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Evangelization and Ecumenism: a new chapter

David Cameron's Easter messageⁱ saying we should be more confident about the Christian faith caused an interesting response, firstly from atheists and agnostics who's reply letterⁱⁱ made national media, and then by a variety of people discussing whether England was a 'Christian country' or not. Without using the specific words, this vignette illustrates that 'evangelization' and 'ecumenism' can still be a national debate. Here, I want to explore these topics and scope changes that I have elsewhere called 'tectonic plates of change' and a 'new Pentecost' in, what I believe, is a new chapter in the relationship between evangelization and ecumenism.

Evangelization

Let's begin this exploration with an extraordinary alignment of three recent exhortations and affirmations about evangelization – which I shall briefly define as the sharing of the gospel of Jesus Christ. We begin with the introductory words chosen as the first Apostolic Exhortation of a new Pontiff.

'THE JOY OF THE GOSPEL fills the hearts and lives of all who encounter Jesus. Those who accept his offer of salvation are free from sin, sorrow, inner emptiness and loneliness. With Christ joy is constantly born anew. In this Exhortation I wish to encourage the Christian faithful to embark on a new chapter of evangelization marked by this joy, while pointing out new paths for the church's journey in years to come'.

These are the opening words of *The Joy of the Gospel*, the (English) title Pope Francis chose for his first major document of his pontificate. The 224 pages are officially known as *Evangelii Gaudium*ⁱⁱⁱ and was written for the 'Bishops, clergy, consecrated persons and the lay faithful' of the Roman Catholic Church 'on the proclamation of the Gospel in today's world'. *Evangelii Gaudium* was released in November 2013.

In the same month, November 2013, the General Synod of the Church of England discussed and agreed a major report presented by the Archbishops of Canterbury and York about 'Intentional Evangelism'^{iv}. The Vision of the report begins: 'To proclaim the gospel of Jesus Christ is also to proclaim the vision of Jesus Christ for God's world, for humankind and for the whole of creation'^v, and concludes: 'In the Quinquennium Goals of the General Synod and the Archbishop's Council it is vital to hold together the call to grow the Church through making disciples with the call to serve the common good of the whole society and the re-imagining of ministry which will make both possible'^{vi}.

As if the content and coincidental timing of the above is not astonishing enough, at the beginning of November 2013, the World Council of Churches, at the 10th Assembly in Busan, South Korea accepted, *Together towards Life: Mission and Evangelism in Changing Landscapes*^{vii}, as a *New WCC Affirmation on Mission and Evangelism*.

The WCC 10 'Affirmations' are introduced with the words: 'We are the servants of the Triune God, who has given us the mission of proclaiming the good news to all humanity and creation, especially the oppressed and the suffering people who are longing for fullness of

life. Mission – as a common witness to Christ – is an invitation to the “feast in the kingdom of God” (Luke 14:15). The mission of the church is to prepare the banquet and to invite all people to the feast of life’.

You may think that statements, exhortations and affirmations about evangelization are often made and common place as foundational to the church. However, all of the above have been years in formation and the last time the World Council of Churches agreed such was in 1982.

The coincidence of three major discussions and agreed documents about evangelization coming along at the same time, like the proverbial London buses, is an event that requires serious consideration and further study. Although much has been made of each in the respective churches and networks from which they come, little seems to have been written about their joint arrival in the same month^{viii}. I think it is nothing less than our first illustration of the ‘new chapter’ suggested by Pope Francis.

Of particular significance is that for all Christians, evangelization should be at the heart of all that we seek to do. To quote *Evangelii Gaudium*, ‘Every Christian is challenged, here and now, to be actively engaged in evangelization: indeed, anyone who has truly experienced God’s saving love does not need much time or lengthy training to go out and proclaim that love. Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus: we no longer say that we are “disciples” and “missionaries”, but rather that we are always “missionary disciples”^{ix}.

All three ‘accepted’ documents are aimed at encouraging all Christians in the task of sharing the gospel message afresh, especially with people who have not heard it before.

In passing, let me say that we could spend a lot of time discussing what all the key words mean in their respective contexts. I have often led an evangelism training course and someone at the end says, ‘Of course it depends what you mean by evangelism!’ For the purpose of this paper I propose to provide working definitions, frameworks and a personal view so that my assumptions are known. ‘Mission’, ‘Evangelism’, ‘Evangelisation’ and ‘Evangelization’ (the word I shall use from the Catholic tradition) all have their root definitions and different use by denomination. To explore this further find a brief study in *What Mission means: a collection of comments on the definition of Mission* collated and available from Actions of Churches Together in Scotland^x while a detailed exploration is: *Foundations for Mission: a study of language, theology and praxis from the UK and Ireland perspective*^{xi}.

I want to suggest that the *Five Marks of Mission* are sufficient for our purpose. They are perhaps the most used framework for defining terms, agreed by the Anglican Communion, and often quoted by other denominations too. The *Five Marks of Mission* are:

1. To proclaim the Good News of the Kingdom
2. To teach, baptize, 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^{xii}.

Personally, I shall assume to use all ‘five marks’ to describe ‘mission’, while the first two illustrate ‘evangelization’.

Ecumenism

Now, the concept of ‘Five Marks’ is really helpful to me as it encompasses a wide range of views and practice, presenting them all as part of the whole. It is a way of encompassing and ordering diverse views to provide some theological cohesion. Indeed I found it so helpful that I have played with the idea and come up with my own *Five Marks of Unity*^{xiii}!

The reason for this is that I began working with Churches Together in England in 2005 and soon found that there were a variety of aims and objectives in ecumenism among new

colleagues. For reference here, the agreed statement is that 'Churches Together in England unites in pilgrimage those churches in England which, acknowledging God's revelation in Christ, confess the Lord Jesus Christ as God and Saviour according to the Scriptures, and, in obedience to God's will and in the power of the Holy Spirit commit themselves a) to seek a deepening of their communion with Christ and with one another in the Church, which is his body; and b) to fulfil their mission to proclaim the Gospel by common witness and service in the world - to the glory of the one God, Father, Son and Holy Spirit'^{xiv}.

Knowing that people interpret the ecumenical vision in various ways is not new. From being a young Anglican Church Army^{xv} evangelist working in a mission team in ecumenical deanery of Milton Keynes in the early eighties, I was aware that church leaders have differing interpretations of the phrase 'visible' unity in the *New Delhi Statement* of 1961: 'We believe that the unity which is both God's will and his gift to his Church is being made visible as all in each place who are baptized into Jesus Christ and confess him as Lord and Saviour are brought by the Holy Spirit into one fully committed fellowship, holding the one apostolic faith preaching the one Gospel, breaking the one bread, joining in common prayer, and having a corporate life reaching out in witness and service to all and who at the same time are united with the whole Christian fellowship in all places and all ages in such wise that ministry and members are accepted by all, and that all can act and speak together as occasion requires for the tasks to which God calls his people'^{xvi}.

Fifty years on and there is a greater divergence of views, hence my own interest in writing the *Five Marks of Unity* as a personal contribution for further discussion. It is not an agreed statement, just a discussion paper on the website of Churches Together in England^{xvii} and collates various visions of ecumenism as illustrated by some current ecumenists. No doubt there are more than five, but this is a start:

1) Working together. The default position of many mission initiatives like Hope, the Big Lunch, Street Pastors, Food-banks etc., is 'working together'. An illustration of this would be a CofE church and Methodist chapel in a providing a cream tea on the village green. A more complex example would be the Executive Committee for *More than Gold*^{xviii} which brought all the major denominations including Seventh Day Adventist and Coptic Orthodox to help engage the churches in the 2012 Games. The CTE presidents commended on this example of 'working together', as 'unprecedented'.

2) Mutual accountability. This is one step further on. Not only are churches working together, but they are in some way accountable to each other. The Anglican Methodist Covenant^{xix} is an example where both churches have said they will take account of each other in ministry, deployment, resources etc. Peter Colwell from Churches Together in Britain and Ireland, said he asked a number of key people from the ecumenical movement what their vision has been. Peter reported, 'mutual accountability – it's what they said they signed up for'.

3) Visible unity. The most often quoted 'ecumenical vision' in documents and reports is the 'visible unity' of the church. As mentioned above, what this means is variously interpreted and probably different to the vision of our ecumenical forefathers. Some suggest failure, while others say what they do and don't believe about it now. For example, a colleague said, 'I believe in visible unity as you would be able to see it, but I don't think it will be a physical unity'. Stephen Smyth, the recently retired General Secretary of Action for Churches Together in Scotland, used a story about his family and brothers who he 'likes but sees little of'. Stephen said, 'we belong together and enjoy each other's company when we are together. We have separate lives but belong together'.

4) Whole inhabited earth. The word 'Ecumenical' comes from the Greek word 'Oikoumene' (WCC spelling) which is used in various contexts as well as Christian. In summary it means the 'whole inhabited earth'. This is a long established goal and still inspires many ecumenists today – especially as they see the ecumenical vision as much bigger than the church. John Bradley, until recently a national Field Officer at CTE, takes this view which its implications for local and cosmic social and environmental concerns. John says, 'the whole world is our business because it is God's'.

5) Coming kingdom of God. When Jesus gave us the model of prayer he taught us to say, 'your kingdom come on earth as it is in heaven'. Mt 6:10. I have found that many people coming fresh to the ecumenical movement, like 'Global Day of Prayer' and the new networks for mission and unity illustrated on the website (<http://www.wegather.co.uk/>), take the 'coming kingdom' goal as the prime motivator for both mission and unity. The Gospels give glimpses of the 'kingdom' which emphasises God's love. Love is at the centre of the trinity and God's purpose for the world. The greatest commandment is to 'love one another'. John 13: 34. Love is at the heart of both unity and mission. The focus of ecumenical work is not the church but the local community.

Given more space I would argue on the one hand that there are interlinks and complex relationships between all five, while on the other hand, 1-4 *Marks of Unity* find their completion in the 5th. As with 'evangelization', permit me to say that my own view is. The 5th / 'coming kingdom' is the main aim of my own ecumenical journey.

Now, having given some consideration to both evangelization and ecumenism as distinct disciplines, let's consider some issues around the relationship between both before considering the 'new chapter' in that relationship.

The root of ecumenism and evangelization in the Vine

At the risk of stating the obvious, the root for the relationship between evangelization and ecumenism is in a Biblical text: John 17: 20-21, often described as the 'High Priestly Prayer' of Jesus, here quoted in the New International Version: "My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me".

There is much debate about the interpretation of this text for our times and whether the 'one' in the prayer means what we often mean by 'one' today. In addition, there is the question as to whether the phrase 'that the world may believe you have sent me' is equivalent to evangelization in our context. Aware of this I want to take a generalist view - often quoted by both evangelists and ecumenists as the inspiration for their life's work - on face value. What interests me more is that 'evangelization' and 'ecumenism' have often had an uncomfortable relationship, even though they are inspired by the same text! As Colin Marsh says in the Grove booklet *Mission-shaped Unity: Missio Dei and a New Way of Being Churches Together*: 'When I told a friend was writing about mission and ecumenism, "What!" he exclaimed, "mission and ecumenism in the same sentence; they are contradictions!"^{xxx}

The High Priestly prayer of Jesus in John 17 and his prayer that we may be 'one' is, I believe, to be read in the light of the vine and the branches which preceded it. We are one because we are in Christ, and out of him all life flows. As churches, we are all different however, growing in different directions as separate branches. As such, there is an inherent paradox in our unity – we are at the same time one in Christ, yet separate churches going in different directions. Paul then shaped what we have inherited as 'church'. Today I believe we are seeing another shift in focus – back to the person of Jesus and his model of church, mission and ministry.

Another 'great new fact of our era'

William Temple is often quoted from his 1942 enthronement sermon with his description of the ecumenical movement as 'the great new fact of our era'. Taking the vine and branches as the model, the Temple's 'great new fact' has indeed borne much fruit, especially in terms of ecumenism.

Conferences, dialogues, partnerships, covenants, shared buildings, charities, agencies, co-ordinating groups, and over 2500 local Churches Together groups are but a few of the myriad examples that are too many to mention as the fruit of ecumenism. In addition, below the proverbial radar there is an enormous amount of co-operation and an assumption in the spirit of the 'Lund Principle' – that 'churches should act together in all matters except those in which deep differences of conviction compel them to act separately'^{xxxi}. This has shown itself in over 800 Local Ecumenical Partnerships^{xxii} and numerous examples of joint appointments, working

arrangements, agreed principles and foundation documents that can be found on the website www.cte.org.uk.

It could be said that most of the above fruit has been between churches. I want to suggest that there is now another great new fact, and that has more to do with mission, evangelization the relationship between churches working together and the world. This, together with the two new foci suggested above, are, to me, tectonic plates of change, as explored in *Mission-shaped Unity: Missie Dei and a New Way of Being Churches Together*^{xxiii}.

In this development we must acknowledge the particular contribution of Lesslie Newbigin who's contribution in practice and theology was immense, even if sometimes in defense.

'The ecumenical movement has been a by-product of the missionary movement, arising out of the missionary experience of the Churches outside of the old Christendom, and enormously reinforced by the experience of the Churches within Christendom which have found themselves here also in a missionary situation face to face with new paganisms. It is important to bear this fact in mind, for the ecumenical movement will become fatally corrupted if it does not remain true to the missionary origins. The very name ought to be a safeguard, where it is remembered that in the New Testament *oikumene* never means the worldwide Church but always the whole inhabited earth to which the Church is sent. There is a real danger at the present time of a false sort of ecumenism, an attempt to find consolation amid the wreckage of the old Christendom in the vision of the new and wider Christendom, yet without the acceptance of the hard demands of missionary obedience. The attractions of this broad and comfortable blind alley must be resisted. There can be no true ecumenical movement except that which is missionary through and through, for there can be no true doctrine of the Church which is to be held, so to say, in the tension of urgent obedience between the Saviour and the world He came to save'^{xxiv}.

The three extraordinary documents that introduced this paper are illustrations of a new move to recognise and re-emphasise evangelization, as in the particular introduction to the Church of England General Synod paper that proposes nothing less than the re-evangelisation of England. In a report dated 18th Nov 2013, we read: 'General Synod has today approved a motion, moved by the Archbishop of York, to "re-evangelise" England, including the creation of a new Task Group. The Archbishop of York, Dr. John Sentamu, introducing a debate on intentional evangelism, called on Synod to put evangelism at the top of its agenda, saying: "next to worship, witness is the primary and urgent task of the Church." Sentamu is further quoted as saying, "Compared with evangelism everything else is like re-arranging furniture when the house is on fire".

Interestingly, all this is reminiscent again of Archbishop William Temple, as he was not only a great ecumenist but also behind the 1945 report *Towards the Conversion of England*. On the 60th anniversary of that particular report, Geoff Pearson wrote *Towards the Conversion of England: a Report revisited*^{xxv}, suggesting that the challenge of such a 'conversion' is still ahead of us today.

So, with our new exhortations, what has changed since William Temple? Are we just repeating history? Are we going to shelve our new reports? Why is it a new chapter today?

A new chapter observed

I have already suggested that the joint arrival of three separate major documents is, in itself, part of the new chapter. However, it is not complete in itself and could turn out to be mere aspiration if not rooted at the local level and in the experience of ordinary Christians actually sharing the message of the Christian faith with people who have not heard it.

Now, I do see changes in both evangelization and ecumenism which I have likened to tectonic plates with the new foci emerging of 'community' and 'Jesus', and I do believe we are on the cusp of a new Pentecost in the relationship between the two. At this stage I shall avoid phrases like 'new ecumenism' and 'new evangelization', as they beginning to be used as they mean different things in respective contexts. Let's just note that they are in use and that illustrate again that something fresh is happening. So, what is happening on the ground?

Alpha and other enquiry courses

Embraced around the world by 165 churches across a very wide denominational spectrum, and often run as an ecumenical initiative between churches, or in an ecumenical context like a prison chaplaincy, Alpha attracted 299,000 people in 2012, and 3.3million people to one of its courses in the UK since 1993^{xxvi}. Those who attribute their discovery of Christian faith include the current Archbishop of Canterbury.

In addition to the Alpha course, there are now a number of other enquiry courses, including what are sometime called 'Pre-Alpha' courses. Perhaps the latest to launch is the Church of England Pilgrim Course^{xxvii} which we just ran in our church – 7 people re-affirmed their baptism vows as a result and many more re-considered their Christian journey.

Fresh Expressions

One key new ecumenical movement for evangelization is Fresh Expressions^{xxviii}, which began in response to a Church of England report of 2004 called *Mission-shaped Church*. Building on the five marks of mission, that report speaks of five values^{xxix} for a missionary church which includes a focus on the Trinity and worship; incarnational witness; transforming individuals and local community; making disciples; being relational characterized by welcome and hospitality and open to new members when they join.

A fresh expression of church is 'a new form of church for a fast-changing world that serves those outside the existing church, listens to people and enters their culture, makes discipleship a priority and intentionally forms Christian community^{xxx}'. 'Fresh Expression is the name of the team in formal partnership with the Church of England, the Church of Scotland, the Congregational Federation, the Methodist Church of Great Britain, The Salvation Army, and the United Reformed Church.

518 'fresh expressions' assisted in current research *From Anecdote to Evidence*^{xxxi}. About a quarter of people attending a Fresh Expression are existing Christians, about a third had attended church sometime in the past, while just under a half have not attended church before. These initiatives are, by their very nature, 'post-denominational' in terms of attendees' allegiance and they are intentionally evangelistic with worship and discipleship as core values. What is perhaps most significant from this research is that, four times as many initiatives are being started now, compared to 2003 (80 compared with 20) as illustrated in the numerous stories on the Fresh Expressions website. Mention must be made of the popularity around *Messy Church*^{xxxii} which has just celebrated its 10th birthday.

Hope

Hope 2008 activities were registered in 1478 locations throughout the UK – far outnumbering the envisaged 500 and much less than is generally thought actually took part, including my local church in Coventry which had a youth street outreach project and an older people's lunch club not registered but run under the Hope banner. To evaluate Hope '08, *Theos* were commissioned to research and report^{xxxiii} concluding: '82% report that as a result of Hope08 their churches attitude towards other Christian groups and denominations had improved. In areas where inter-church partnerships were already in place, 71% thought those working relationships were strengthened and no-one thought attitudes got worse. 91% of those polled indicated working with Baptists, 88.9% worked with Church of England, 77.8 saw Methodist involvement, with Roman Catholic 58.3%, Salvation Army 55.6%, URC 50.0%, AOG 41.7%, New Frontiers 41.7% and Elim Pentecostal 38.9% etc.

I quote the statistics simply to show that evangelization and ecumenism are inextricably linked and one feeds the other.

In November 2011, the Presidents of Churches Together in England, said, 'we are delighted to commend the on-going work of 'Hope' as a gift to the Churches in this nation.'^{xxxiv} Hope 2014 is now stimulating mission through Festivals, the Big Lunch, a Rhythm of Mission using the church calendar, with a new initiative for the anniversary of WWI commemorations^{xxxv}.

2012

2012 was a hugely significant year for evangelization and ecumenism as two rare events in the national calendar came together and the churches responded. The Queen's Jubilee Weekend celebrated a monarch on the throne for 60 years, the Olympic and Paralympic Games which had last been held in London in 1948.

Although the weather was atrocious it was estimated that six million people took part in the Jubilee weekend, especially the street parties and 'Big Lunch' with a larger proportion of people came together through church organised events than any other organisation. Very many of these were ecumenical and we heard stories of churches that had never worked together before. The event considered the Queen and her Coronation Bible and the churches in England gave away 750,000 souvenir New Testaments for the Jubilee weekend.

The 2012 Games, perhaps encouraged by the apparent success of the Jubilee street parties – despite or even because of the rain that made churches impromptu shelters – saw the country in great mood. People even talked to each other on tube trains! Despite the terrorist threat beforehand, there was peace, harmony and a sense of occasion that caught the imagination of media commentators and politicians alike – and in the midst was the church in fervent prayer and a myriad of festival events run by the churches to 'let your light shine'.

The agency for the churches, *More than Gold* brought a wide ecumenical representation together and stimulated thousands of missional events, often working alongside other faith communities. From the beginning of the Torch Relay to the end of the Paralympic Games, Christians were praying, offering food and co-ordinating what became known as 'Open Crowd Community Festivals' – 2000 people in a Dagenham Park, and another 2000 people at Stoke Mandeville, for example, where 14 churches hosted an event on the opening night where the Paralympic Games started^{xxxvi}.

Space does not permit me to mention a whole host of other initiatives resourcing local ecumenical initiatives in evangelization. These include new unity movements for mission linked through *We Gather*^{xxxvii}, the phenomenal network of 420 food banks that serve 500,000 people, coordinated by the *Trussell Trust*^{xxxviii}, the night time initiatives like the 250 teams of *Street Pastors*^{xxxix} and 125 teams of *Street Angels*^{xl}, the 70 *Youth for Christ*^{xli} networks and many more that intentionally seek to share the Christian Gospel by churches together. This is indeed another great new fact of our era and a new chapter in the unfolding story of Jesus prayer in John 17.

In terms of evangelization and ecumenism there are still many questions to be asked and further study to be done. Most significant is whether Christians are able to share their faith as exhorted by the Pope and Archbishop of Canterbury. Perhaps we find the 3/4/5 Marks of Mission easier than the first two – we need Gospel words as well as Gospel deeds. However, I have suggested major shifts in our foci which lead us to a new relationship between evangelization and ecumenism. Let me summarize, first in evangelization, we have generally inherited a Pauline view of preaching and church planting and now we are exploring the 'gospel in the Gospel' and a Jesus model^{xlii} that inspires many of the changes above. Second, in ecumenism, we have generally followed a 'Faith and Order' agenda where the focus has been primarily on 'church' and now we are exploring oikumene in the local community and what the churches can do in response. Both these shifts bring each back together in a new chapter as we pray the prayer of Jesus together, 'Your kingdom come, on earth, as it is in heaven'.

ⁱ <https://www.gov.uk/government/news/easter-2014-david-camerons-message>

ⁱⁱ <http://www.telegraph.co.uk/comment/letters/10777417/David-Cameron-fosters-division-by-calling-Britain-a-Christian-country.html>

ⁱⁱⁱ *Evangelii Gaudium*, Pope Francis, Vatican Press 2013. P3.

^{iv} *Challenges for the Quinquennium: Intentional Evangelism*. GS 1917, Church of England Oct 2013.

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- ^v Ibid p5
- ^{vi} Ibid p6
- ^{vii} Together Towards Life: Mission and Evangelism in Changing Landscapes. WCC Affirmation on Mission and Evangelism paragraph 101. WCC 2013
- ^{viii} World Council of Churches: 30th Oct – 8th Nov 2013. General Synod Press Release 18th Nov 2013. The Joy of the Gospel published 26th Nov 2013.
- ^{ix} Op. cit. Evangelii Gaudium p 97
- ^x http://www.acts-scotland.org/index.php?option=com_content&view=section&layout=blog&id=12&Itemid=78
- ^{xi} Foundations for Mission, Ed Anne Richards. CTBI. 2010.
- ^{xii} (Bonds of Affection-1984 ACC-6 p49, Mission in a Broken World-1990 ACC-8 p101) - See more at:
<http://www.anglicancommunion.org/ministry/mission/fivemarks.cfm#sthash.68HdnlI6.dpuf>
- ^{xiii} http://www.cte.org.uk/Groups/236181/Home/Resources/Relationships/Discussion_papers/5_Marks_of/5_Marks_of.aspx
- ^{xiv} http://www.cte.org.uk/Groups/234695/Home/About/Basis_of_CTE/Basis_of_CTE.aspx
- ^{xv} www.churcharmy.org.uk
- ^{xvi} <http://www.oikoumene.org/en/resources/documents/assembly/1961-new-delhi/new-delhi-statement-on-unity>
- ^{xvii} http://www.cte.org.uk/Groups/236181/Home/Resources/Relationships/Discussion_papers/5_Marks_of/5_Marks_of.aspx
- ^{xviii} More than Gold was the churches co-ordinating group for the 2012 Games
- ^{xix} <http://www.anglican-methodist.org.uk/>
- ^{xx} Mission-shaped Unity: New way of Being Churches Together. Colin Marsh and Jim Currin. www.grovebooks.co.uk. P25
- ^{xxi} Faith and Order Conference of the World Council of Churches held at Lund, Sweden in 1952.
- ^{xxii} http://www.churches-together.net/Groups/234942/Home/Contacts/LEP_location_and/LEP_location_and.aspx
- ^{xxiii} Mission-shaped Unity. Colin Marsh and Jim Currin. Grovebooks. 2013
- ^{xxiv} Lesslie Newbiggin Missionat Theologian. A Reader compiled by Paul Weston SPCK 2006, p120,121, quoting from *The Household of God*: Newbiggin 1953.
- ^{xxv} http://www.grovebooks.co.uk/cart.php?target=product&product_id=16654
- ^{xxvi} <http://uk-england.alpha.org/facts%20and%20figures>
- ^{xxvii} <http://www.pilgrimcourse.org/>
- ^{xxviii} <https://www.freshexpressions.org.uk/>
- ^{xxix} Mission-shaped Church. Church House Publishing 2004 pp 81,82
- ^{xxx} <https://www.freshexpressions.org.uk/about>
- ^{xxxi} From Anecdote to Evidence. Church Commissioners. 2014. P 15 and www.churchgrowthresearch.org.uk
- ^{xxxii} <http://www.messychurch.org.uk/>
- ^{xxxiii} http://www.hopetogether.org.uk/Groups/133404/HOPE/About_HOPE/What_is_HOPE/HOPE_08/Review/Review.aspx#.U2P6o6NwbZ4
- ^{xxxiv} http://www.cte.org.uk/Articles/290105/Home/News/News_articles/CTE_Presidents_leaders.aspx
- ^{xxxv} www.hopetogether.org.uk
- ^{xxxvi} http://www.cte.org.uk/Groups/236480/Home/Resources/Evangelisation/Evangelisation_Archive/Stoke_Mandeville_Live/Stoke_Mandeville_Live.aspx
- ^{xxxvii} <http://www.wegather.co.uk/>
- ^{xxxviii} <http://www.trusselltrust.org/>
- ^{xxxix} <http://www.streetpastors.co.uk/>
- ^{xl} <http://www.sa-cni.org.uk/>
- ^{xli} <http://www.yfc.co.uk/>
- ^{xlii} www.jesus360.org.uk