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Pastoral Approaches to Mission and

the Role of the Gospel: An Anglican Angle

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*[Jesus Christ] is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.*

*Colossians 1:15-20 (NRSVA)*

**An Historical and Theological Introduction**

I am very grateful for the opportunity to take part in this Evangelical-Orthodox Consultation, especially so because, as an Anglican, I may be considered to come from a church that is neither Evangelical nor Orthodox! I write, however, as an evangelical Anglican and as bishop of a diocese in the centre of England that, since the bombing of its cathedral during the Second World War, has become known for its work of reconciliation. Indeed, if I had to choose a biblical book or passage to accompany my paper, it would be the letter to the Colossians, and particularly chapter 1. There the great vision of Christ as the one in whom all things hold together and through whom all things are reconciled is set out with magnificent scope. I have tried to argue elsewhere that Anglican Evangelicalism, at its best, *holds together* the great traditions of the Christian faith (catholic, evangelical and charismatic) and the deep themes of Christian orthodoxy: gospel, Church and Spirit. I have made the case for an *ecclesial, or ‘catholic’ form of Evangelicalism, renewed by the Spirit*.[[1]](#footnote-1)

I will not rehearse those arguments here, but it is with such themes in mind that I reflect on Anglican Evangelicalism and its approaches to mission. In doing so, it is easy to see some dramatic and positive changes that have come about in living memory. Evangelicalism in general, and its Anglican form in particular, has undergone something similar to the archaeological dig that is currently taking place in my cathedral. We have been digging down to discover our foundations, to discern better ‘the rock from which [we] were hewn’ (Isaiah 51.1). Of course, unlike secular material archaeology, theological rediscovery exposes not the dead things of the past but the living, active, generative capacities of the word of God (Hebrews 4:12) that renew the present and empower us for the future. To push the analogy a little further, the sort of archaeology that is always needed in the Church is the perpetual rediscovery of the reality of scripture, as happened with the recovery of the Book of the Law under King Josiah (2 Kings 22-23).

Putting it another way, the process many Anglican Evangelicals have been going through is one of *re-recognition.* We have come to realise afresh that the personal, ecclesial, societal and even environmental all belong to the gospel and to its communication and application. At the heart of the Christian Faith is the personal: the personal relationship with Jesus Christ in the power of the Holy Spirit in which we are reconciled to God. It takes vigilance and discipline to preserve and promote the gospel of the saving reconciliation of sinful human beings with a holy God, especially in a culture which denies many of the assumptions on which these claims are made.[[2]](#footnote-2) Commitment to this personal dimension of the gospel with its transformative effect on human beings is the abiding responsibility of the Church.

I already find myself mentioning the Church, my first area of re-recognition for Evangelicals. Ecclesiology is often regarded as a weakness of Evangelicalism, and with some justification. Anglican Evangelicals live out their faith in a church with a strong ecclesiology. Often, however, in the past they have sat rather lightly to its deep ecclesial emphases, particularly in relation to the visibility, sacramentality, and order that belong to their Church. They have tended to reduce the doctrine of the Church to the experience and benefits of fellowship. Nonetheless, across the landscape of Evangelicalism in Europe and North America, and certainly in the Church of England, there has been a rediscovery of the Church as the agent of mission. Leslie Newbigin, a Reformed theologian whose thought has inspired much recent evangelical practice, Anglican and otherwise, has described the local congregation as the ‘hermeneutic of the gospel’.[[3]](#footnote-3) The reality of Church life displays, evidences and interprets the gospel for the world. It is the living embodiment of the gospel – the way the world can see the gospel and its effects in action.

I have gone somewhat further than Newbigin in saying that ‘there is no gospel without the Church’.[[4]](#footnote-4) The Church belongs to the gospel. It is both the lived reality of that reconciling gospel through which, as Luther put it, we have communion with Christ *and all the saints*, and also the means by which the gospel is communicated. Put in a very condensed way: the immediacy of relationship with God through Christ by the Spirit, which is the gift of the gospel to every individual, is mediated in and through the life of the Church. This is put more simply in the remarkable ecclesiological claim of Bill Hybels, the founder and leader of the highly influential Willow Creek Association: ‘the local church is the hope of the world’.[[5]](#footnote-5)

Together with this ‘turn to the Church’ in Anglican (and other forms of) Evangelicalism, there has also been a ‘turn to the kingdom’ and a related ‘turn to the Spirit’. Evangelicalism has often been regarded as ‘world-denying’, offering escape from the world into a distant eternity rather than the re-creation of the world, a divine rescue plan out of the world rather than its redemption. Thanks to a renewal of interest in the Holy Spirit, this characterisation is no longer fair. This renewal is primarily the result of the charismatic movement, but is also due in some part to our greater exposure to other ecclesial communities, Pentecostal and indeed Orthodox among them. It has also been prompted by the general rediscovery of the ‘Third Article’ of the Creed in Protestant Theology. Such a re-recognition has led to renewed interest in the world as a sphere of the Holy Spirit’s present activity in Christ.

There are of course dangers to the gospel and to its ‘embeddedness’ in the Church implicit in both these turns. In an openness to the work of the Holy Spirit beyond the confines of the Church, the Spirit may become detached form the person and work of Christ (one reason for the Western caution about jettisoning the *filioque*). In a commitment to God’s kingdom that is seen in some way to be different from the Church, at least in its institutional form, the purposes of God may become conflated with societal and or environmental justice. This would separate social transformation from personal transformation and reduce the role of the Church to one *among many* of God’s agents for change. As in any time of rediscovery, it is important to be alert to the danger of excess.

However, at its best, the rediscovery of the dynamic work of the Holy Spirit and the coming of the kingdom of God has led to a renewed energy for the sort of Spirit-inspired ministry that we see in the life of Jesus and the New Testament Church. In such ministry, the oppressed are delivered, the sick are healed and the poor find good news. All this is lived out in the ministry of the messianic people of Christ, who are anointed with the Holy Spirit to pray for the coming of the kingdom and to work for its greater manifestation in the world until Christ comes again.

**Some Practical Examples**

So how are these turns to the Church, the kingdom and the Spirit worked out in practice? As a way of navigating through the innumerable examples that could be given, I have chosen to focus on six of the ‘pastoral approaches to mission’ that we are especially commending and supporting in my own diocese. I will not go into great detail about each one but, where possible, I will provide a website link where more information can be found.

***1. Natural Church Development***

We are clear in the Diocese of Coventry that our purpose is to *worship God, make new disciples and transform communities*. The primary way in which we are trying to fulfil this calling is by nurturing healthy parishes and other forms of Christian community in the diocese. In other words, we have chosen an explicitly ecclesial form of missionary activity, believing that as Christian communities become more healthy – meaning a closer approximation to the body of Christ – they will grow. To help us address the health of the Church we have drawn heavily upon the findings of the Institute for Natural Church Development (NCD).[[6]](#footnote-6)

As I have written in more detail elsewhere, I have been helped in my own thinking about the identity and fullness of the Church by the work of Daniel Hardy, a leading Anglican ecclesiologist.[[7]](#footnote-7) Hardy, following Dietrich Bonhoeffer, talks a great deal about *sociality*: the social form of human existence. He sees the Church as the embodiment of God’s intentions for the sociality of human life and therefore as, ‘the life of God lifting the world by means of the Church’[[8]](#footnote-8) to its ‘full stature and promise’.[[9]](#footnote-9) Hence, Hardy places great emphasis on *socio-poeisis*, the forming of humanity into its fullest form of sociality in the life of God, and on ecclesial *socio-poeisis* in particular.

How do we better form the Church so that it can be more fully itself, and be the primary agent of God’s mission in the world? NCD’s impressive weight of research across international Church life has given rise to a set of eight practices, enacted with certain dispositions, that can be found in healthy and growing Church communities. They are known, somewhat crudely, as *the eight essential qualities.* I like to call them ecclesial virtues. They are *empowering* leadership; *gift-based* ministry; *passionate* spirituality; *effective* structures; *inspiring* worship; *holistic* small groups; *need-orientated* evangelism; and *loving* relationships. As you see, they combine an ecclesial area of activity with a virtuous manner of enacting it. What counts, for example, is not just that leadership is being exercised but that it is exercised across the Church community in ways that are empowering of others; that the worship that takes place is inspiring for participants; and that the evangelism is oriented to the real needs of those beyond the immediate life of the Church, in all their complexity.

NCD has been taken up by a number of different Churches across the ecclesial spectrum, Orthodox included. For example, Father Jonathan Ivanoff is a member of the Orthodox Church of America (OCA), and head of the Commission on Mission and Evangelism for the Diocese of New York and New Jersey. He appears to take the lead in the application of NCD methods in Orthodoxy. I was very interested to read him describe the use of the NCD cycle of attention to the quality of Church life as ‘parish “theosis”’. I see this as a teleological way of defining Dan Hardy’s ‘socio-poeisis’. The purpose of human socio-poeisis, and the point to which all the processes of Christian transformation are headed, is nothing less than theosis, a full participation in the triune life of God.[[10]](#footnote-10)

***2. Catechesis, especially the Alpha Course***

One mark of a healthy Church community will be effective catechesis. In a missionary environment, which the UK most certainly is, catechesis will involve communicating the faith to those who do not consider themselves to be Christians in any full or meaningful sense. It is important to note that the forms of catechesis which have been developed in recent years in the UK are ecclesial. They are not limited to the witness of one person to another, the address of an evangelist to a group of people or even the pastoral care and instruction of a parish priest, though the journey to faith which they support may of course involve all three at some point. Contemporary catechetical methods used in the Church of England draw heavily on ancient patterns, and focus on an accompanied process of staged initiation in which more committed Christians walk with those who are exploring the faith in the hope that that they will become fully integrated into the life of the Church. Even in their evangelistic forms, they usually involve some rudimentary Christian practice such as bible study, prayer, worship, and often a meal.

Most common among these is the *Alpha Course*, which emanated from the local practice of one Church of England parish in London and has now become something of a global Christian phenomenon, with 27 million people completing the course in 169 countries and 112 languages. I know very many people who have come to faith in Christ and to a lively experience of the Holy Spirit, or who have been deepened in their faith, through taking part in the *Alpha Course*. When I was principal of a theological college (or seminary), a large number of the ordinands had begun their journey to faith and towards ordained ministry with the *Alpha Course*.[[11]](#footnote-11) Alpha is by no means the only catechetical course in use in the Church of England. There are several other national alternatives as well as many more home-grown parish courses. The closest that we come to an official course is the *Pilgrim Course* devised by a small group of bishops and theologians, though even in this case it remains a piece of ‘private enterprise’ albeit with some serious credibility.[[12]](#footnote-12)

In my own work in the diocese I have sought not only to encourage the use of evangelistic catechesis but also to integrate it more fully into the sacramental process of initiation and on-going formation in Christian discipleship, which includes active participation in Christian mission. Elsewhere, with this in mind, I commend the following pattern of catechesis:

1. Evangelistic activity, often involving a course of some kind. At this stage people move from an ***exploration*** of the faith, to ***serious engagement***with it, to the point of ***election*** (or ***existential decision-making***).
2. Intensive preparation for baptism and/or confirmation. At this stage, those who have elected to follow Christ are made ready to ***enlist for service***.
3. Baptism and/or confirmation at set points in the liturgical year.
4. Further formation in the way, truth and life of Christ. This will necessarily involve more focused ***training for life, ministry and mission****,* as people find their particular role in the life and mission of the Church.[[13]](#footnote-13)

***3. Focused attention on people in their twenties and thirties (i.e. aged 20-39)***

The missionary challenge in the UK is huge and most especially among people in their twenties and thirties. They are sometimes described as the ‘missing generation’. Most churches face the same challenge, though it would be fair to say that is acute for the Church of England. There have been a number of initiatives over recent decades to re-engage with the younger end of the population. Some of these have seen real success and we have gained much ground, but there is still a long way to go. In Coventry Diocese we have chosen to place a particular emphasis on ministry and mission to and among people in their twenties and thirties. This work, which is at a very early stage, will also be a significant way of reaching out to children and teenagers, as we (re-)connect with their parents.[[14]](#footnote-14)

***4. New forms of Church life (Fresh Expressions of Church)***

A key missional question that the Church of England has been seeking to address for some time is, ‘what is the form of the Church that will be most missionally effective today?’ I imagine that it is a question to which the Orthodox might find it difficult to relate, so let me explain a little more about what it covers and how we are seeking to find an answer. To begin with, we must ask the fundamental ecclesiological questions about that which the Second Vatican Council called the ‘inner nature of the Church’. I like to refer to this as the *Rule* of the Church in comparison to the *rules* of the Church. The Rule is the Canon of the Church. It is what makes the Church the Church and which cannot be compromised without distorting the Church’s very essence. By contrast, the *rules* of the Church are those expressions of Church life that enable it to live its life at any one time. Although appropriate for one culture, these can be less helpful in another and even impede the proper expression the underlying Rule, or character of the Church. It is this insight that prompts us to ask whether the *rules* we follow today are most effective in our context.

This search for missionally appropriate forms of the Church entered the official bloodstream of the Church of England with the publication of the – aptly named – Mission Shaped Church Report in 2004. The report has led to an imaginative period of ecclesial mission and the revision of the *rules* of the Church to allow bishops more freedom to authorise new or (as they have become known) *fresh expressions* of Church alongside more traditional forms.[[15]](#footnote-15) The *Fresh Expressions* website offers the following definition of a ‘Fresh Expression of Church’:

A fresh expression is a form of church for our changing culture established primarily for the benefit of people who are not yet members of any church.

* It will come into being through principles of listening, service, incarnational mission and making disciples.
* It will have the potential to become a mature expression of church shaped by the gospel and the enduring marks of the church and for its cultural context.

In the Diocese of Coventry, this has given rise to a new initiative called *Urban Hope.[[16]](#footnote-16) Urban Hope* is built upon an earlier work with disadvantaged young people in Coventry city centre and accompanies a present work among young mothers who are living in or close to the edge of poverty. Many of these women are single mothers, and several are still teenagers. These are people who were previously very distant from the life of the Church and for whom the usual patterns of Church are remote and inaccessible. However, through *Urban Hope,* many people from precisely this background have come to faith in Christ and have found an ecclesial home.

***5. Social engagement***

I began with reference to the evangelical re-recognition of the world as a sphere of the Holy Spirit’s present activity in Christ, and the engagement with society that has followed from this. The Church of England, as well as other churches in the UK, has a strong record of social engagement. England is divided into a matrix of parishes that are not merely a matter of ecclesiastical organisation. They are legal, geographical boundaries to whose inhabitants the Church of England has, by law, certain responsibilities. This rooting in and relationship to *place* has shaped a culture of local commitment in the Church of England, not just to the active Christians of an area (and certainly not just to active *Anglican* Christians) but to the whole populace of a parish and to the whole of its life, especially to its more disadvantaged aspects.

However, I think it would be fair to say that, for most of the twentieth century at least, those who have been most enthusiastic about social engagement with the ills and injustices, the poverty and social problems of a parish have been liberal and Anglo-Catholic rather than evangelical Anglicans. That is a huge generalisation but it has some truth to it. Liberal Christians have also been active in this sphere among the traditional British Free Churches – the United Reformed Church, the Methodist Church and Baptist Churches. The newer ‘Free Churches’ that arose as a result of the Pentecostal and Charismatic movements initially showed little real interest in the social dimension of the gospel.

However, much has changed over recent years, and this is very exciting. As I suggested in the Introduction, evangelical Anglicans have generally recovered the twin aspects of Jesus’ mission in word *and* deed. The ‘Newer Churches’ have also recognised that serving the kingdom of God involves more than saving souls and growing the Church (though never less than that, of course); and they are adding their own considerable energy to the task of demonstrating both the love of Christ in their local communities and the dynamic, transformative effect of the Spirit in their own lives.

A changing political and economic context is also providing a new space for the involvement of British churches in social action. The economic recession that began with the credit crisis in 2008 hit places like Coventry very hard. It was clear to the then Government, national and local, that it would not be able to provide the level of state-run or state-supported social care that it had in the past. In 2010 a new Government was elected on the ticket of greater fiscal responsibility (‘austerity’, as it became known), a Government that contained many who were ideologically committed to rolling back the state’s involvement in society. Although the economy is picking up, even in Coventry, the new Government elected in 2015 will continue with both the austerity programme and the reduction in the size of the state.

All this means that, over the last few years, with rising levels of poverty and proportionately less direct government support available, a space has opened up for the churches to occupy. This they have done with enthusiasm, thanks to the newfound energy to engage with society and its needs. There have been some remarkable examples across the country of churches working together on social projects in ways that local government have welcomed, and that have impressed local people. That has certainly been the case in Coventry. We have fed the hungry, sheltered the homeless, provided skilled counselling for those in debt, started job clubs for those looking for work and much more. All of this is in addition to the long-term charitable work that the churches and the bodies founded by them have been doing, somewhat under the radar, for decades. What seems new with the present round of activity is the way it has caught the attention of the press and the public. It is a very interesting irony: even though British culture becomes more secular and Christian faith becomes increasingly marginalised and often ridiculed in our society, the good works of the churches are recognised and welcomed. They have shown that the gospel is good news for society and makes a real and practical difference to people’s lives. One especially interesting offshoot is the way some business leaders have gained a new respect for the Church and are beginning to see it as a vehicle for social transformation that is worthy of their active – and financial – support.

In Coventry, as in many other places, we have routed much of this ecumenical social action though *Hope Coventry*, a local manifestation of a national body about which more can be read on their website.[[17]](#footnote-17) As you can read there, HOPE wants the Church to fly with ‘two wings’: a commitment to the *word of Christ* and the transformation that he brings to individual people, and to the *works of Christ* and the social transformation that the Spirit brings to their practical lives and to those in their communities and society. Some of our work goes further than the meeting of immediate needs that I have described (foodbanks, night shelters, job clubs, debt advice, credit unions etc.) and is aimed at the more ambitious regeneration of areas of deprivation in the diocese. We have founded a social entrepreneurial charity (*Together for Change*) for this purpose, funded by the diocese and by a national body of the Church of England. It is into this area of work that we are beginning to draw business people.[[18]](#footnote-18)

There is much more that could be said about Church engagement with society, which also involves the churches speaking our prophetically about injustice of any sort and seeking to influence the legislation of the land. The Church of England, with its historical place in society, including bishops who belong to the upper chamber of the UK Parliament, is able play a critical part in this work in a way that supports and complements the work of other Christians and churches. It is important work that witnesses to the gospel being good news for the whole of national and international society, and shows that the gospel belongs in the public square of our nation. However, in closing I shall focus on just one area of national impact. It is a somewhat unique feature of British society, where the Church of England and the Roman Catholic Church have an extraordinary opportunity to make the gospel known to a large swathe of the young people of England and, in so doing, to reshape future society according to the gospel. That is the work of our Church schools.

***6. Schools***

British education has a complex history. I will not trouble you with the story except to say that, because the churches got there first with free education, the Church of England and the Roman Catholic Church have a large number of state-funded primary and secondary schools. The Church of England alone has 4500 primary schools (about a quarter of England’s total) and over 200 secondary schools, representing sustained contact with over one million young people and their families. The Roman Catholic Church has fewer primaries but more secondaries. In the UK we are currently undergoing the most dramatic change to the educational landscape since 1944, when the churches came to a settlement with the state over a partnership in state-funded education. The new landscape offers many challenges and some threats to Church education but, properly navigated, it has the potential to open up new opportunities for the Church of England and the Roman Catholic Church. Another development, caused more by changing demographics than government policy, is the need to create more school places, either by increasing the size of existing schools or by building schools in areas of new housing developments.

I have argued elsewhere[[19]](#footnote-19) for a new, integrated missional strategy that, in the words of an influential report a few years ago, really does place ‘Church schools…at the centre of the Church’s mission to the nation’[[20]](#footnote-20). I would like to see Church schools incorporated into the core identity and missional activity of our diocese in a way that they have not been in the past, with parish priests and head teachers (who I have suggested often act as ‘community pastors’) working in partnership for the good of their communities and for the orientation of young people and their families to the love of God, the grace of our Lord Jesus Christ and the fellowship of the Holy Spirit.

**Conclusion: Witnessing to Life in Christ**

There is no doubt that the missionary challenges that we face in the UK are severe and urgent. The practices I have described detail some of the ways that Anglicans are seeking to respond to them. Gospel fidelity and missional activity are the responsibility of the Church. Success in mission, the conversion of souls, and signs of the kingdom of God breaking into the kingdom of this world are the responsibility of God. The test of all our missional practices will be how truly and fully they witness to the gospel – the good news of our Lord Jesus Christ who is himself the gospel, the Saviour of the world. These practices will be much helped by a renewed apologetic in which we give to our cultures Spirit-inspired reasons for the hope that is within us.

 One category that I find myself using more consciously is that of *life*. For the Word, as John’s Prologue tells us, who was from the beginning and was with God and was God, gave life to all things and came to dwell among us so that we might be brought back to life. Despite the great advances in human capacity to improve the quality of life and to extend the length of life, the culture of so much of what I see around me remains and is increasingly a culture of death. Abortion is epidemic, suicide endemic and so prevalent that it is thought ‘natural’ to assist it, and loneliness, which kills, is rife. Wars never cease and religion is associated with their causes. In short, humanity dies. The gospel is life because Jesus Christ is – to return to where I began in Colossians – the one in whom the full life of divinity dwells bodily, the one in whom all life holds together, the one who disarmed and defeated the forces of death and the one in whom we are made fully alive and partakers in our humanity of divine life.[[21]](#footnote-21)

1. Christopher Cocksworth, *Holding Together: Gospel, Church and Spirit* (Norwich: Canterbury Press, 2008). [↑](#footnote-ref-1)
2. For clarification, let me be clear that I know evangelicals and the Orthodox share this commitment to the ‘personal gospel’, as most of us could support with much reading and many stories. One of my stories is from the Coptic monastery of Makarios between Cairo and Alexandria while on retreat there. My conversations with the librarian Father, Philemon, somehow strayed onto a notable German Pentecostal evangelist. Father Philemon was uncomfortable with some of his methods, as was I, but just at the point when I thought we were both nicely poised for a sophisticated ecclesiological critique of his practices, Father Philemon said, ‘He is not Orthodox but it is wonderful to see so many people brought to Christ through his ministry’. [↑](#footnote-ref-2)
3. Leslie Newbigin, *The Gospel in a Pluralist Society* (London: SPCK, 1989) chapter 18*.* [↑](#footnote-ref-3)
4. See my *Holding Together*. I should be clear, of course, that as well as saying ‘there is no gospel without the Church’, we must also say that there is ‘no Church without the gospel’, just as there is no ‘gospel without the Spirit’ and ‘no Church without the Spirit’. [↑](#footnote-ref-4)
5. Bill Hybels, *Courageous Leadership* (Grand Rapids: Zondervan, 2009). [↑](#footnote-ref-5)
6. More information about NCD and how we have applied it in our diocese can be found at <http://www.dioceseofcoventry.org/HealthyChurches>. [↑](#footnote-ref-6)
7. See Christopher Cocksworth, ‘Learning the Church: Ecclesiological Thought and Ecclesial Practice’ in *International Journal for the Study of the Christian Church, 15:2 (forthcoming).* [↑](#footnote-ref-7)
8. Daniel Hardy, *God’s Ways with the World: Thinking and Practising Christian Faith* (Edinburgh: T&T Clark, 1996), p.222. [↑](#footnote-ref-8)
9. Daniel Hardy, ‘Receptive Ecumenism – Learning by Engagement’ in Murray (ed.) *Receptive Ecumenism and the Call to Catholic Learning* (Oxford: Oxford University Press, 2008) p.433. [↑](#footnote-ref-9)
10. The Orthodox Natural Church Development website can be found here: <http://www.oncd.us>. [↑](#footnote-ref-10)
11. More details about Alpha can be found on its website: <http://www.alpha.org/>. [↑](#footnote-ref-11)
12. For more information about the course, see: <http://www.pilgrimcourse.org/>. [↑](#footnote-ref-12)
13. See my ‘Confirmation in the Missionary Practice of the Diocese of Coventry’, pp.17-21, accessible at <http://www.dioceseofcoventry.org/Bishop_of_Coventry/booklets> [↑](#footnote-ref-13)
14. More information about this initiative, which has been backed financially with money that the Church of England distributes to aid mission, can be found here: <http://www.dioceseofcoventry.org/index.php?page_ref=1061&item=160>. [↑](#footnote-ref-14)
15. More information about these developments in the communication of the gospel by means of new forms of Church life can be found on the Fresh Expressions website: <https://www.freshexpressions.org.uk/about/introduction>. [↑](#footnote-ref-15)
16. See: <https://www.freshexpressions.org.uk/stories/urbanhope/sep14> [↑](#footnote-ref-16)
17. <http://www.hopetogether.org.uk/Groups/256555/Latest_News.aspx>. [↑](#footnote-ref-17)
18. See: <http://www.dioceseofcoventry.org/TFC>. [↑](#footnote-ref-18)
19. Christopher Cocksworth and Linda Wainscot, *Church School Head Teachers as Community* (Cambridge: Grove Books Ltd, forthcoming) [↑](#footnote-ref-19)
20. The Archbishops’ Council, *The Way Ahead: Church of England Schools in the New Millenium* (London: Church House Publishing, 2001), p.1. [↑](#footnote-ref-20)
21. Colossians 1.17-19; 2.9, 13-14; 3.4. [↑](#footnote-ref-21)