviews. In the survey, two questions were designed to draw out responses to attitudes to the training, including questions seven and eleven. In the interviews, four questions asked, "How significant was the training for you and your team?", "Did you have the right people on your team?", "What did you find most helpful?", and "What did you find least helpful?".

Significance of Resource Church Training

In the interviews, three major themes were drawn out about the significance of the training. The three themes were the training content, having time away together as a team, and the opportunity to connect with the presenters was significant too. The two dioceses that were creating the most resource churches found the content, team time together and the connection with the presenters significant (see Table 8).

Eight out of nine dioceses (eighty-nine percent) said that the content of training was significant to them. The first interviewee said, "the absolute message that came through, that was crystal clear and undeniably the case, is that the point of doing resource churches is to plant churches that will plant churches. It is to be a church-planting movement from the beginning. It's not to grow churches for their own sake, but to create

a DNA that is completely committed to multiplication from the very beginning and throughout."

Five dioceses (fifty-six percent) said it was significant for their teams to come away to process the resource church projects in their dioceses together. One bishop said, "It was very significant in a variety of ways: some of the team who came were able to be much clearer about whether planting was possible for them, then, or not then but at some point in the future; it helped those leading decently large churches to know what capacity they presently had to plant, and more particularly, what capacity they did not have to do that. So, it was positive and encouraging in giving some clarity about what might be possible. One [potential resource church leader] picked up things that enabled him to push forward. For many of the others they weren't ready and there wasn't that sense". At a wider level, one archdeacon said, "it was great realising that we're part of this journey with other dioceses".

Table 8
Responses to Interview Question: "How significant was the training for you and your team?"

Diocese	**Interviewee**	**CCRCs created**			**What was most significant?**		
		After training	By 2019	Not yet	Content	Team time	Time with presenters
A	J	0	1	0	Y		
B	K	2	2	0	Y	Y	
C	L	1	5	1			
D	M	6	6	8	Y	Y	Y
E	N	0	2	1	Y	Y	Y
F	P	1	1	2	Y	Y	
G	Q	2	7	18	Y	Y	Y
H	R	1	3	2	Y		
I	S	0	2	0	Y		

Three dioceses (thirty-three percent) said the relational connections with the presenters was important. A diocesan missioner described the significance of this connection like this: “To have the combo of Ric and Philip is a very powerful combination. For someone who’s known to the likes of [a larger church leader], who is looking for a plan, from someone who’s done it and got the t-shirt, and so on, and with the episcopal authority. But also [having] Philip, who’s having that strategic overview, the understanding, the research-based strategy that we try and develop in the Church of England alongside SDF funding”. A bishop said, “the advantage was [my team] hearing it from Ric and Philip rather than only hearing about stuff from me and hearing it in the context of the wider national picture”.

Within the content of training, interviewees responded in three broad categories: buy-in, strategy questions, and people questions.

They said the training created buy-in with the rest of their team. It “advanced the understanding and potential buy in of our large church leaders” and involved “naming the resource questions to enable this to happen”.

Training helped teams think through strategy. “Thinking about church-planting strategy on a continuum and where we were and where we wanted to get to and where we had been… once you move along the continuum, it becomes easier to church plant, and the resources, the gifts, whatever else is needed, in theory, and I think probably in practice, become fewer because that’s just a new normal.” They were able to address “the question about fairness… [historically, some churches have] been frankly over-resourced. The reality is that our most highly populated areas, are, in terms of our expenditure and

our resourcing, under-resourced. That's where the unfairness lies." And "large churches don't equal resource churches".

Content about some of the people questions was also helpful. "It was clear that some [post holders] weren't in the place they needed to be." And "If you [have] got the wrong leader, everything else won't work. If you've got the right leader, you can almost make the wrong context work."

In addition, interviewees addressed three further areas. First, they appreciated gathering as a team to focus on this. "It was good being forced to do a bit of work together as a group because a lot of the time we're so busy here we don't get to work at that level in a creative way really." Second, they said it was good to have other dioceses in the room from whom they could learn and interact with. One said, "I liked being with the two other dioceses which are in very different places". Third, they said it was "encouraging to see what was happening around the country", how resource churches played a part in the wider context, "building confidence that church growth is possible". And it was "good to have Philip James [from the Strategy and Development Unit, National Church Institutions] there thinking about the funding and making sure what would be required within it".

Fifty-six percent (five out of nine) interviewees said they could not think of anything that was unhelpful. Two interviewees said what was least helpful was about content not covered being covered mentioning "evangelism strategy" and "digital media". Another said that "teaching about the range of church-planting approaches actually created an option not to change" for their diocese. One said that "hearing

repeated material in the group" was unhelpful (they had attended other parallel training), though another found it helpful to have heard it again.

One person acknowledged that there was a lack of diversity in the room, in terms of gender and ethnicity. Five percent were women and five percent were BAME. The missioner said, "We have tried to put a lot of time and energy into gender. [It would] be helpful to spend a few minutes naming it and trying to understand it a bit more".

Question eleven of the Course Participant Survey asked, "How did the training equip you to overcome barriers to creating resource churches in your diocese?" This open question enabled the research to dig deeper into what was significant in the training. Five main themes emerged from the data (see Figure 22). They were understanding the issues, the importance of bishops and senior staff roles, having resources and tools to provide motivation, encouraging stories, and communication.

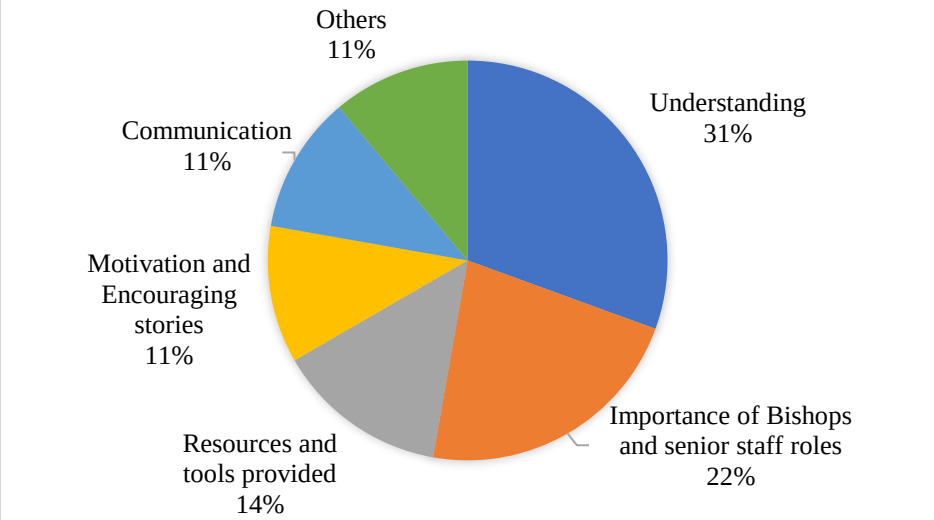

Figure 23
Proportion of Responses to Survey Question Eleven: "How did the training equip you to overcome barriers to creating resource churches in your diocese?"

Creating a “common language” and understanding of everything to do with resource churches was the most commonly cited reason that helped equip participants to create resource churches in their dioceses, with thirty-one percent of the comments. It was essential to have “helpful and clear explanations of what is needed” and an “understanding of key priorities and critical success factors” that gave them a “greater common understanding”. The training “emphasised being a church-planting church, not just a well-resourced, large, attractional church” and “changed the emphasis of the [funding] bid towards church planting from day one”. It showed “how churches can plan and be intentional about planting and need to ask dioceses for resources”. It “helped us see the patterns of ministry development across dioceses” and “sharing the learning with others further on than us”. “The bishop also liked the phrase “church revitalisation”.”

Twenty-two percent of the comments picked up the importance of bishops and senior staff roles. They “realised afresh the need for episcopal leadership in overcoming hurdles”, giving “an ‘agenda’ for conversation with bishop”. Two church leaders said separately that it was “a good start with an opportunity to connect with our bishop for a whole day on this topic!” and that it was “great to get the bishop and my fellow archdeacon totally on board, [helping them] feel that this was part of a national initiative embracing lots of dioceses, and a sense that we’d be ‘missing out’ if we didn’t take part”.

On the other hand, one person said, “the absence of a diocesan bishop and archdeacon meant that the key people were not in the room in relation to overcoming barriers” and two others said, “It appeared to help at the time but local pressures have resulted in the bishop being less ready to follow through on things we all agreed should be done” and it was “not picked up by senior diocesan staff since”.

Providing resources and tools equipped participants in the training. The training helped “by first getting us to face the real facts about decline in the diocese”. It “generated some ideas”, “helping us work together on a strategy for the diocese and pointing out potential pitfalls”, and “it helped us move forward in our project concept phase”. And it gave “encouragement to think bigger and provided materials to help others understand resource churches”.

Motivation and encouraging stories enabled participants to feel “reassurance & encouragement”, and “hearing positive stories from elsewhere helped reinforce the vision”. One said, “It was good to have a group of people at different stages of the development of resource churches in the room to share with one another”. Another said, “It inspired me to keep going in growing our resource church, the need for such churches and to try and keep focused on the purpose of a resource church rather than just creating a large church”. He went on to say, “Being a vicar I feel a bit constrained by the lack of buy-in and ownership from the bishop and diocesan senior staff—however I’m trying to push on anyway”.

The training helped equip diocese in their communication about resource churches. “It built on work already in process to talk to large churches that might become resource churches” and “gave us a convincing strategy to communicate”, helping us “think about engagement strategy, consultation and communications”. One person said, “It started a vital conversation - especially the time with Bishop Ric”.

Survey question eleven’s response about motivation and encouraging stories align with the interview theme of creating buy-in. Communication, the importance of bishops

and senior staff roles, understanding the issues, and having resources and tools align with the interview themes of strategy and people questions.

To draw out the significance of the impact of training, an interview question asked whether the right people had come to the training from the diocese. There was a variety of team sizes. Some teams were small with three to four members. Some had five to seven members. Others were large with eleven to fourteen members. The average team size was 7.2. The median size was six. Eighty-nine percent (eight out of nine) interviewees said they had the right team of people at the training. Eighty-nine percent (eight out of nine) said in retrospect that they wished others had been present too.

In terms of buy-in from the bishops, who are the ultimate decision makers in a diocese, seventy-seven percent (seventeen out of twenty-two) of the teams came with their diocesan or suffragan bishop. Two dioceses brought two suffragan bishops each on their teams. In the interviews, two people said they wished their bishop had been at the training. Twelve archdeacons, who are next most senior in dioceses, came to the training from eleven dioceses, representing fifty percent of dioceses who came to the training.

In terms of “make it happen people”, diocesan secretaries, diocesan programme managers, and diocesan mission officers of various kinds also attended the training. Three dioceses sent their diocesan secretaries (fourteen percent), though in the interviews five people said they wished they had come with them in their teams. Nine dioceses (forty-one percent) had a mission enabler or director role present. Five dioceses (twenty-three percent) had a programme manager specifically to enable resource churches to be enabled in their dioceses. Two dioceses (nine percent) sent a training officer, and two dioceses (nine percent) sent another senior staff member. One third of interviewees (three

out of nine) said they wished that more diocesan general or research church officers had come to the training.

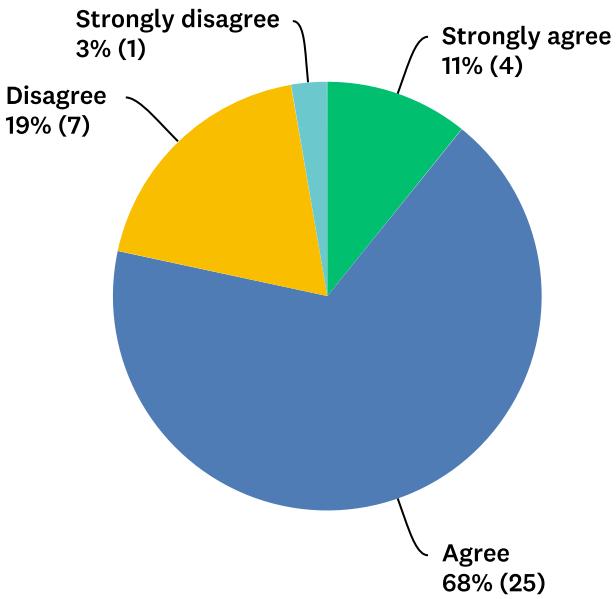

Figure 24
Proportion of Responses to Survey Question Seven: “The training covered all aspects I needed.”

Finally, a four-point Lickert scale question about participants’ overall attitude to the training asked, “How do you respond to this statement: ‘The training covered all aspects I needed.’” Of the thirty-seven who responded to this question, seventy-seven percent agreed or strongly agreed, nineteen percent disagreed and three percent (one person) strongly disagreed (see Figure 24).

Summary of Major Findings

Analysis of the data from the Course Participant Survey and the Interviews yielded a number of major findings that will be useful for communicating to dioceses working with resource churches as well as developing future training sessions for bishops and their senior teams. The following major findings will be discussed in chapter five:

1. **Bishops are responsible for enabling resource churches to plant and revitalise churches.**

The presence of a bishop is vital, as well as the key stakeholders in a diocese, to work as a team and face the challenges together.

2. **Six barriers must be addressed and overcome to create church-planting opportunities for resource churches.**

This research has identified a more specific list of barriers that need to be addressed in training. Where barriers taught in training have been anecdotal, the barriers discovered in this research are based on realities in the field.

3. **Five steps are required to appoint and deploy planting curates.**

These steps are essential in the appointment process of a planting curate and their deployment in order to enable a resource church to plant or revitalise churches.

4. **Bishops must give focussed support to resource church leaders.**

Resource church leaders have higher than normal demands placed on them from every quarter. Bishops should ensure that they are supported appropriately.

5. **Creating resources churches is transforming the mission of dioceses in the Church of England.**

The impact that resource churches are making, articulated in this research, is significantly affecting the way dioceses are approaching their mission and this is helping them to press through the challenges and barriers.

CHAPTER 5

LEARNING REPORT FOR THE PROJECT

Overview of the Chapter

This chapter synthesises the findings of the research, with some personal reflections, how this is supported by the literature review, and how this aligns with the biblical and theological framework in chapter two. This leads to some overall implications of this study, explaining how these findings will be used and presenting them in a format for use in future training sessions. It will include a section on limitations for how it can be generalised and some unexpected observations discovered during the course of the research, and it will make recommendations for adapting the training and further use of this work. The chapter concludes with a postscript, reflecting on the research journey of this project.

City-centre resource churches in Church of England dioceses are being created to help resource their dioceses for mission and growth, through revitalising struggling parishes and planting new churches. Whilst bringing new growth and missional energy, this disrupts the status quo of current church practice because it raises theological, ecclesiological, and practical questions about making interventions, change, growth, and allocating of resources. Training days have been run to bring stakeholders together and to help them to work through the challenges they face in order to enable these resource churches to start revitalising and planting other churches. The purpose of the research was to evaluate this training, delivered in 2017 and 2018, for Church of England bishops and their senior teams to enable city-centre resource churches to become church-planting churches.

Major Findings

1. **Bishops are responsible for enabling resource churches to plant and revitalise churches.**

The relationship between a diocesan bishop and a resource church was identified as the most important feature of a resource church. Bishops are so significant because they appoint resource churches, appoint planting curates to them, and deploy planting curates to revitalise parishes or plant churches into other parishes. This involves a diocesan bishop exercising the authority that only they have. The most cited barrier to creating a resource church was a lack of diocesan strategy, coherence, and alignment. If the diocesan bishop is not completely behind enabling resource churches to maximise their potential and helping them to be aligned with a joined-up diocesan strategy, then they are missing the huge opportunity of seeing them significantly impact mission in their dioceses. Diocesan bishops must ensure that their diocesan staff are fully supportive of resource churches and how they fit within the diocesan strategy. Resource church training enables this alignment to become a reality.

This research demonstrates how essential it is for a diocesan bishop to attend resource church training to enable these churches to play a full part in their diocese's strategic plans. Training can help bishops to align their teams with how resource churches work and play their part in their dioceses. It enables them to work through issues including their creation, appointing and training planting curates, and deploying them in strategic locations, and it demonstrates their commitment to resource churches playing a full part in their diocese's structures and strategic plans. It also enables them to see how their resource church experiences fit within the wider national picture.

Making sure the right team came to training made a significant difference for bishops in enabling a resource church to become a church-planting church. Teams without their diocesan bishop present, whose authority had not been fully delegated, expressed that strategic alignment was unlikely. Where authority had been given, the training helped teams to move forwards in thinking through their strategy and planning, in working through the issues specifically related to resource churches, as well as having good time away together as a team. This was further helped by training alongside other diocesan teams. Bishops said that the training created buy-in for the team. In addition to diocesan bishops, diocesan secretaries are useful to have at the training, as well as more general diocesan officers so that they can understand how resource churches work effectively in the diocese. And where bishops invited resource church leaders to join the diocesan team for training, this enhanced the join up of diocesan strategy and local delivery of church planting and demonstrated their willingness to enable resource church leaders to have a seat at the table where strategy was developed and decided.

Bosch describes a major crisis in mission today that is linked with the diminishing authority of the church in society (Bosch 26). More than ever, the church needs bishops who are prepared to lead in mission, exercising their God-given, and church-affirmed, authority with boldness and wisdom, without using it in a dominant way (398). Bede (39), Carey (25), and Avis (26) make it clear that bishops are to lead in appointing their clergy and working closely with their teams. Again, they should exercise their authority with strategic appointments to ensure that every opportunity is given to enable a resource church to be successful. Cray (29), Carey (32), Hirsch (205), and Stetzer all affirm church planting as an essential component of the church's mission so bishops can be confident

that even though there are barriers to overcome, church planting and revitalisations are worth investing in for the growth and impact of the church. To take this further, bishops should explore with church planters how they might adopt a multiplication approach that makes a far greater impact (Watson 7; Addison 101; Wagner 11).

Authority is required to appoint people into positions of authority. The authority to plant churches was given by Jesus to the disciples at the Great Commission (Matt. 28.19), and it was taken up by the apostles as they evangelised and formed new disciples wherever they went. Paul exercised and increased his authority in Ephesus by constantly mentoring and raising up leaders who planted churches around that region (Acts 19.10). The role of a bishop picks up this understanding of authority from the New Testament in appointing church leaders (Acts 14.22-23), as well as taking responsibility for being a focus of mission in a diocese.

2. **Six barriers must be addressed and overcome to create church-planting opportunities for resource churches.**

Barriers were addressed in the training sessions because they present significant challenges to bishops and their senior teams. These were anecdotal and simply raised the issues. This research has identified a specific list of barriers that bishops and their senior teams have encountered when creating resource churches. Now real barriers can be addressed with more confidence and these must be addressed specifically in the resource church training session.

This study identified six core barriers which are a synthesis of the results from the survey and interviews. They are:

1. Resistance to change: this needs to address fear, jealousy, misunderstanding, and institutional inertia. These cultural issues run very deeply whether it is small churches fearing the impact or jealous of bigger churches, or church traditions looking particularly at evangelical churches fearing a take-over or unfair favour. The diocesan and national church structures can present blockages that prevent an ease of process when it is most needed.

2. Personnel issues: recruitment and enabling the well-being of resource church leaders is challenging, with such a high bar of expectation on them; alongside that, leadership continuity and staff alignment in diocesan teams create difficulties too.

3. Lack of diocesan church-planting strategy: dioceses need to invest time in developing a church-planting and revitalisation strategy so that the resource church can support its delivery. Ideally, the resource church leader should be invited to help develop that strategy.

4. Lack of finances: funds must be set aside to enable the diocese and the resource church to function effectively.

5. The complexity of buildings: whether it is redeveloping older, listed church buildings or buying and developing newer ones, buildings are a major issue for creating new resource churches. In particular, the amenity societies and the DAC can be extremely difficult to navigate.

6. Mission in difficult places: planting churches in tough inner-city areas is very challenging, but the need is so great that it cannot be ignored.

These need to be woven into the training with new confidence and encouragement to address each one with wisdom and boldness.

Barriers were not specifically sought in the literature reviewed in this study, but there were plenty that came to light. There was resistance to change with any wave of ecclesiastical innovation. The rise of the religious movements in the thirteenth century was met with challenges, and their work was restricted with licences because of corrupt practices over charging for ministry (Moorman 104). New church buildings, namely chapels and chantries, were resisted by local clergy as attendance shifted to churches closer to where people lived (Pounds 94). New churches proposed in the nineteenth century by Bishop Blomfield were roundly criticised as too ambitious (Burns 283). Diocesan strategies are not a recent phenomenon, as various bishops seized opportunities to renew and revitalise their dioceses (e.g. Bishop Grosseteste's two-year visitation in 1246; Keulemans, ch. 3), but there is evidence in the same literature of resistance to his strategy as he came into collision with local barons by defending the church's right to override some civil practices.

Complexities around buildings in the literature reviewed mainly focuses around the need to build new churches. Local groups formed church extension societies in the nineteenth century, raised money from local benefactors and the general public, and were supported by bishops and government grants (Islington Church Extension Society 15). Finances as a barrier was clearly an issue for some of the religious movements, whose services required licences to avoid financial impropriety, some of which might have been a legitimate need for funds. On the other hand, this is contrasted with the church-planting movements in India, China, and Africa, which created a low-cost structure precisely so it would not be a barrier (Garrison, ch. 5). However, the extraordinary fundraising efforts,

particularly in the nineteenth century saw the building of hundreds of new churches in London and beyond (Baker 88-99; Burns 285).

There was resistance to change in the early church as it was challenged with crossing new frontiers. Their understanding of the Great Commission had to be reassessed over and over again—as the church was persecuted by the Sanhedrin and by Saul (Acts 8.1-4); as churches were planted in Samaria (Acts 8.5-17) and in Antioch (Acts 11.19-21). Each time the apostles needed to check out what was going on. Change was hard for Peter as he dreamed of breaking religious taboos in a vision from God (Acts 10.9-17), before travelling with Gentiles (23) and preaching to Cornelius and his household (Acts 10.27-43). Seeing the Spirit filling people took him and his team by surprise (10.44-48). Explaining his actions to the church in Jerusalem, he was met with public criticism before they accepted the change (11.1-18). Paul faced extremely challenging mission situations where he was stoned and left for dead in Lystra on his first missionary journey (14.19), publicly flogged and imprisoned without charge in Philippi on the second journey (16.22-24), and the spiritual battles in Ephesus that led to him writing about spiritual protection (Eph. 6.11-20) and being attacked by wild animals (1 Cor. 15.32). The mission experienced in difficult places by church planters today in England is more of an ambivalent resistance to the gospel than anything more physical.

3. Five steps are required to appoint and deploy planting curates.

Bishops who have appointed planting curates to resource churches have identified five steps to do this that are different to the recruiting and deployment of normal curates who are placed in parishes. The five steps are:

1. Deciding the need: Diocesan Bishops must make a clear decision to deploy curates to resource churches so that they can be used to plant new churches and revitalise parishes. Every diocese in the training sessions recognised the need to have planting curates, but they recognised this had to be acknowledged formally. If they do not do this, there is too much ambiguity and the opportunity for using resource churches in this way is lost. Some bishops are deploying all their curates to resource churches because they are all then exposed to a growth environment and to a church that is ready to give people, resources, and funding away in a church plant.
2. Confirming the funding: New curates are expensive and trained to a significant level of deployability. Dioceses are able to use existing funding for training curacies by deploying their allocated numbers of curates for this purpose, and they should be clear about this. If they want to deploy more planting curates in this way, they should confirm where this funding will come from. A new funding stream called “Strategic Ministry Funding” has just become available that enables some dioceses to apply for funding for new curates being trained, and this could be used to fund planting curacies too (Church of England, “The Strategic Ministry Fund”). Other options currently available are by using Strategic Development Funding from the Church Commissioners if already applied for, resource churches themselves funding their own planting curates as “self-supporting ministers”, or dioceses using other funding streams from independent trusts or other sources.

3. Recruiting the planting curate: The diocese should identify the planting curates they need and recognise that this will probably involve using a different mechanism to the existing curacy pathways. To be a church planter is a different vocation, using different gifts, to church incumbents who lead already-existing churches. Existing ordinands from the diocese might not have the necessary skills and personality to be an effective church planter. This means that normal recruitment patterns will need to be adapted to enable planting curates to be recruited from outside the diocese, should the diocese not have the appropriate people in their own curacy pipeline. The available recruitment pool in addition to their own pipeline includes theological colleges, other resource churches, and mining existing relationships discovered by word of mouth.
4. Aligning the diocese: This is the most significant step because if any diocesan role involved in this process is not aligned, then it will become very difficult to enable a planting curate to be deployed to a resource church. Almost everything involved in encouraging resource churches to plant churches or revitalise parishes uses a different mechanism to existing structures. Therefore, every diocesan role involved should understand the process, understand their part in it, and understand how they can be a positive enabler for each planting curate to be as effective as they can be. This starts with the diocesan bishop taking a lead and exercising their episcopal authority to "make it happen". They need to set the strategic direction for church planting with their senior team. They need to ensure that their recruitment officers, or

Director of Ordinands, understand the need to be flexible with existing pathways. They need to enable post-ordination training to include specific tracks for the needs of planting curates. They need to make sure that the legalities have been worked out with the appropriate officers, and they must take responsibility for deploying these planting curates to specific planting or revitalisation opportunities, otherwise they might be lost – or "given" – to other dioceses looking for their own planting curates. If this work is delegated to a suffragan bishop, the diocesan bishop must make sure that the above needs are addressed properly.

5. Deploying the planting curate: The placement of a planting curate in the right place at the right time requires flexibility on behalf of the diocese and the resource church. The right opportunities only come up occasionally but experience shows that if the timing is right, and a planting curate is deployed, a parish church can be completely transformed and given a new lease of life on an unimagined scale with new leadership accompanied by an incoming team, new resources and new funding. This will involve forward planning for all concerned: the bishop can offer the resource church a range of planting options in the future, one, some or all of which may materialise; the resource church can begin to work with a few of those opportunities in advance so that, when one of them becomes available, they are ready to deploy their planting curate. If this is left to the last moment, a resource church might not be best placed to respond to the bishop's invitation.

Research showed that the deploying of planting curates involves seven distinct stages:

(i) Make a plan: if you do not make a plan, nothing will happen.

(ii) Depend on the Holy Spirit: God promises to answer prayer (John 14.13-14), he gives wisdom to those who ask for it, without finding fault (Jas. 1.5), and he guides us when we listen to him (Isa. 30.21).

(iii) Identify the basic areas: Look at all the opportunities to plant or revitalise and include these in the planning process.

(iv) Get conversations going: Involve everyone who has a part to play in the process, including the resource church leader and planting curates, so that they can join in with the plans and enhance them further.

(v) Identify specific places: Get the maps out, make a priority list and order it in terms of impact and feasibility.

(vi) Link people with places: Work with resource church leaders and planting curates to align with the specific places that have been identified. Do not necessarily wait until the end of a curacy if the timing is right; there are mechanisms to create oversight and support so that the moment can be seized. Do not necessarily depend entirely on planting curates if there are appropriate lay leaders that have been raised up in resource churches.

(vii) Deploy with celebration: You celebrate what you prioritise so when the deployment launches, make a big thing of it in the diocese so that everyone can see it is a priority that has been achieved.

The research interviews showed that appointing planting curates was both a huge frustration and an exciting opportunity. There is a track history of successful parish revitalisations at Holy Trinity Brompton, St Paul's Shadwell, and St Peter's Brighton, that shows that the potential is vast if it can be harnessed in the right way. But the above steps describe points in the process of appointing planting curates where individual dioceses have experienced barriers and challenges. Before this research, these particular steps had not been articulated specifically. Interviewing bishops and senior staff members who have faced these challenges has shown that they are important to address and possible to overcome. The importance of the bishops and their key staff has always been an important factor anecdotally in planting curates being appointed. This research shows the evidence that it is in fact critical.

Appointing good clergy who will go on to lead growing churches that make an impact on their parishes and local areas is in the hands of bishops (Avis 29; Cocksworth 7). They hold the responsibility and the opportunity to do this in a hands-on or hands-off way. In history, kings wanting to influence the Christian devotion of the nation appointed good archbishops, like King William I's appointment of Archbishop Lanfranc who strengthened the church through the country through appointing good bishops who in turn appointed good clergy (Moorman 59). Bishop Grosseteste personally oversaw the on-going training of his clergy throughout his diocese (Keulemans ch. 3) to address church decline in previous decades in the thirteenth century (Threlfall-Holmes 186). There were examples of great appointments like Thomas Gaster to All Saints Peckham who grew the church to over six hundred in a matter of years (Orr-Ewing 138). More contemporary church literature addresses the need to appoint leaders who can lead the missionary

activity appropriately (Allen 159; Hopkins and Hedley 131–32; Hirsch and Altclass 113, 129). Bevins picks up the tension between tradition and innovation that many bishops face (*Marks of a Movement* 123).

Paul and Barnabas appointed church leaders and elders in each church on their return leg of the first missionary journey (Acts 14.23). Appointing the right people for the task differs from appointment criteria today. They appointed people who were already leading in some way in their churches since they appointed them after the churches had already been established (Allen 157). The criteria Paul gave to Titus is that elders are amongst other things "not open to the charge of being wild and disobedient" and "not given to drunkenness" (Tit. 1.6-7). All the other criteria are what was already being seen, and evidence based (Tit. 1.9).

4. **Bishops must give focussed support to resource church leaders.**

A number of bishops went out of their way to draw attention to the demands that resource church leaders faced in their leadership roles that was over and above the expectations of normal church leaders. This is so important that it merits a specific research finding. Those expectations include:

- working strategically with a bishop on plans to plant and revitalise churches in their diocese—most churches are called to reach their parishes, resource churches are called to a wider ministry across a city, region or diocese;
- recruiting, training and deploying planting curates—something which is not supported in theological colleges at present;

- growing their church to a capacity that enables it to give away leaders, team members, resources and funding to a church plant or a parish revitalisation—most churches do not intentionally give away their members at all;
- church growth that usually involves changes to leadership styles and structures, often at rapid rates, for which no training is currently available;
- facing colleagues who resent them or their role in the diocese, whether that is through jealousy, misunderstanding or simple personality differences;
- facing the institutional inertia of dioceses where their staff are not able to keep pace with the changes required for resource churches to successfully plant (e.g., in finding 3.4 above).

Where bishops recognise these differences in expectations, and where they value the contribution that resource church leaders make, they should ensure that these leaders are supported appropriately. That might involve regular check-ins, pastoral visits, asking after their health and wellbeing, and including them at strategic diocesan meetings when appropriate. Investment in this way will yield great fruit as they play a strategic role in dioceses to bring change and momentum to their growth and impact (see major finding five below).

Many of the off-the-record conversations that I have with resource church leaders are about their struggles with bishops or institutional structures. They are not personal issues but trying to understand leadership decisions and diocesan practices that do not align with the church planting and revitalisations that they have been asked to do. In

contrast, where bishops have made personal connections with resource church leaders and got involved with their churches and their planting curates, they have felt supported, energised, and excited about the task before them. Existing Anglican structures do not easily enable this kind of support, and bishops have not recognised the need to intervene. This needs to change.

There is a significant emphasis in church-planting literature about the nurturing and support of church leaders and church planters. This is important for bishops to navigate because existing Anglican structures do not make space for intentional and focussed support of specific clergy under their care, even though there is nothing stopping it. Snyder (182) and Bevins (*Marks of a Movement* 122) emphasise the learning from the Methodist movement of intentional investment in leaders and lay leaders from their apostolic leadership. Hopkins and Hedley offer coaching for missional leadership, bringing to light the differences of church planters compared to more "stable" church leadership situations, and resource church leaders would fit into their criteria for who would benefit from coaching (131–32). Bevins talks about recognising and cultivating emotional intelligence (*Church-Planting Revolution* 118). Surveys and assessment tools are useful assets here. Robinson (124) and Hirsch (Hirsch and Altclass 43) say that cultivating a healthy spiritual life is essential for resilience, particularly in the face of the spiritual battle that any leader breaking new ground and taking new territory will encounter. Male draws attention to the need for supportive teams, and Lake says that a leadership pipeline will mean there are always leaders ready to take responsibility as churches grow and are planted (5). Bishops have responsibility for making sure this support is in place, whether it is hands on or delegated (Avis 28).

Jesus focussed intentional time on developing the apostles, one-to-one, in a small group of three, on the twelve, and on larger groupings of leaders who were sent out on mission. Similarly, Paul invested in leaders like Epaphras who were sent to plant churches and continued to mentor them throughout his life. He intentionally encouraged Timothy to disciple others using a four-generation model (2 Tim. 2.2) which gives a leadership development and disciple-making model that is used prolifically today in many missional contexts. Leadership teams are seen in the church in Antioch (Acts 13.1-3) and Paul's teams on the second and third missionary journeys. The New Testament is clear that there is a spiritual battle in the lives of significant leaders, seen in the floggings experienced by Peter, John, Paul, and Silas, in Stephen's stoning to death, Paul's stoning in Lystra, etc., as well as for every Christian (Eph. 6.10-20). Bishops would do well to see these New Testament models used and picked up even more for their resource church leaders and church planters.

5. **Creating resource churches is transforming the mission of dioceses in the Church of England.**

The impact that resource churches are making, articulated in this research, is significantly affecting the way dioceses are approaching their mission, and this is helping them to press through the challenges and barriers. Every diocese involved in this study was enthusiastic about their existence and what they were achieving. They are:

- Catalysing change in dioceses—by bringing a more missional culture, creating movement by doing something positive, fostering new energy for mission and evangelism, and facilitating positive disruption, particularly around accountability and responsibility for mission and growth.

- Growing the church—numerically in significant ways in every context, reaching the unchurched far more than with existing parish churches, growing the impact of the church in the community with social transformation works, and stirring different traditions to get involved.
- Helping the church go younger—with significant attendance by students or people in their twenties, who are more often missing from our churches.
- Mainstreaming church planting—as dioceses recognise the need to plant or revitalise churches; one hundred percent of those surveyed said it was significant for them.

For such a new innovation in the Church of England, resource churches, and the church planting and revitalising that they are focussed on doing, are making a huge impact on dioceses throughout the country. Bishops said their benefits easily out-weigh the barriers and challenges that have to be overcome. We should not shy away from highlighting their place in the overall ecology of the Church of England and their distinctiveness from parish churches. Different expectations are placed on them from parish churches, and they should be resourced accordingly and treated distinctly.

It is remarkable that where the church is in decline, these resource churches are bucking that trend and creating new energy and excitement. Their calling and expectation to give away for the benefit of the wider church is so exciting and a powerful witness to the wider church. The survey results showed that every person coming to the training over the two years of this research project strongly agreed or agreed that church planting was significant. Bishops and their senior teams must be bold to ring out that positive message more strongly.

There are seasons in the church where it has been in decline or in growth. Pounds, Moorman, Finney, and Threlfall-Holmes all describe the highs and lows through the centuries. The Methodist Movement was one of those catalytic moments that touched the poor and those outside the church in a remarkable way (Snyder 75). And there are some churches that stand out as engines of growth in their time. St Mary's Islington is but one example of a church that planted many churches (Baker 88-99). Holy Trinity Brompton has done the same in this generation, but more significantly it has instigated a multiplication movement, albeit on a slower scale than the church-planting movements on other continents. In each case of growth and multiplication, an archbishop or bishop like Lanfranc, Grosseteste, Blomfield, Chartres, or Welby, or a movement leader in the case of John Wesley, catalysed that multiplication with their energy, permission-giving, and releasing of apostolic authority. We are in such a time again where that multiplication could continue to impact the nation in a decline-reversing way.

The churches in Jerusalem, Antioch, and Ephesus were markedly different to other churches that were planted from them. They served as churches operating as strategic centres that continued to resource their regions with missional leaders, church planting and mission teams fanning out from them. The church in Ephesus was founded on lessons learned on previous mission trips by Paul. It was a church that operated as a strategic mission base, training and sending leaders out to plant churches that plant churches and discipling disciples who discipled other disciples so that the church was no longer dependent on one single church but had begun to grow catalytically on its own. Such churches should be recognised and resourced appropriately in to order to resource the region and see the church grow.

Ministry Implications of the Findings

This research will be used to improve and develop the existing training for bishops and their senior teams for creating resource churches and developing their church-planting strategies. It has been framed into checklists and charts that will feed directly into the training materials. In January 2020, 85 resource churches had been appointed by their bishops, but there have only been fifteen plants from them to date. This research shows that there are challenges to appointing and deploying a planting curate which must be addressed and can be overcome. The appointment of this key role increases the momentum to the planting process and ensures that there is a pipeline of curates who are ready and deployable for this purpose.

Invitations to future training sessions will encourage bishops to bring specific senior team members citing evidence that their presence and role is essential.

The training will address and include a checklist for barriers that need to be overcome to create church-planting opportunities for resource churches as follows:

[ ] Resistance to change

[ ] Personnel issues

[ ] Lack of diocesan church-planting strategy

[ ] Lack of finances

[ ] Complexity of buildings

[ ] Mission in difficult places.

The training will specify the five steps involved in appointing a planting curate using the picture in Figure 25.

Figure 25
Steps for Appointing a Planting Curate

The training will also specify the seven steps for deploying a planting curate in the form of a Gantt chart using Figure 26.

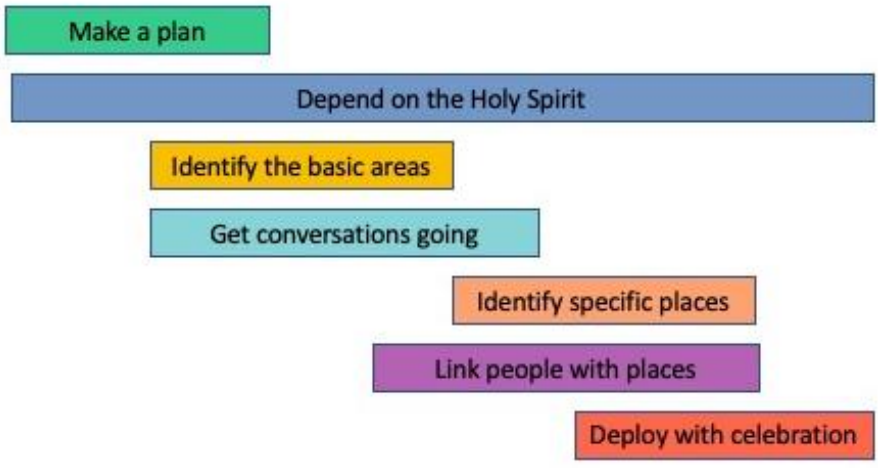

Figure 26
Steps for Deploying a Planting Curate

The training will clarify the need to support resource church leaders with a particular emphasis on the bishop providing personal support.

The research will be written up into a book called “Resource Churches” later in 2020 for bishops and their senior teams, for resource church leaders and planting curates, and for the wider church. This will take the form of a teaching booklet of about six thousand words, including stories from resource church leaders and endorsements from their bishops, to help the church in England, and where there is interest overseas, understand what resource churches are, their biblical and theological foundations and historical background, and how they are created. It will apply the research by articulating the barriers that need to be overcome and the steps needed to recruit and deploy planting curates.

This research will add value to the important role that these relatively new resource churches play in their dioceses, giving biblical, theological, and historical foundations that will give confidence to senior staff, church planters, and other clergy in their dioceses. This research will provide good content for written resources yet to be published that will help to support and grow the church-planting movement in the Church of England.

This research study will equip bishops and their senior teams to have confidence in facing the challenges and barriers of appointing planting curates. By making these appointments and following that through with deployment in the right places at the right time, church growth is more likely to happen, with the new missional energy released in both the clergy and laity involved. It will therefore enable the unique calling that resource churches have to be fulfilled.

This research will add to the relatively small body of research and written material about church planting in England and in the Church of England in particular. It will stimulate further thinking about the role of resource churches in the ecclesiastical landscape in England and raise wider questions that can, in future, engage with what is offered in this study. The biblical, theological, and historical foundations of resource churches in this research will equip church planters to have confidence in what they are doing and spur them on to go deeper with their own studies. It also demonstrates the essential role that resource churches are now playing in the Church of England which will give confidence to the wider church that they do not need to be feared but rather appreciated and encouraged.

Limitations of the Study

The research aimed to interview ten subjects from a variety of leadership roles in dioceses. One subject was not able to be interviewed because they had left their role since the training and the delays in arranging a convenient date overran the limits of the study. This subject was also the only person involved directly in training, in a diocesan director of ordinands (DDO) role, and therefore this role was not included in the research group. In all other respects, the study went according to plan. The lack of a DDO amongst the research participants limited the understanding of how planting curates could be deployed more effectively. It would be helpful in future studies to include at least two DDOs to enrich the data.

The response rate of thirty-four per cent with the survey may be acceptable statistically, but it raises the question of why more course participants did not respond. It is possible that this hid more resistance to resource churches than those who did respond.

It could also demonstrate some of the inertia and resistance that came through in some of the interviews, though this is difficult to know without further research.

The instruments were adequate for this research, but there could have been a greater take up of the survey if a follow-up email had been sent as a reminder. On reflection, anonymising the survey meant that it was difficult to know who had responded and who had not. This would have given further responses and deepened the quality of the data. Valid comments and feedback were lost as a result. The capturing of video interviews was sometimes complicated by weak internet signals, so future use of online recordings must ensure a strong internet connection.

The research observations would not have changed with each survey and interview based on the above limitations because they were reporting actual barriers and challenges that they faced. However, in terms of strengthening the study findings, having a DDO in the research group would have given greater clarity to the steps to appointing a planting curate and greater depth to understanding their role in the senior team in addressing the challenges that resource churches bring to the existing status quo.

Unexpected Observations

I was surprised by the comments about the impact that resource churches were making on the interviewees' dioceses. In spite of the considerable challenges and barriers, they all expressed appreciation for the difference these churches were making and how they were important in showing the wider church that churches can grow and make an impact in the midst of a more general sense of church decline.

I was not expecting the comments that bishops in particular made about the wellbeing of resource church leaders. They described the huge pressures of the

expectations of dioceses and the national church on these leaders, and the change management requirements for turning churches around from decline to growth that they faced. There was a deep concern for them and a desire to protect and watch out for them alongside the hope that they would still deliver on those expectations.

Recommendations

This study should be used to enhance the training given to bishops and their senior teams so that it is even more effective at equipping them to enable resource churches to plant and revitalise churches. In particular, the barriers to creating resource churches should be noted, and the steps to appointing planting curates embedded in diocesan practice and the supporting of resource church leaders by the bishops should be given special attention. It should be used by bishops to give them confidence in the resource churches they have appointed so that they can play their unique role in dioceses effectively. It can be given to those involved in dioceses where they have resource churches to help them understand their place relative to other parish churches.

This research can be used to support the growth and development of resource churches in England and further afield where increasing number of dioceses and countries are interested in using this model to revitalise and grow their churches. The biblical and theological foundations and historical models will give confidence to bishops and their diocesan colleagues that resource churches have a place in today's church economy and for churches in dioceses to understand how they have emerged and where they fit in their own structures. This research should also form the basis of an accessible book about resource churches that can help the Church of England better understand and support them. Going further, this research shows the need for more developed training in

church planting and specifically resource churches at a national level in the Church of England's theological colleges.

Resource churches would benefit from further research in many ways since they are relatively new churches and very little study has been done on them. This study has focussed on training bishops and their senior teams to enable resource churches to become church-planting churches. Further study would be helpful to analyse the leadership, growth, and differences of resource churches compared to other churches. Leadership of resource churches requires change management and oversight of multiple congregations and plants. Growth could be measured in terms of numbers and impact: numbers of new Christians (so-called "unchurched") and returning Christians ("dechurched") coming to resource churches and their plants compared to other churches and new churches, and impact of these churches on their communities compared to other churches. Differences of resource churches compared to parish churches and how they are treated accordingly deserves further study. A longitudinal study of the growth and development of resource churches from 2000 onwards, which takes the story further on, would be beneficial over the next few years. Financial considerations would be helpful to explore in future studies, including cost-benefit analyses, cost per member and person impacted, and cost comparisons between different kinds of churches, as well as relative giving and generosity.

Anyone interested in resource churches of any kind will benefit from this study. It is primarily aimed at bishops and their senior teams to enable them to help resource churches plant into or revitalise other parishes, but resource church leadership teams themselves and church leaders and members who want to find out more about the biblical

and theological foundations, the historical models, and analysis of resource church training will benefit from this too. Those who want to build on understanding resource churches and who want to engage with how they work in practice can use this study as a foundation for their own work.

Postscript

It has been extremely challenging as an extrovert activist to find the discipline to sit firmly, read broadly, note intentionally, think creatively, reflect deeply, and write wisely but pushing through has been worth it. This has been an amazing journey, spurred on by family and friends and colleagues with countless prayers. It started in a conversation with Winfield Bevins, who was a ministry acquaintance, who became a friend, then a colleague, then a supervisor, then a professor, as he has guided me through the process of doctoral study. And I decided to embark on this research to deepen my understanding and knowledge of church planting as I embarked on a new phase of ministry as a bishop. I knew that the discipline of study would force me to learn. And it has. But I would not have made it without the encouragement of Winfield and my fellow Asbury Brits, Christian Selvaratnam and John Valentine, and the kind feedback from Ellen Marmon. Thank you!

As a result, I have a broader and deeper grasp of what is out there, in terms of writing and research around church planting. But I also have a better grasp of how much I do not know and how much more I need to learn. There are some extraordinary practitioners and trainers and thinkers and writers out there and we need every one of them!

Having read so much literature around the subject, I feel ready to blog a lot more, and have the confidence to finish the first drafts of the two books that are waiting to be released over the next few months. These two books are just scratching the surface of all that needs to be written in the English context about church planting. My hope is that this will spur others on to do more of the thinking and writing that will give confidence to new generations of missional bishops and church planters and resource church leaders so that the gospel might ring out in every corner of our land again!

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APPENDIX A

List of HTB Network Church Plants

	Church Plant or Revitalisation	Year Planted	Diocese	Sending Church	Church Planter
1	St Barnabas Kensington (STBK)	1985	London	HTB	John Irvine
2	St Mark's Battersea Rise (SMBR)	1987	Southwark	HTB	Paul Perkin
3	St Paul's Onslow Square	1991	London	HTB	Nicky Lee
4	Oak Tree Anglican Fellowship	1993	London	STBK	Tim Sudworth
5	Ascension Church, Balham	1994	Southwark	SMBR	Andrew White
6	St Stephen's Church, Westbourne Park	1994	London	HTB	Tom Gillum
7	Christ Church, Fulham (CCF)	1997	London	HTB Onslow Square	Stuart Lees
8	St Paul's Church, Hammersmith (SPH)	2000	London	HTB	Simon Downham
9	St George the Martyr, Holborn (SGH)	2002	London	HTB	John Valentine
10	St Mark's Tollington Park (SMTP)	2005	London	HTB	Sandy Millar
11	St Saviour's Hanley Road	2020	London	KXC	
12	Emmanuel, Holloway	2005	London	SMTP	
13	St Paul's Shadwell (SPS)	2005	London	HTB	Ric Thorpe
14	Holy Trinity Swiss Cottage	2006	London	HTB	Andy Keighley
15	Hope Church Islington	2006	London	SGH	Paul Zaphiriou
16	St Peter's Battersea (SPB)	2007	Southwark	SMBR	Patrick Malone
17	St Peter's Brighton	2009	Chichester	HTB	Archie Coates
18	St Alban's Fulham	2010	London	HTB and SPH	Matt Hogg

19	St John's Hoxton	2010	London	Hope Church Islington	Graham Hunter
20	All Hallows, Bow	2010	London	SPS	Cris Rogers
21	St Paul's Brixton	2010	Southwark	Ascension Balham	Ben Goodyear
22	St Peter's Bethnal Green	2010	London	SPS	Adam Atkinson
23	St Francis Dalgarno Way	2010	London	HTB	Azariah France-Williams
24	St John's Hampton Wick	2010	London	HTB	Graham Singh and Jerry Field
25	St Augustine's, Queen's Gate	2010	London	HTB	Paul Cowley
26	St Luke's Kentish Town (SLKT)	2011	London	HTB	Jon March
27	St Paul's Hounslow West	2012	London	HTB	Libby Etherington
28	Holy Trinity Clapham	2012	Southwark	HTB	Jago Wynne
29	St Sepulchre-without-Newgate	2013	London	HTB & SGH	David Ingall
30	St Luke's Millwall	2013	London	SPS	Ed Dix
31	St Thomas's Norwich (STN)	2013	Norwich	HTB	Ian Dyble
32	St Cuthman's Whitehawk	2013	Chichester	St Peter's Brighton	Steve Tennant
33	St Dionis Parsons Green	2014	London	HTB	Pat Allerton
34	St Swithun's Bournemouth	2014	Winchester	HTB	Tim Matthews
35	Holy Trinity Hastings	2014	Chichester	St Peter's Brighton	Simon Larkin
36	St Swithin's Lincoln	2014	Lincoln	HTB	Jim Prestwood
37	Christ Church, Spitalfields	2014	London	SPS	
38	St Luke's Gas Street	2015	Birmingham	HTB	Tim Hughes
39	St Alban's Norwich	2015	Norwich	STN	
40	St Barnabas" Heigham	2015	Norwich	STN	
41	St George's Gateshead	2016	Durham	HTB	Rich Grant

42	Harbour Church, Portsmouth	2016	Portsmouth	St Peter's Brighton	Alex Wood
43	St Matthias" Canning Town	2016	Chelmsford	All Hallows Bow	Ben Atkins
44	St Matthias, Plymouth	2016	Exeter	HTB	Olly Ryder
45	Trinity Church, Nottingham	2016	Southwell & Notts	HTB	Jonny Hughes
46	St John-at-Hackney	2016	London	HTB	Al Gordon
61	St Clement's Boscombe	2017	Winchester	St Swithun's Bournemouth	Tim Matthews
47	St Mark's Coventry	2017	Coventry	HTB	Phil Atkinson
48	St Werburgh's Derby	2017	Derby	HTB	Phil Mann
49	St Matthias" Fiveways	2017	Chichester	St Peter's Brighton	Tom Holbird
50	St John the Baptist Crawley	2017	Chichester	St Peter's Brighton	Steve Burston
51	St Peter's West Molesey	2017	Guildford	St John's Hampton Wick	Alex Munro
52	St Nicholas" Bristol	2018	Bristol	HTB	Toby Flint
53	St Mary's Southampton	2018	Winchester	HTB and SLKT	Jon Finch
54	Pattern Church, Swindon	2018	Bristol	HTB	Joel Sales
55	St Chad's Whitleigh	2018	Exeter	St Matthias Plymouth	Rob Fowler
56	Christ Church, Feltham	2018	London	St Stephen's Twickenham	Andy Watkins
57	St Margaret's, Aspley	2018	Southwell & Notts	HTB	Rich Atkinson
58	St George's, Portsea	2018	Portsmouth	Harbour Church	
59	St Alban's, Copnor	2018	Portsmouth	Harbour Church	
60	St Luke at Hackney	2018	London	St John-at-Hackney	
62	St Matthew's Exeter	2019	Exeter	HTB	Ed Hodges
63	Preston Minster	2019	Blackburn	HTB	Sam Haigh

APPENDIX B

List of Resource Churches (January 2020)

Resource Church	City/Town	Diocese	Leader
St Mary Andover	Andover	Winchester	Chris Bradish
Wath	Barnsley	Sheffield	John Parker
St Luke's Gas Street	Birmingham	Birmingham	Tim Hughes
Bishop Auckland	Bishop Auckland	Durham	Matt Keddilty
St Swithun's Bournemouth	Bournemouth	Winchester	Tim Matthews
Fountains Bradford	Bradford	Leeds (Bradford)	Linda Maslen
Keighley	Bradford	Leeds (Bradford)	Mike Cansdale
Holy Trinity Idle	Bradford	Leeds (Bradford)	Jim Taylor
St John's Bowling	Bradford	Leeds (Bradford)	Tim Thomas
St John's Great Horton	Bradford	Leeds (Bradford)	John Bavington
St John's Clayton	Bradford	Leeds (Bradford)	Vaughan Pollard
St Peter's Brighton	Brighton	Chichester	Archie Coates
St Nicholas, Bristol	Bristol	Bristol	Toby Flint
St Mark, Coventry	Coventry	Coventry	Phil Atkinson
St John's Crawley	Crawley	Chichester	Steve Burston
St Werburgh's Derby	Derby	Derby	Phil Mann
Top Church Dudley	Dudley	Worcester	James Treasure
St Nicholas Durham	Durham	Durham	Arun Arora
St Matthew Exeter	Exeter	Exeter (Exeter)	Ed Hodges
Goole Parish Church	Goole	Sheffield	Hannah Patton
St John Hinckley	Hinckley	Leicester	Gary Weston
St Luke, Holbeck	Leeds	Leeds (Leeds)	Alistair Kaye
St George's Leeds	Leeds	Leeds (Leeds)	Lizzy Woolf
St Edmund, Roundhay	Leeds	Leeds (Leeds)	Nigel Wright
St Matthias Burley	Leeds	Leeds (Leeds)	James Barnett
St Paul, Ireland Wood	Leeds	Leeds (Leeds)	Mark Harlow
St John Clarendon Park	Leicester	Leicester	Sami Lindsey
Cornerstone team	Leicester	Leicester	Rob Miles
Holy Trinity, Leicester	Leicester	Leicester	John McGinley
St Swithin's Lincoln	Lincoln	Lincoln	Jim Prestwood
All Saints, Woodford Wells	London	Chelmsford	Paul Harcourt
St John, Hackney	London	London	Al Gordon
Holy Trinity Brompton	London	London	Nicky Gumbel
St Barnabas, Woodside Park	London	London	Henry Kendal
All Souls Langham Place	London	London	Hugh Palmer
St Helen's Bishopsgate	London	London	William Taylor
St Stephen's Twickenham	London	London	Jez Barnes
St Paul's Ealing	London	London	Mark Melluish
St John Southall	London	London	Anna Poulson
Christ Church Mayfair	London	London	Matt Fuller
St Peter Hammersmith	London	London	Charles Clapham
Christ Church W4	London	London	Richard Moy
Holy Trinity, Hounslow	London	London	Stu Wright
St Mary, Tottenham	London	London	Simon Morris
Harrow Cluster	London	London	Simon Durrant
St Michael's Wood Green	London	London	Ian Booth
St Peter Fulham	London	London	Rupert Standring

Resource Church	City/Town	Diocese	Leader
St George in the East	London	London	Angus Richie
KXC	London	London	Pete Hughes
St Nicholas Cole Abbey	London	London	Chris Fishlock
St Luke's Kentish Town	London	London	Jon March
St Martin-in-the-Fields	London	London	Sam Wells
Holy Trinity, Clapham	London	Southwark	Jago Wynne
Emmanuel Loughborough	Loughborough	Leicester	Michael Broadley
St Philip's (Chapel Street) Salford	Manchester	Manchester	Gareth Robinson
Market Harborough	Market Harborough	Leicester	Barry Hill
Stockton Parish Church	Middlesbrough	Durham	Mark Miller
St George's Gateshead	Newcastle	Durham	Rich Grant
St Thomas Newcastle	Newcastle	Newcastle	Ben Doolan
St Thomas, Norwich	Norwich	Norwich	Ian Dyble
St Margaret's Aspley	Nottingham	Southwell & Notts	Rich Atkinson
Trinity Nottingham	Nottingham	Southwell & Notts	Jonny Hughes
St Mary's Nottingham	Nottingham	Southwell & Notts	Tom Gillum
St Budeaux, Plymouth	Plymouth	Exeter (Plymouth)	Stephen Beach
St Matthias Plymouth	Plymouth	Exeter (Plymouth)	Olly Ryder
Harbour Church	Portsmouth	Portsmouth	Alex Wood
St Jude Southsea	Portsmouth	Portsmouth	Mike Duff
Preston Minster	Preston	Blackburn	Sam Haigh
Greyfriars	Reading	Oxford	David Walker
Christ Church, Fulwood	Sheffield	Sheffield	Paul Williams
All Saints Ecclesall	Sheffield	Sheffield	Vacant
St Thomas Crookes	Sheffield	Sheffield	Mick Woodhead
Sheffield Network Church	Sheffield	Sheffield	Peter Findley
Rotherham Minster	Sheffield	Sheffield	Phil Batchford
St Mary, Southampton	Southampton	Winchester	Jon Finch
St Helens Parish Church	St Helens	Liverpool	Vacant
St George Stamford	Stamford	Lincoln	Martyn Taylor
Washington	Sunderland	Durham	David Glover
Pattern Church Swindon	Swindon	Bristol	Joel Sales
Holy Trinity, Warrington	Warrington	Liverpool	Paul & Sarah Harris
St Paul's Widnes	Widnes	Liverpool	Greg Sharples
All Saints, Worcester	Worcester	Worcester	Rich Johnson
St Michael-le-Belfrey	York	York	Matthew Porter
All Saints Falmouth	Falmouth	Truro	Bill Stuart-White

APPENDIX C

Training Session Slides

The 18 June workshop will focus on the development of a diocesan church planting strategy

What will the workshop cover?

- Becoming strategic about church planting: setting goals, identifying who can plant, role of resourcing churches,
- Identifying church planting opportunities.
- Developing a pipeline of leaders.
- Aligning a diocese's leadership, policy and practice to its church planting goals.
- Your specific questions about resourcing churches and church planting
- Action planning.

SEE YOU ON 18 June!

Ric Thorpe
Philip James

Developing a Diocesan Church Planting Strategy

Workshop on 18 June 2018

Our agenda

- Becoming strategic about church planting: setting goals, identifying who can plant, role of resourcing churches,
- Identifying church planting opportunities.
- Developing a pipeline of leaders.
- Aligning a diocese's leadership, policy and practice to its church planting goals.
- Your specific questions about resourcing churches and church planting
- Action planning.

The Church of England's attendance represents 1.6% of the general population – and an enormous missionary challenge

1.6%

Church planting and revitalisation are key ways of growing the church and transforming society

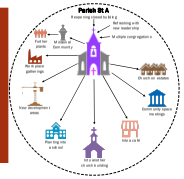
- New churches reach more people
- New churches reach new people
- New churches release new leaders

NB This should happen alongside the development of the growth of existing churches, and a focus on evangelism, discipleship and social engagement.

There are many types of church plants – all are needed

Parish St A

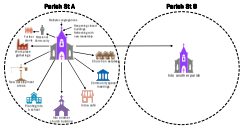
12,000 people



There are many types of church plants – all are needed

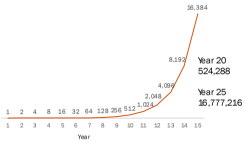
Parish St A

15,000 people



The greatest transformation comes from planting church-planting churches.

The graph shows how many churches you get over time if you start with one church, it plants every year and each church plant plants every year



A resource church

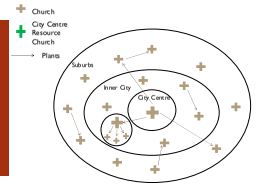
A resource church is a church which is:

- designated a resource church by the diocesan bishop
- part of a diocesan strategy to evangelise a city or town and transform society

And which:

- is intentionally resourced to plant and revitalise churches, and
- develops a pipeline of leaders for further planting
- provides other resources for mission across a city or town.

A resource church *is* a church-planting church with a city/town wide vision



What is a resource church NOT?

- NOT merely a large church
- NOT merely a church with lots of students
- NOT a badge that we can use to honour a church that we favour.
- NOT a parish (local, incarnational, tactical)

A resource church has a strategic, city-wide, outward-looking vocation

Over time, the resource church will be invited by the bishop to:

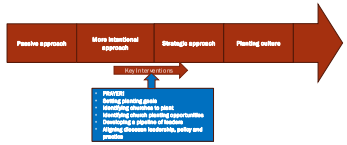
- send a leader (a "planting curate")
- with a strong team of lay members
- and seed funding

to revitalise a struggling parish, or plant a new church in an area of need

and to do this again and again.

Developing a strategic approach to church planting

Developing Church Planting within a Diocese



Setting goals

Setting church planting goals demonstrates seriousness (planting is and always has been the norm) and stimulates action and prayer.

- London: 100 new worshipping communities by 2020. 15 resource churches over the next 3-5 years
- Guildford: 100 new worshipping communities over 10 years.
- Southwell and Nottingham: By 2023 plant or graft 75 new worshipping communities, and grow 25 resource churches.

Also helpful to agree planting principles and guidelines

Planting strategy: (1) Identifying the churches which can plant

- Planting requires 'mission energy' and so a planting strategy needs to start where that energy is – or by importing it from elsewhere.
- Churches of all sizes/traditions can be encouraged to plant new congregations in their parishes e.g.:
  - Small grant scheme
  - Leader/team training
- The largest churches in the diocese may offer the greatest potential to be church-planting churches but not all large churches are able to plant churches.
- A key way forward is for a diocese to identify resource churches:
  - designating an existing large church as a resource church, or
  - planting a resource church from scratch within a strategic location.

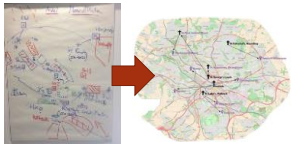
Identifying opportunities

Planting Strategy: (2) Identifying where to plant

Develop a list of places to plant to and churches which may be suitable to receive a plant/graft, through:

- Discussion with senior clergy
- Discussion with leaders of planting churches (or churches capable of planting)
- A mapping exercise with deaneries (or across other areas) to establish the places areas that are not being reached (NB This can also build wider ownership of planting activity within a diocese).
- Asking local leaders whether they wish their church to be revitalised.

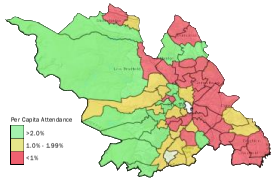
Dreaming dreams for your city and diocese



Identifying opportunities which will have the most impact

- Opportunities will arise in many different places.
- Best to be (prayerfully) strategic, identifying key locations:
  - Largest, lowest church-attending population areas
  - Poorer communities not just 'easy' places

Planting opportunities



Church Planting Opportunities

Sheffield City Totals:	
Population:	542,206
Attendances:	7,447
All per Capita:	1.4%

Doncaster Totals:	
Population:	167,892
Attendances:	1,913
All per Capita:	1.1%

Rotherham Totals:	
Population:	155,277
Attendances:	1,223
All per Capita:	1.0%

Goole Totals:	
Population:	21,701
Attendances:	170
All per Capita:	0.8%

Swinton Totals:	
Population:	116,000
Attendances:	1,438
All per Capita:	1.2%

Identifying priorities

Strike the balance between:

- What will have the greatest impact?
- What's feasible?
  - Is there a vacancy?
  - Is there local support to plant in the area?
  - Is there the infrastructure to plant there?
  - Is there anyone able to plant there?

High Impact

Unfeasible **Feasible**

Low Impact

Developing a planting plan – who plants where (and when)

- Agree a list of places:
  - Best locations for a plant
  - Existing churches suitable to receive a plant/graft
  - NB When any of those existing churches goes into vacancy, suspend presentation immediately to signal that its future is under review.
- Agree which churches are ready to plant
- Agree plan of which churches should plant where (and when); and also a plan covering:
  - Financial, building issues
  - Governance arrangements (e.g. BMOs) to give the plant leader authority to lead
  - Brokering relationships with the receiving church/parish/deanery
  - People requirements (how many, what gifts)

Team discussion

Across your city/town/diocese what are the key planting opportunities?

Which will have the greatest impact?

What's feasible (over the next few years)?

Identifying and Training Leaders

Planting Strategy: (3) Developing a pipeline of leaders

- Encourage resource churches and church-planting churches to develop their own pipeline of church planters
- Pro-actively work with theological education institutions to identify planters
- Develop (and raid!) intern schemes
- Encourage lay planters
- Pro-actively seek planters from wide range of ethnic and social backgrounds

Planting Strategy: (4) Training Leaders

Potential plant leaders:

- Resource churches and church-planting churches train the planters they identify
- Ordinands are trained for planting
- Curates are allocated to planting churches and trained for planting

When it's time to plant:

- Bishop of Islington's church planting course

For existing plant leaders

- Mentoring/coaching
- Specific skills training (e.g. change leadership)
- Spiritual nourishment

To achieve multiplication of planting

- Massive increase in number of leaders
- Every leader has an apprentice
- A different model of leadership training?

Supporting the Planting Strategy

Aligning diocesan leadership, policy and practice

Supporting the strategy:

1. Diocesan sponsorship and management capacity

Diocesan Sponsorship and Management Capacity

- A member of the bishop's staff has lead responsibility for the planting strategy
- Bishop's staff regularly evaluates the progress of the strategy, and reviews the pipeline of planting opportunities and leaders.
- There is capacity to support the strategy:
  - London diocese: Bishop for Church Planting & Head of Development for Church Planting and Growth
  - Chelmsford diocese: Director of Church Planting Projects
- Leadership support for each plant before, during & after launch
- Create learning communities for church planters
- Use learning to inform practice and training

Supporting the strategy (cont):

1. Diocesan sponsorship and management capacity
2. **Senior team prepared to be 'disruptive leaders'**

Church planting is disruptive

The elephant in the room

Addressing the change challenges

- Prepare to be a leader of disruptive change
- Communicate, communicate, communicate:
  - The challenges; the burning platform
  - The vision
  - The strategy
  - Before, during and after each church plant
- Reframe the notion of fairness (NB fairness ≠ justice)
- Mutual flourishing not a zero sum game
- This is not about 'sheep stealing'

Supporting the strategy (cont):

1. Diocesan sponsorship and management capacity
2. Senior team prepared to be 'disruptive leaders'
3. **Planting requires investment**

Investment

- Different churches have different vocations and need different resources
- Dioceses should avoid:
  - treating resource churches like parish churches
  - regarding large churches as a problem.
- Resource churches need up-front investment for:
  - Planting curates
  - Staff
  - Buildings
- And on-going investment for planting curates and to help invest in their plants

Supporting the strategy (cont):

1. Diocesan sponsorship and management capacity
2. Senior team prepared to be 'disruptive leaders'
3. Planting requires investment
4. **Aligning support functions**

Aligning support functions (removing blockages)

- Parish share system supports church plants (and growth more generally)
- Budget for church planting
- Mission and Pastoral Committee aligned
- Legal structures (BMOs, conventional districts, extra parochial places)
- DAC supportive of building re-orderings
- Ministry team supportive:
  - DDO supporting active recruitment of planters
  - Curates are allocated strategically
  - Curates can be deployed at their sending church
  - IME 4-7 tailored for planters

Supporting the strategy (cont):

1. Diocesan sponsorship and management capacity
2. Senior team prepared to be 'disruptive leaders'
3. Planting requires investment
4. Aligning support functions
5. **Logistical support**

Logistical support for church plants

- Buildings
- Housing
- HR and Legal
- Financial accounting
- Safeguarding
- Social Media/Websites

Diocesan alignment (Team discussion)

In order to develop church planting activity in the diocese….

- What are the current obstacles?
- What diocesan policies and procedures need to change?

Action Planning

Who does what by when?

From what you have learnt and discussed today:

- What do you need to do? And by when?
- Who do you need to speak to?
- Who do you need to report back to?

- **What is your 3 month plan?**

APPENDIX D

Research Instrument #1 Protocol—Course Participant Survey

CITY-CENTRE RESOURCE CHURCHES: TRAINING TO ENABLE CHURCH PLANTING

Participant selection

A list of participants will be selected by the researcher, with the assistance of a member of the expert panel. To qualify for this group, candidates need:

- To have attended one of the training sessions on Creating a City-centre Resource Church in 2017 or 2018.
- Be a member of a diocesan senior team.
- Be from a diocese in the Church of England.
- Be aged 18-years old, or older.

This list will be sent an email where they will be invited to participate in an online survey that gives feedback for the training that they received. The survey has been designed using Survey Monkey and will contain an informed consent statement to which participants can opt out if they wish (Question 1.)

The survey contains 18 questions and should take no more than 10 minutes to complete.

Survey Questions

1. Are you willing to take part in this survey?
   - Yes (takes participant to question 2)
   - No (takes participant to a simple thank you page)

Thank you for doing this course evaluation. Your feedback is essential for us to make improvements to Resource Church Training. Please familiarise yourself with the PowerPoint presentation from the course and then complete the following questions:

2. Identify 2-3 ways in which your understanding of resource churches was developed on the training day.

3. Rank the most important features of a resource church in order with the top being the most important (drag and drop into position):
   - works strategically with their bishop
   - plants new churches
   - revitalises struggling parish churches
   - trains a pipeline of leaders for future deployment
   - develops resources to give away to other churches
   - grows large to be a visible presence in the city

- focusses on students

4. How do you respond to this statement: “Planting new churches will be very significant in the Church of England in the coming years”?
    - strongly agree
    - agree
    - disagree
    - strongly disagree

5. How do you respond to this statement: “One or more resource churches will make a big contribution to encouraging church planting in our diocese”?
    - strongly agree
    - agree
    - disagree
    - strongly disagree

6. What barriers have you encountered to creating resource churches in your diocese?

7. How do you respond to this statement: “The training covered all aspects I needed.”
    - strongly agree
    - agree
    - disagree
    - strongly disagree

8. How do you respond to this statement: “The training encouraged us to move forwards with creating resource churches”?
    - strongly agree
    - agree
    - disagree
    - strongly disagree

9. How do you respond to this statement: “Coming with our diocesan team helped us move forwards”?
    - strongly agree
    - agree
    - disagree
    - strongly disagree

10. How do you respond to this statement: “Training with other diocesan teams helped us”?
    - strongly agree
    - agree
    - disagree
    - strongly disagree

11. How did the training equip you to overcome barriers to creating resource churches in your diocese?

12. Have you created a resource church in your diocese?
- We created a resource church before the training.
- We have created a resource church since the training.
- We have a firm date for creating a resource church.
- We do not have a firm date for creating a resource church yet.

13. Has a planting curacy been allocated to the resource church?
- Yes
- No
- Unknown

14. Has the planting curacy been fully funded by the diocese/SDF?
- Yes
- No
- Unknown

15. Is there a place for the planting curate to plant? (choose 1)
- Yes - already planted
- Yes - getting ready
- No - but actively looking
- No - deployed elsewhere

16. Is particular provision being made for planting curates' training needs?
- Yes
- No
- Unknown

17. How do you respond to this statement: "Our diocesan infrastructure has readily enabled the resource church to plant"?
- strongly agree
- agree
- disagree
- strongly disagree

Thank you for completing this course evaluation.

APPENDIX E

Research Instrument #2 Protocol—Interviews

CITY-CENTRE RESOURCE CHURCHES: TRAINING TO ENABLE CHURCH PLANTING

Participant Selection

A list of participants will be selected by the researcher, with the assistance of a member of the expert panel. To qualify for this group, candidates need:

- To have attended one of the training sessions on Creating a City-centre Resource Church in 2017 or 2018.
- Be a member of a diocesan senior team.
- Be from a diocese in the Church of England.
- Be aged 18-years old, or older.
- Completed the online questionnaire.

From this larger group, a smaller list of participants will be selected by the researcher, with the assistance of a member of the expert panel. The researcher will choose a group of 10 participants covering a diverse selection of roles and dioceses. To qualify for this group, candidates will be selected as follows:

- 5 from dioceses that have created a resource church that has a planting curate
- 5 from diocese that have created a resource church that does not have a planting curate
- Of the 5 in each group above, candidates will include at least:
  - 1 Bishop;
  - 1 Diocesan Secretary;
  - 1 Archdeacon;
  - 1 Diocesan Director of Ordinands

This group will be sent an email where they will be invited to participate in an online interview that gives further feedback for the training that they received. They will be offered an informed consent statement to sign which participants can opt out of if they wish. The interview will be conducted on the Zoom online platform and be recorded. It will take between 30-45 minutes.

Primary Questions

How significant was the training for you and your team?

Did you have the right people in your team?

What did you find most helpful?

What did you find least helpful?

Have you created a city-centre resource church since the training? Or not?

What have been the most significant barriers to progressing this?

What steps did you take to appoint a planting curate?

What plans do you have for deploying a planting curate?

What difference do you think having a resource church will make to your diocese?

Is there anything else you'd like to share that I didn't address in these questions?

Additional prompts that can be offered by the Researcher

- The Researcher can read out any of the definitions included in the Project Description.
- Repeating the end of a sentence with a question intonation (e.g., "The organisation was *not* efficient?")
- Non-verbal prompts (e.g., "Uh hum").
- "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?"
- "Is there anything else you would like to say?"

APPENDIX F

Invitation Email to Survey Participants

This email is for participants doing the online questionnaire only.

Subject: City-centre Resource Church Research

Dear N,

CITY-CENTRE RESOURCE CHURCHES: TRAINING TO ENABLE CHURCH PLANTING

I would like to invite you to take part in a Doctor of Ministry research study that I am conducting with Asbury Theological Seminary. You are being invited because you took part in one of the City-centre Resource Church Training Days in 2017 and 2018 that were hosted by Philip James, Director of the Strategy and Development Unit, National Church Institutions, and myself.

I am researching how effective these training sessions have been and exploring how they might be improved in order to equip bishops and their senior teams to create city-centre resource churches that can revitalize existing parishes and plant new churches effectively in their dioceses.

If you are happy to be involved, please refresh your memory of the training content using the attached PowerPoint slides used in your training, then follow the link below that will take you to an online questionnaire which should take about 10 minutes to complete. Your identity will be kept anonymous.

If something makes you feel uncomfortable in any way while you are in the study, please contact me at ric.thorpe@asburyseminary.edu. You can refuse to respond to any or all of the questions, and you will be able to withdraw from the process at any time. If you have any other questions about the research study please contact me at the same email address.

When you begin the online questionnaire, you will be invited to indicate your consent to the above and that you are happy to be involved in this study. If you do not want to be in the study, do not follow the link. Being in the study is up to you, and no one will be upset if you do not want to take this forward or even if you change your mind later.

Take the online questionnaire: Click here

Many thanks.

With best wishes,

Ric Thorpe

Bishop of Islington

APPENDIX G

Invitation Email to Interviewees

This email is for participants doing the online questionnaire and selected for a follow up interview

Subject: City-centre Resource Church Research

Dear N,

CITY-CENTRE RESOURCE CHURCHES: TRAINING TO ENABLE CHURCH PLANTING

I would like to invite you to take part in a Doctor of Ministry research study that I am conducting with Asbury Theological Seminary. You are being invited because you took part in one of the City-centre Resource Church Training Days in 2017 and 2018 that were hosted by Philip James, Director of the Strategy and Development Unit, National Church Institutions, and myself.

I am researching how effective these training sessions have been and exploring how they might be improved in order to equip bishops and their senior teams to create city-centre resource churches that can revitalize existing parishes and plant new churches effectively in their dioceses.

If you are happy to be involved, please follow the link below that will take you to an online questionnaire which should take about 10 minutes to complete. Your identity will be kept anonymous and a reference number will be used instead of your name.
In addition, I would like to invite you to take part in an online interview with me for about 45 minutes to follow up on some of the questions in a little more detail. **Please reply to this email** indicating your willingness to be interviewed so that we can arrange a date at a mutually convenient time.

If something makes you feel uncomfortable in any way while you are in the study, please contact me at ric.thorpe@asburyseminary.edu. You can refuse to respond to any or all of the questions, and you will be able to withdraw from the process at any time. If you have any other questions about the research study please contact me at the same email address. When you begin the online questionnaire, you will be invited to indicate your consent to the above and that you are happy to be involved in this study. If you do not want to be in the study, do not follow the link. Being in the study is up to you, and no one will be upset if you do not want to take this forward or even if you change your mind later.

Take the online questionnaire: Click here

Many thanks.

With best wishes,

Ric Thorpe
Bishop of Islington

APPENDIX H

Follow-Up Email to Interviewees

This follow-up email is for participants doing an interview

Subject: City-centre Resource Church Research

Dear N,

CITY-CENTRE RESOURCE CHURCHES: TRAINING TO ENABLE CHURCH PLANTING

I recently wrote to you about taking part in an online questionnaire for a Doctor of Ministry research study that I am conducting with Asbury Theological Seminary. You are being invited because you took part in one of the City-centre Resource Church Training Days in 2017 and 2018 that were hosted by Philip James, Director of the Strategy and Development Unit, National Church Institutions, and myself.

I am researching how effective these training sessions have been and exploring how they might be improved in order to equip bishops and their senior teams to create city-centre resource churches that can revitalize existing parishes and plant new churches effectively in their dioceses.

I would like to invite you to take part in an online interview with me for about 45 minutes to follow up on some of the questions in the questionnaire in a little more detail.

The online interview will be conducted using *Zoom*, an online video communication program, and this will be recorded in order to capture the information discussed. A video and transcript copy will be made available to you. Your identity will be kept confidential in the research but I might quote you using your role in a general way so as not to disclose your identity.

If you are happy to be involved, **please reply to this email** and I will be in touch to arrange a time for the interview. I would be grateful if you could take 10 minutes to complete the online survey here beforehand, if you have not already done so. Before the interview, I will invite you to give your consent to the above, by email.

If something makes you feel uncomfortable in any way while you are in this study, please contact me at ric.thorpe@asburyseminary.edu. You can refuse to respond to any or all of the questions, and you will be able to withdraw from the process at any time. Being in the study is up to you, and no one will be upset if you do not want to take this forward or if you change your mind later. If you have any other questions about the research study please contact me at the same email address.

Many thanks.

With best wishes,

Ric Thorpe
Bishop of Islington

APPENDIX I

Interview Informed Consent Form

City-centre Resource Churches: training to enable church planting

INFORMED CONSENT STATEMENT

Thank you for participating in this Doctor of Ministry research study with Asbury Theological Seminary. You have been invited because you took part in one of the City-centre Resource Church Training Days in 2017 and 2018 that were hosted by Philip James, Director of the Strategy and Development Unit, National Church Institutions, and Ric Thorpe, Bishop of Islington.

I would like to invite you to take part in an online interview with me for about 45 minutes to follow up on some of the questions in the questionnaire in a little more detail.
The online interview will be conducted using *Zoom*, an online video communication program, and this will be recorded in order to capture the information discussed. A video and transcript copy will be made available to you. Your identity will be kept confidential in the research and will only be seen by myself but I might quote you using your role in a general way so as not to disclose your identity. Once the research is completed, I will keep the original data files electronically for no more than one year after the dissertation is written and approved, and then they will be destroyed.

If something makes you feel uncomfortable in any way while you are in this study, please contact Ric Thorpe who can be reached at ric.thorpe@asburyseminary.edu. You can refuse to respond to any or all of the questions, and you will be able to withdrawal from the process at any time. If you have any questions about the research study please contact me at the ric.thorpe@asburyseminary.edu.

Please indicate your consent to the above and your willingness to participate in this study by signing the consent statement below. If you do not want to be in the study, simply click no and you will exit the survey. Being in the study is up to you, and no one will be upset if you do not want to take this forward or even if you change your mind later. By progressing, you agree that you have been told about this study, why it is being done and what to do.

Yours sincerely,

Ric Thorpe
Bishop of Islington

I volunteer to participate in the study described above and so indicate by my signature below:

Your signature:

Date:

Please print your name:

Please return this form to me by email at ric.thorpe@asburyseminary.edu or by post.

APPENDIX J

Trainer Consent Form

City-centre Resource Churches: training to enable church planting

RESEARCH PERMISSION

Dear

CITY-CENTRE RESOURCE CHURCHES: TRAINING TO ENABLE CHURCH PLANTING

I am conducting Doctor of Ministry research with Asbury Theological Seminary studying the City-centre Resource Church Training Days in 2017 and 2018 that you and I hosted together. The research explores how effective these training sessions have been and how they might be improved in order to equip bishops and their senior teams to create city-centre resource churches that can revitalize existing parishes and plant new churches effectively in their dioceses.

I will be asking participants to conduct an online survey (see here: https://goo.gl/eF8iL7) and selecting a smaller number of people to be interviewed. You have agreed to be an expert reviewer, helping me select the best interviewees and checking that the questions in the survey and interviews are aligned and appropriate. I am now writing to ask your permission, as a co-trainer, for me to conduct this research.

If you are happy for me to conduct this research, please sign below and return this form to me by email. If you do not wish to give permission, which you are free to do, please let me know at ric.thorpe@asburyseminary.edu.

Many thanks.

With best wishes,

Ric Thorpe
Bishop of Islington

I give permission for Ric Thorpe to conduct this study as described above.

Your signature:

Date:

Please print your name:

Please return this form to me by email at ric.thorpe@asburyseminary.edu or by post.

APPENDIX K

Survey Monkey Survey

Centre for Church Planting and Growth

CITY-CENTRE RESOURCE CHURCHES: TRAINING TO ENABLE CHURCH PLANTING

INFORMED CONSENT STATEMENT

Thank you for participating in this Doctor of Ministry research study with Asbury Theological Seminary. You have been invited because you took part in one of the City-Centre Resource Church Training Days in 2017 and 2018 that were hosted by Philip James, head of Strategy at the Church Commissioners, and Ric Thorpe, Bishop of Islington.

This questionnaire should take less than 10 minutes to complete. Your responses will be anonymous and kept in a password protected electronic format. No identifying information, including your name, your address or your IP address will be collected.

If something makes you feel uncomfortable in any way while you are in this study, please contact Ric Thorpe who can be reached at ric.thorpe@asburyseminary.edu. You can refuse to respond to any or all of the questions, and you will be able to withdrawal from the process at any time.

If you have any questions about the research study please contact me at the ric.thorpe@asburyseminary.edu.

Please indicate your consent to the above and your willingness to participate in this study by clicking yes to the consent question below. If you do not want to be in the study, simply click no and you will exit the survey. Being in the study is up to you, and no one will be upset if you do not want to take this forward or even if you change your mind later. By progressing, you agree that you have been told about this study, why it is being done and what to do.

1. Are you willing to take part in this survey?

- ○ Yes
- ○ No

Centre for Church Planting and Growth

CITY-CENTRE RESOURCE CHURCHES: TRAINING TO ENABLE CHURCH PLANTING

Thank you for doing this course evaluation. Your feedback is essential for us to make improvements to Resource Church training. Please familiarise yourself with the PowerPoint presentation from the course and then complete the following questions:

2. Identify 2-3 ways in which your understanding of Resource Churches was developed on the training day.

1

2

3

3. Rank the most important features of a Resource Church in order with the top being the most important (drag and drop into position):

- works strategically with their bishop
- plants new churches
- revitalises struggling parish churches
- trains a pipeline of leaders for future deployment
- develops resources to give away to other churches
- grows large to be a visible presence in the city
- focusses on students

4. How do you respond to this statement: "Planting new churches will be very significant in the Church of England in the coming years."

- strongly agree
- agree
- disagree
- strongly disagree

5. How do you respond to this statement: "One or more Resource Churches will make a big contribution to encouraging church planting in our diocese."

- Strongly agree
- Agree
- Disagree
- Strongly disagree

6. What barriers have you encountered to creating Resource Churches in your diocese?

7. How do you respond to this statement: "The training covered all aspects I needed."

- Strongly agree
- Agree
- Disagree
- Strongly disagree

8. How do you respond to this statement: "The training encouraged us to move forwards with creating Resource Churches."

- Strongly agree
- Agree
- Disagree
- Strongly disagree

9. How do you respond to this statement: "Coming with our diocesan team helped us move forwards."

- Strongly agree
- Agree
- Disagree
- Strongly disagree

10. How do you respond to this statement: "Training with other diocesan teams helped us."

- Strongly agree
- Agree
- Disagree
- Strongly disagree

11. How did the training equip you to overcome barriers to creating Resource Churches in your diocese?

12. Have you created a resource church in your diocese?

- ○ We created a Resource Church before the training.
- ○ We have created a Resource Church since the training.
- ○ We have a firm date for creating a Resource Church.
- ○ We do not have a firm date for creating a Resource Church yet.

13. Has a planting curacy been allocated to the Resource Church?

- ○ Yes
- ○ No
- ○ Unknown

14. Has the planting curacy been fully funded by the diocese/SDF?

- ○ Yes
- ○ No
- ○ Unknown

15. Is there a place for the planting curate to plant? (choose 1)

- ○ Yes - already planted
- ○ Yes - getting ready
- ○ No - but actively looking
- ○ No - deployed elsewhere

16. Is particular provision being made for planting curates' training needs?

- ○ Yes
- ○ No
- ○ Unknown

17. How do you respond to this statement: "Our diocesan infrastructure has readily enabled the Resource Church to plant."

- ○ Strongly agree
- ○ Agree
- ○ Disagree
- ○ Strongly disagree

Thank you for completing this course evaluation.

Centre for Church Planting and Growth

CITY-CENTRE RESOURCE CHURCHES: TRAINING TO ENABLE CHURCH PLANTING

Thank you for your time. If you have any further questions, please do not hesitate to get in touch with me at ric.thorpe@asburyseminary.edu.

APPENDIX L

Example Church Planting Policy—Diocese of London 2014

The Diocese of London is committed to the parish system of inherited Church and to the planting of new churches. The London Challenge 2012 further commits us to develop our Church Planting Strategy as part of our desire to share the Good News of Jesus Christ with 21st century London. Church planting is not new in the Church of England. Daughter Churches are a familiar sight, and there are also Chapels of Ease, Conventional Districts and Mission Churches, each with their legal status. Church planting is an effective expression of mission that seeks to reach as many people as possible with the gospel.

From a certain perspective every Church is the result of a planting programme. At some point in history a conscious effort has been made to establish a congregation, to raise a building, to develop local ministry and mission and to encourage Christian life and discipleship to flourish.

The oversight of Mission and Ministry is entrusted to the Bishop as a sign of the Church's catholicity. This oversight is shared with the college of priests throughout the Diocese. A strategy for planting is part of an overall strategy for Mission and Ministry. This document recognises that the Church of England is still organised into geographical parishes as our way of ministering to all people in the land and as an expression of its duty to present the claims of Christ to everyone. It further recognises that many parish Churches are flourishing and have the strength and resourcefulness to plant within their own buildings and boundaries.

We need, though, a broader understanding of the potential and opportunity for Church Planting than this. The ways in which people make, seek and join communities is now far more fluid than a century ago. There is a need to plant in the non-institutional, networked lives of today's population through new and experimental ways of being Church and of incarnating the power of God's love.

1. **Groundwork**

Planning and co-operation are very important at every stage, and this is reflected in the procedures below. Whatever the procedure followed, the Dioceses, Pastoral and Mission Measure 2007 should be observed and used creatively. The Measure seeks to provide a "light touch" enabling of mission initiatives and, in particular, introduces the concept of "Bishop's Mission Orders" (BMOs). The bishop has oversight of mission and ministry in the Church and the responsibility of encouraging trust and understanding. The bishop is a focus of unity in the Church and will encourage the development of the right conditions for the planting to take place. The Measure sees the bishop as "broker". He will consult closely and widely, as the Measure requires, but is empowered to override local opposition if he feels it is right to do so. The BMO will particularly offer the opportunity to establish church or Christian communities as "Fresh Expressions".

2. **Procedures**

In developing Church Planting as a form of mission, we will:

- Encourage healthy churches to consider Church Planting as part of their mission strategy
- Review struggling churches, especially at the key moment of a vacancy

- Examine the need to plant into unchurched localities, including new housing areas.

3. Definitions

3.1 A healthy church

A healthy church is one which:

- Is growing spiritually, numerically and financially.
- Owns a vision.
- Encourages all its members to play their part and use their gifts.
- Enjoys worship and prayerfully seeks God's purpose and direction.
- Is willing to take risks.
- Has different opportunities to share faith and study together.
- Has effective and respected leadership.
- Is engaged with the society it serves.
- Is involved in the life of the deanery and wider Church.

3.2 A struggling church

A struggling church is one which:

- Is static or declining in numbers.
- Has no vision for its mission.
- Has little lay ministry and does little to encourage it.
- Is focused on maintaining the status quo.
- Does little to encourage growth in Christian discipleship and understanding.
- Has uninspiring and inefficient leadership.

- Shows little interest in cooperation with the wider Church.
- Shows little interest in serving the wider community.

3.3 A struggling church not adjudged to be a "potentially going concern"

A struggling church which is not adjudged to be a "potentially going concern" will have some or all of these additional features:

- A poorly placed or badly maintained church building
- A long history of non-engagement with its local community
- A very low level of numerical, spiritual or financial resources.

Note: These definitions should be used alongside the material in the Healthy Churches Handbook and the viability criteria printed as section 4 of the document Diocese of London: Resourcing Mission and Ministry.

4. Policy

Models of planting which emanate from this procedural framework include:

4.1 Planting from the parish church within the existing parish's boundaries

This requires:

- Agreement of Incumbent, PCC, Bishop
- Authorised leader (licence or commission)
- CofE worship framework

4.2 Planting a focussed congregation within another parish

This requires:

- Agreement of Incumbents, PCCs, Bishop
- If there are objections, these can be overruled, using a Bishop's Mission Order

- Authorised leader (licence or commission)
- CofE worship framework

4.3 Developing a struggling church by transferring people from another church

This requires:

- Discussion with struggling church and deanery
- Invitation to transfer
- Transfer with sensitivity to existing traditions

4.4 Planting into an existing parish church

This requires:

- Agreement of Bishop, Patron, PCC
- If there are objections, these can be overruled, using a Bishop's Mission Order
- Authorised leader (licence or commission)
- CofE worship framework

4.5 Planting into a new housing area or development

This requires:

- Agreement of Incumbents, PCCs, Bishop
- If there are objections, these can be overruled, using a Bishop's Mission Order
- Authorised leader (licence or commission)
- CofE worship framework

Our policy is to keep all such opportunities under constant review within the context of our overall Mission & Ministry strategy, and proactively to seek opportunities for planting.

Oversight of the policy and strategy rests with the Bishops of the Diocese as leaders in mission, with the Area Councils, and with the Diocesan Strategic Policy Committee.

5. Framework

We therefore welcome proposals for planting, and, in order to facilitate the process, set out the following framework document to guide the conversation between Bishop/Archdeacon, Diocesan staff and prospective planters. We aim for clarity and a capacity to bring together:

- the intentions of church planters
- the process by which churches become available for planting
- co-ordination of planting efforts

5.1 Questions for Church Planters

Questions to be asked if you are contemplating a plant:

1. What is your strategy for church planting? Please produce a written statement – your Mission Action Plan or strategy document will inform the process.
2. What is your desired area for planting? Locality, network, ethnicity/people group will all be considerations here.
3. Has there been adequate investment in prayer in relation to the initiative?

4. Where does your strategy fit within the Diocese of London Church Planting policy and the London Challenge?
5. What are the objectives of this particular planting proposal?
6. Who will be involved in the plant? (Leadership, numbers of people committed to the project, etc.)
7. When will you be ready to plant? Timescale, critical path analysis.
8. How are you proposing to fund and resource the plant?
    - Capital costs of building (if any)
    - Running costs
    - Stipends/salaries and oncosts
    - Housing
    - Expenses
9. How do you plan to develop leadership from within the community in which you wish to plant?
10. What preliminary consultation is needed with existing Church of England parishes and structures?
    - Bishop
    - Archdeacon
    - Area Dean and Deanery
    - Neighbouring Parishes
    - Area Council
    - Pastoral Scheme or Pastoral Order

11. What preliminary consultation is needed with existing Church of England parishes and structures?
12. What legalities will be required? [this will probably involve you in a detailed conversation with Bishop/Archdeacon)
    - Bishop's Mission Order
    - Licences and Lay Commissions
    - Charitable status
    - Governance structure (including questions such as PCC and Churchwarden equivalents)
    - Synodical representation
13. What do you consider to be the probability of your being ready to plant in the coming year? In coming 5 years? Is your likelihood of being able to plant as intended increasing or decreasing?
14. What support do you need from the Diocese to help you achieve your objectives?

(These may not be deliverable, but we want expectations to be clear on both sides.)

5.2 Processes for making churches available for planting

Church buildings will become available either because a particular congregation/parish has been identified by the Area Bishop or because a church previously surplus to requirements (usually, but not always, closed for regular Anglican public worship) becomes potentially available.

Heritage issues may well be involved in the process of making a building available, particularly if there are proposals to use procedures under the *Dioceses, Pastoral and Mission Measure 2007*. The Archdeacon will be able to advise on this.

In the case of a planting opportunity with a "live" parish, the Bishop, Archdeacon and Area Council will work up a proposal to make the church available for a graft or transplant and approach potential planters.

In the case of a building not used for Anglican worship becoming available, the Diocesan Strategic Policy Committee will consider whether the building should be released for planting. Factors to be considered will include suitability of location, existing use (especially where the building is being used by another Christian denomination), and proximity to other churches. If the building is released, consultation with the relevant Area Council may be needed. The Bishop may then make an approach to potential planters.

Some opportunities for planting will be subject to competitive bids from a number of prospective planters. In this context, you may need to discuss with the Bishop/Archdeacon and the Diocesan Strategic Policy Committee how the proposal you are making fits with:

- Local Context
- Diocesan Context
- Economic practicalities and opportunity costs

5.3 Co-ordination of Planting Efforts

Church Planting across the Diocese will be regularly reviewed at DSPC, JOT and the College of Bishops. It also needs to be an item on the agendas of Area Councils and Deaneries.

6. Training and Development for Church Planting

The Bishop of London has appointed an Adviser for Church Planting, Ric Thorpe. His is a three-year appointment with a remit to encourage and support church planting across deaneries and diocese. The College of Bishops is also committed to work across the spectrum, in co-operation with St Mellitus College, to encourage and train catholic, middle of the road and evangelical parishes towards more outward focus and exploration of planting.

7. List of documents and resources

Breaking New Ground: Church Planting in the Church of England (Church House Publishing, 1994)

Bishops' Mission Orders: a beginner's guide (Church House Publishing, 2008)

This paper is issued by the London College of Bishops as part of a series of Policy Papers on Mission and Ministry issues.

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