

# fresh expressions



*Grounded in prayer . . .*

renewing vision  
gathering news  
resourcing growth  
developing training

*Prospectus: Phase 2*

! The harvest is plentiful but the labourers are few.  
Therefore ask the Lord of the harvest to send out  
labourers to his harvest field. !

*Matthew 9.37-38*

ons

## The story so far . . .

In recent years, Christians in different parts of Britain have started many fresh expressions of church. These initiatives have begun in response, on the one hand, to the call of Christ to make disciples and seek the kingdom of God. They are a response, on the other hand, to our rapidly changing culture and the widening gap between the traditional churches and much of our society.

In 2004 the report *Mission-shaped Church* named what was happening, adopting the phrase *fresh expressions of church* and urged the Church of England and other denominations to encourage and bless these new ventures. The report was commended by the General Synod of the Church of England and its recommendations have been pursued nationally and, two years later, are being followed through in the majority of dioceses. The Archbishop of Canterbury has called for the Church of England to become a 'mixed economy church': traditional churches alongside fresh expressions of church in every place.

In the same year, the Methodist Conference in England, Scotland and Wales established new priorities for the coming five years, including 'Encouraging fresh ways of being church'.

The last two years have seen a rapidly growing interest in fresh expressions at local level, an increasing and widespread engagement with developing fresh expressions by dioceses and districts, and significant changes at national level to enable these developments to flourish in sustainable ways.

The Fresh Expressions initiative was established in 2004 by the Archbishops of Canterbury and York with the support of the Methodist Council. The project is envisaged as a five-year initiative at a critical time of change. Our aim is to resource and enable the development of vibrant and sustainable fresh expressions of church in every place, alongside traditional churches in parishes, circuits and deaneries by 2009. Fresh Expressions is made possible by and funded through the Lambeth Partnership and The Lambeth Fund. Further notes on funding can be found at the end of the document.

In March 2005 we published our first prospectus which set out our key areas of activity as renewing vision, gathering news, supporting growth and developing training. In that document, we also articulated two values: that we would seek to ground all that we do in prayer and strive for excellence in communication. Our priorities for the first phase of our work were to be in the two areas of renewing vision and gathering news.

In September 2005 the core team came into post. Our reflections over the last six months in the team and with our partners have focused on the areas of supporting growth and developing training. The results of those reflections are contained in this prospectus for Phase 2 of the initiative. We are conscious that we are working in a situation which is developing and changing month by month. We therefore anticipate that our own plans will continue to evolve to meet a changing context.

Steven Croft

# What is a fresh expression of church?

The term 'fresh expression of church' was adopted by the report *Mission-shaped Church* as a generic term for a range of new or different ways of being church for a changing culture described in Chapter 4. The term has the advantage of connecting well with the Church of England's declaration of assent. It was also adopted intentionally as a new term not claimed or owned by any one stream or part of the broader movement.

In the two years since the publication of *Mission-shaped Church*, the use of the term has continued to evolve. As a team, we have recognized the need to give the language time to settle in the life of the churches (and therefore not define the term too rigidly too quickly) but also the contrasting need to have some shape and definition lest it be used to describe everything (and therefore mean nothing).

In determining whether or not to include a submission to the website directory, the governing question has been whether or not a particular venture matches the broader descriptions and criteria in *Mission-shaped Church*.

In our earlier literature (and the special question included in the Archdeacons' Articles of Enquiry this year) we used the following descriptions in consultation with partner agencies:

'Fresh expressions are new and different ways of being church in a changing culture.'

(leaflet about the online directory)

**A fresh expression of church is a new and/or different way of being church in and for our changing culture.**

A fresh expression of church is not normally seen just as an additional activity or simply a stepping stone for people to Sunday services but as something with the potential to be or become church for those who take part.

Archdeacons' Articles of Enquiry 2006 (drafted August, 2005)

We have had growing clarity as a team that there are other elements which need to be incorporated into a concise definition of a fresh expression of church, particularly:

- That a fresh expression of church is normally begun for those who are currently outside or on the edge of traditional church life
- That a fresh expression of church is established through principles of service, incarnational mission and attention to context

- That a fresh expression of church will have some element of worship and prayer as part of its life
- That a fresh expression of church will not necessarily yet be a full expression of church but have the potential to be or become a full expression of church for those who take part.

We therefore offer the following working definition to the wider church for comment on the term 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.



# Grounded in prayer . . .

We have been hugely grateful thus far for the prayers and support of the Lambeth Partners, religious communities and many in the churches who have prayed for this initiative and for local fresh expressions of church. Together with many other people, we sense that God's Spirit is at work in all kinds of ways beyond the churches and within them.

Colin Brown was seconded to the team in September by Church Army and co-ordinates this aspect of our work. His work involves facilitating prayer and worship for the core team and at major events; maintaining the prayer room on the website, sending out a regular prayer diary and extending our networks of prayer support. He is also exploring through different conversations the emerging spirituality in fresh expressions of church.

However, for the Fresh Expressions initiative to be grounded in prayer has meant more thus far than developing these patterns of intercession.

A key lesson for our work which has emerged over the last 18 months is that the principles at the heart of establishing a fresh expression of church are identical to the principles of encouraging fresh expressions of church in a circuit, deanery, district, diocese or nationally in the following ways:

- Mission is discovering what God is doing and joining in. As a team, we find ourselves discovering new momentum for fresh expressions in all kinds of places which we believe is the work of the Holy Spirit. We could not, and cannot, create this momentum yet it is there. We have a sense of a wave building; of God doing more than we can possibly track or understand. The movement extends across many denominations and streams in the United Kingdom and throughout the world.
- Double listening is vital: listening to God through what is happening in society and church and listening through Scripture and tradition. As a team we sense a need to seek to centre what we are doing on this listening and on God's grace and guidance and therefore to be able to change and adapt what we are doing continually.
- We need wide horizons. God's purposes are not simply for the Church to flourish but for the kingdom to come, for the gospel to be lived out in the whole of life and society to be transformed.
- Things happen differently in different places. Context is vital. No two fresh expressions of church are the same. We should therefore expect that fresh expressions will develop differently in different parts of the country. The different proposals suggested in this document are not therefore blueprints to be reproduced exactly, nor are they now set in stone. We anticipate that our plans will change and evolve as the initiative continues.

- We are learners not experts. One of the continuing themes in stories of fresh expressions of church is that those who lead them are caught up in a journey where they see the next step not the end point and are therefore dependent upon God and upon learning from others. We share that sense of being learners at the heart of a learning community.
- Our hope is in Christ and in the gospel rather than in any particular method or formula. One of the key elements among Christians establishing fresh expressions of church is admission of failure on the one hand (normally the stories begin with the realization that something isn't working), but a hope centred in Christ on the other. The movement is about trust in God's call more than it is about learning and applying particular techniques. The spirituality which is emerging is a fusion of humility, trust and hope.
- Partnerships are a key element in developing fresh expressions of church: between churches and with other agencies in the community. We have come to value partnerships very highly in our own work – as is reflected in this document. Across the denominations, different traditions and mission agencies we sense recognition that engaging in God's mission at this particular time demands a new approach to partnership and the pooling of resources in a common task.
- Our goal is to see the flourishing of a mixed economy church: fresh expressions of church alongside traditional churches in every place. We therefore seek the healthy growth and development of every aspect of this mixed economy and the development of wholesome lines of connection and mutual support. This demands disciplined thinking and reflection as well as action.

In the Church as a whole, we share in the wider sense of God reshaping the Church for mission (a phrase coined by Tom Stuckey, President of the Methodist Conference). We also have a sense of the movement of fresh expressions of church bringing and restoring hope more widely in difficult times.

Over the last 20 years, through the writings of Walter Brueggemann and others, the contemporary church has rediscovered the language and imagery of the exile as life giving and helpful in understanding the Christian experience in a rapidly changing culture.

Those metaphors, we believe, will remain important. Alongside them, however, we are beginning to hear more clearly in different places the language of exodus: of God's call initiating new beginnings; of those who were not a people becoming a people; of miracles of faith; of a journey which creates community, of being guided one step at a time; of many temptations and distractions along the way; of stepping out into the unknown; of a deep call to holiness; of disciple-making in desert places; of a vision which is glimpsed but not yet fully understood; of dangers of a failure of courage or turning back; of God's presence with us on this journey.

# Renewing vision

In order for fresh expressions of church to begin and be sustained, the vision for the mixed economy church needs to be shared by every church and every church member.

## What have we done so far?

Strategic conferences for dioceses and districts to explore the vision

Examples include a day for 600 people in Norwich Cathedral and a joint Diocesan and District conference for 200 in West Yorkshire. The team has visited almost every diocese and about half the Methodist districts.

Simple, accessible publications for church councils and small groups

*Moving on in a Mission-shaped Church* was published in September 2005 and sold 15,000 copies in three months. *Starting a Fresh Expression* has just been published. Three more booklets in the same series are planned.

Expressions: the DVD, stories of church for a changing culture

The DVD features 14 stories of fresh expressions from across the country and sold 1,500 copies in its first two weeks of release. Other DVDs are planned.

Expressions: the newspaper

30,000 copies were distributed free of charge between November and January. Two further editions are planned for the next year.

Building the website as a source of basic information and help

The site receives thousands of visits each month. 2,300 people receive our regular e-letter. There is a regular flow of emails back to and through the site commenting on the material and requesting support.

Drawing together a team of 25 Associate Missioners to extend our training and teaching capacity

We drew the missioners together for a three-day residential in February and are now beginning to deploy them across the country.

## What will we do in the future?

We envisage that all of the above developments will continue for the life of the initiative. Alongside them we will continue to seek the renewing of vision through:

## Vision days

A key development in Phase 2 will be the deploying of our team of Associate Missioners to lead **vision days** for deaneries, circuits and groups of churches.

Vision days can be initiated by any local church or by a diocese or district (which may also commission us to do a road show across an area over a number of months).

We will also be proactive in directly sponsoring major vision days in particular areas of the country so that there is one, if possible, within easy reach of every location.

The aim of the vision days is to explore what is involved in beginning to develop fresh expressions of church and to encourage practical responses to the vision. The content of the day can be tailored to what is needed locally.

Where the days are requested, the local organizers provide the venue, basic equipment and handle the bookings. Fresh Expressions provides and pays a team of Associate Missioners. Wherever possible, travelling expenses for the team and other costs are covered by the local churches.

If we directly set up and sponsor a vision day, Fresh Expressions will arrange a venue locally, find the necessary technical equipment and handle the bookings. We will charge a fee per delegate to cover costs.

All enquiries for training events are handled by Norman Ivison, Director of Training and Events ([training@freshexpressions.org.uk](mailto:training@freshexpressions.org.uk)). A separate leaflet about the days is available by post or can be downloaded from the website.

A list of Associate Missioners can be found at the back of the prospectus and on the website.

## Major events

We plan to hold two or three major regional events in each year, covering the country by 2009, in order to continue to raise the profile of fresh expressions of church in particular areas of the country.

We are currently planning a major day conference on Rural Fresh Expressions in February 2007 and exploring the possibility of cathedral or major church days to resource those leading fresh expressions and those exploring that possibility.

The team will continue to respond to invitations to speak at other events organized locally. We hope to make formal reports and presentations to both the Church of England General Synod and the Methodist Conference in 2007.

## Encouraging blessing

A significant part of our work so far has been engaging with those who are senior office-holders in the churches and have the capacity to bless (or withhold blessing from) fresh expressions of church, to guide their life and to build strong connections between both parts of the mixed economy.

We hope to continue to resource this work through the knowledge bank (see below) and also in response to invitations for events (such as work with district councils or senior staffs) and consultancy.



# Gathering news

Gathering news of what is happening across the country and beyond is vital in order to discern what is happening, learn from best practice and extend the movement further. It is a key part of the double listening to which we are committed.

## What have we done?

In 2005 we held an initial series of meetings across the country to meet and to listen to the experience of practitioners. Pete Pillinger is continuing this series of meetings in the Methodist districts we have not yet visited as a team.

We launched the website with the directory of fresh expressions at its heart. The directory has so far collected over 460 entries and is searchable by county, denomination and type of fresh expression. It is proving an excellent source of news stories, features and help for those beginning fresh expressions themselves.

We established two round tables for collaborative networking and gathering news.

Round Table 1 is for national agencies involved in encouraging fresh expressions of church in different ways. Members are drawn from the Church of England and Methodist Church national structures, Church Army, Anglican Church Planting Initiatives, CMS, CPAS and New Way. This has been a key group for developing our strategy and long-term partnerships.

Round Table 2 is for those active in research on church life, especially statistics. Members include Lynda Barley (Archbishops' Council); Peter Brierley and Heather Wraight (Christian Research); Philip Richter (STETS); Bob Jackson (Archdeacon of Walsall); George Lings (Church Army) and representatives of Tear Fund, who are committed to revisiting each year the key research elements in *Mission-shaped Church*.

## What will we do in the future?

It is clearly important to continue to encourage **registration with the directory** and this will be given new impetus in the second half of 2006 with the co-option to the team of Alicia Baker by the Diocese of Chelmsford for six months. Alicia will conduct a research project on fresh expressions of church in inner-city areas. and also develop registrations generally through new publicity.

We have a **second database** in development (DB2) jointly funded by the agencies that participate in Round Table 1. DB2 is designed to facilitate good record keeping in dioceses and districts (one of the recommendations of *Mission-shaped Church*). DB2 will import the information from the main directory and will mean all the data we are collecting is searchable

and can be sorted by (for example) diocese and district. A home page of information for each can be generated. DB2 will also track training events by diocese and district and hold a store of policies and documents generated locally on fresh expressions (including job descriptions; notices passed by diocesan synods; church planting policies etc). DB2 will not be publicly accessible but free access will be granted to those responsible for encouraging fresh expressions of church across the Church of England and the Methodist Church and in the national mission agencies.

We aim to establish **two further Round Tables** in 2006.

**Round Table 3** will draw together those working in the area of discipleship, a key area for fresh expressions of church and one where we hope to stimulate and develop new thinking. The first meeting of Round Table 3 is scheduled for June.

**Round Table 4** will aim to network those involved in theological education in pioneer ministries of different kinds and build on an initial consultation held in December 2005 and co-sponsored with CMS. We hope that Round Table 4 will meet for the first time in July 2006.

We will continue to hold an informal series of **one-off consultations** for practitioners as particular needs become apparent. Two are planned for summer 2006: a gathering for those who are the first generation of pioneers and who have been leading fresh expressions for some years now in order to catch their experiences and concerns and encourage them in their journey and a gathering for a similar group but focusing on those whose experience is in rural ministry. The lessons of this consultation will feed into our planning for the Rural Fresh Expressions day described above.



# Supporting growth

## What have we done?

A key part of supporting the growth of fresh expressions of church is the development and provision of appropriate patterns of ministry.

Fresh Expressions played a key role, with others, **in developing the new Church of England guidelines** for ordained pioneer ministry, approved by the House of Bishops in January 2006. Many candidates are now exploring this possible focus of ordained ministry and at least 12 are recommended for training.

We are currently in the process of **helping to brief Diocesan Directors of Ordinands** on the implementation of the guidelines and co-publishing attractive materials for candidates (both in partnership with Ministry Division).

We are playing a similar role in the development of new **guidelines for Lay Pioneer Ministry** (currently in their second draft and sent out for wide consultation and comment).

Members of the Fresh Expressions team are also being **consulted by the working parties** which produced *Resourcing Mission for the 21st Century Church*; the working party on the Code of Practice on Mission Initiatives for the House of Bishops. Pete Pillinger has been involved in a working party for the Methodist Diaconal Order which addresses the place of the Diaconal Order in developing fresh expressions of church and identifies the need for training for such ministry.

Members of the team are also regularly **consulted at a strategic level** by dioceses, districts and national groups encouraging fresh expressions of church. There is a considerable level of international interest in what the Church of England and the Methodist Church are doing in fresh expressions and we regularly host overseas visitors and answer enquiries. The Episcopal Church in Australia is currently in the process of setting up Fresh Expressions Australia.

Pete Pillinger has **researched current thinking on Mission Accompaniment** in his first six months in post and is feeding this thinking into the development of training initiatives (covered in the following section). Pete is also involved in discussions hosted by CTBI about the formation of an association of mission accompanists.

Partly in response to our own initial work, a number of dioceses and districts have established **fresh expressions support teams** to encourage development in a number of areas. We will continue to support, encourage and learn from these teams.

All of this work will continue in the coming years.

## What will we do in the future?

### Expressions: the knowledge bank

All across Britain, Christians are beginning new forms of church for our changing culture. The church as a whole is attempting a significant transition with a very thin base of knowledge on how to establish and sustain fresh expressions of church.

There are no textbooks at present and very few experts. The wisdom needed for fresh expressions of church is currently being learned in a thousand or more different places. Although each fresh expression is different, some common lessons, mistakes and principles are already emerging and more will do so in the future.

A vital part of supporting growth in fresh expressions of church is therefore to collect what is being learned in one place and enable practitioners to connect to this growing body of wisdom.

To meet this need, over the last six months the team has developed proposals for an online knowledge bank described in the following pages. The term 'knowledge bank' is now widely used to describe the resource we have in mind although, with time, we will develop a branded title for the resource.

Our thinking has developed in conscious dialogue with the discipline of knowledge management developed in large, dispersed organizations and we are particularly indebted to Paul Whiffen, formerly of Knoco Ltd, for guiding our thinking.<sup>1</sup>

The concept, aims and scope of the knowledge bank are outlined in Appendix 1 prepared by Michael Moynagh.

We are currently seeking a small number of national agencies or institutions to partner with us in the development of the knowledge bank and, together, to sustain it beyond 2009. Expressions of interest are invited from those willing to share in this vision.

We envisage that the partnership will move through a trajectory of development from an informal association led by Fresh Expressions to a formal partnership and, from 2009 onwards, a possible further development as an independent trust.

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<sup>1</sup> For a general introduction to Knowledge Management see Chris Collison and Geoff Parcell, *Learning to Fly: Practical Knowledge Management from Leading and Learning Organizations*, Capstone, 2004.

# Developing training

## What have we done?

The team has led, and continues to lead, a wide variety of different training events across the country for practitioners, those exploring fresh expressions of church and those in a position to bless and resource fresh expressions. The majority of these have been at the invitation of different dioceses, districts, groups and networks.

In partnership with others, particularly Church Army, we have now developed training materials for one-day events and short courses which are now being used more widely through the network of associate missionaries. These include the two published booklets, *Moving on in a Mission-shaped Church* and *Starting a Fresh Expression*. Together with the DVD and PowerPoint presentations on the website, these form powerful training tools, which can be (and are being) used in any parish and circuit as groups of local Christians begin to explore fresh expressions of church.

In December 2005, with CMS, we hosted a theological educators' consultation for Anglican and Methodist training institutions to review preparation for pioneer ministries<sup>2</sup> and commissioned a piece of research for that consultation reviewing current provision. These pieces of work have informed our forward planning which is detailed below. We also shared in reviewing and (with Paul Bayes, National Mission and Evangelism Adviser for the Church of England) commented on the responses of current institutions to the special moderators questions on how every ordinand is introduced to the thinking contained in *Mission-shaped Church*.

We are involved in regular dialogue with individual training providers about shaping training for pioneer ministry and, as indicated above, will seek to continue this dialogue through establishing Round Table 4.

## What will we do in the future?

There is a clear need to find a way of delivering training in pioneer ministry in every part of the country.

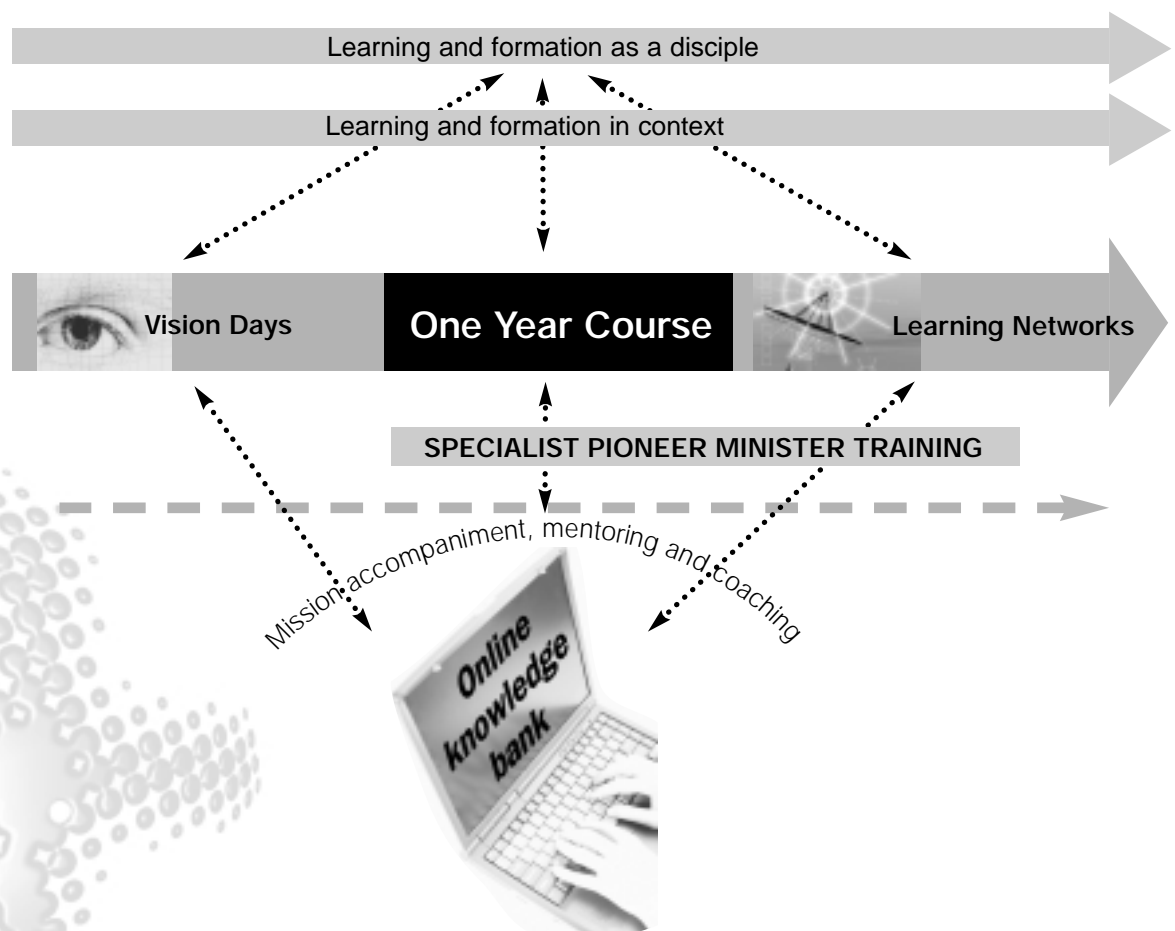
Over the last six months the team has thought together and with partners about the most helpful ways in which this can be structured and resourced.

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<sup>2</sup> The term 'Pioneer Ministry' is the term which has emerged in the Church of England for those involved in setting up and leading fresh expressions of church. It is adapted from the phrase used in *Mission-shaped Church* (pioneer leader) and incorporated into the Anglican guidelines on Ordained Pioneer Ministry and Lay Pioneer Ministry. We use it here as a generic term covering a range of ministries from volunteer through to stipendiary and ordained to lay. Methodist documents refer to a similar range of ministries, lay, Diaconal and Presbyteral.

The essential elements in our approach to training for pioneer ministry are contained in the following diagram, which has been tested and developed in a number of contexts:

1. All training and formation for ministry is set in the context of learning and formation as a disciple of Jesus Christ. It will therefore build upon and seek to deepen all aspects of discipleship including prayer and holiness of life, sense of calling and vocation and learning about the Christian Way.
2. A particular feature of learning for pioneer ministry is that it needs to be rooted in the context of developing a fresh expression of church. Pioneer ministry is essentially an incarnational ministry based upon the discipline of double listening: attending to God in the local context and the Christian tradition and seeking to discern vocation in developing fresh expressions of church appropriate to that context. The basic model of learning is therefore one of continuous reflection upon the experience of forming a fresh expression. In any formal learning which is offered, the emphasis on the ministry context as the primary context for learning must be preserved.



3. In order to facilitate this learning, it is therefore essential that all individuals or teams of lay pioneer ministers be provided with someone who offers mission accompaniment, mentoring or coaching. The focus of the regular dialogue of mission accompaniment is both the development of the fresh expression of church and the formation of the pioneer ministers.
4. Particular learning interventions support this ongoing reflection in context. As indicated above, we have identified the value of single-day events for groups of churches to develop the vision for fresh expressions of church and to sow the seed of individuals and parishes exploring this vocation.
5. As a next stage on from the single day, we envisage the development of a one-year course comprising, over a year, two Saturdays, one residential weekend and eight to ten evenings (although, of course, other combinations are very possible). The point of this configuration is that it gives space for substantial engagement with structured learning but also sufficient space for the ongoing practice of ministry. We envisage that the one year of input in this way will be followed by two years of structured learning networks. By extending the learning over at least three years, there is also opportunity for the development of the fresh expression of church and for the personal formation of the individual.
6. The learning style throughout the course will need to facilitate reflection on practice and the development of the course group into structured learning networks beyond the life of the local course.
7. The more detailed task of developing two- or three-year sustained courses for ordained and lay pioneer ministry is the remit of the training institutions and regional training partnerships, resourced by Fresh Expressions.
8. The knowledge bank described in the previous section will play a key role in the provision of learning materials and distilled practical wisdom which will be essential for all of this training provision.

Appendix 2 of the prospectus describes the proposal for this one-year course in some detail, together with our developing policies on delivery and partnerships.

The material on the one-year course has been developed by Bob and Mary Hopkins who have many years' experience in preparing people for these ministries. The research we commissioned for the theological educators consultation in December revealed that a significant range of existing provision in this area traces its ancestry to material developed by Bob and Mary in collaboration with others.

Most recently, the Hopkins' own course concept has been developed further by the Ground Level network by Pete and Kath Atkins as the course Mission-shaped Leadership in Lincolnshire offered by the Ground Level Network with the Diocese of Lincoln and the Lincoln and Grimsby District. This course has been running for a number of years, provides a tried and tested format and has become, in our own thinking, a working prototype for what is envisaged through Expressions: the course.

# Excellence in communication

As a small national initiative working across two major denominations and more widely, Fresh Expressions needs to punch way above its weight in terms of influence through developing this excellence.

## What have we done?

Established a media consultancy through Rob Marshall in order to build relationships with key church and secular media and to respond quickly and professionally to media enquiries. This has resulted in a steady stream of stories in the Church and national press and on national and local radio.

Established a comprehensive website on fresh expressions of church ([www.freshexpressions.org.uk](http://www.freshexpressions.org.uk)) as our shop window and appointed a website editor, Pam Macnaughton. The site generates a considerable number of visits per month and a steady flow of correspondence.

Published the first edition of *Expressions: the newspaper* and distributed 30,000 copies free of charge to parishes and circuits.

Published in partnership with Church Army, the Methodist Church and Church House Publishing the first two in a short series of guides to fresh expressions of church (*Moving on* and *Starting a Fresh Expression*).

Produced and published *Expressions: the DVD* in collaboration with the Methodist Church, RUN and Church House Publishing.

Michael Moynagh's book, *emergingchurch.intro* (written before he joined the team and published by Monarch) has become a key guide to the field. Steven Croft has contributed to the best selling *Evangelism in a Spiritual Age* (Church House Publishing, 2004) and has edited a book of essays on *The Future of the Parish System* to be published in October 2006.

As a team we are regularly consulted by publishers and authors wanting to develop material in this field, both at the initial ideas stage and reviewing manuscripts pre-publication.



## What will we do in the future?

Our **work with the national and local media** will be ongoing. There is every indication that the society around us is beginning to realize the depth and extent of this movement.

The **website** will continue to develop in dialogue with the wider fresh expressions community. The main website will increasingly become not just a site in its own right but a portal to three or four other restricted access sites for different purposes:

- A team/extended community Share point Site serving as a dispersed intranet
- DB2 described above
- Expressions: the knowledge bank
- Learning materials for Expressions: the course

We are currently exploring ideas for **a second DVD** which will comprise four 20-minute programmes on developing fresh expressions of church in particular contexts where, we believe, additional research is needed. These may include:

- Fresh expressions in rural communities
- Fresh expressions in the inner cities
- Fresh expressions in schools
- Fresh expressions of church in the sacramental tradition

We plan to publish **at least three further booklets** in the *Moving on* series focusing on:

- Discipleship in fresh expressions of church
- Sustaining a fresh expression of church
- Mission audit materials

Andrew Roberts and Pete Pillinger are in discussion with Methodist Publishing House about developing **a book of resources and stories** about fresh expressions of church along the lines of the best-selling *Time to talk of God* and in time for the Methodist Conference in 2007.

Bob and Mary Hopkins, Michael Moynagh and Steven Croft are all independently exploring a range of publishing projects in connection with their work with fresh expressions of church.

## Phase 3?

The work outlined in this Prospectus for Phase 2 represents a considerable agenda aimed at resourcing fresh expressions of church across the Church of England and the Methodist Church.

Much of this agenda, particularly the development of the knowledge bank and the course will be ongoing throughout the life of the initiative and beyond.

However, there are at least two further areas of work for development in the third phase of the project. Preparatory work in these areas is already beginning in different ways.

## **Discipleship**

We have been aware from the beginning of the initiative that questions of discipleship will be very significant both in fresh expressions of church and in more traditional churches in the next decade.

Andrew Roberts began to focus his work in this area in September 2005 and this is bearing fruit already in the resources gathered on the website and in the discipleship round table. We have been encouraged to note that the incoming President of the Methodist Conference intends to make this theme the focus of his presidential year.

In Phase 3 of our work, we anticipate developing our thinking on discipleship further in order to directly resource fresh expressions of church in this area.

## **Questions of sustainability and connection**

Much work has been done already on beginning fresh expressions of church but less on sustaining fresh expressions and the difficult practical questions of connection to the wider church, ordering ministry, mutual financial support and the changes that happen within traditional churches in response to the development of fresh expressions.

These strands, as indicated, will be developed in the knowledge bank. We are building up a body of experience at present largely through regular consultancy, observation and 'case law'. Much of it is contained in correspondence and the answers to difficult questions that individuals and groups point in our direction.

In Phase 3 of the project we will need to discover ways to draw this material together and make it more widely available.

## **Sustaining the legacy of the initiative**

As will be apparent from our thinking on the knowledge bank and the course, we are beginning to develop partnerships which we hope will ensure that the Fresh Expressions initiative will leave structures and partnerships in place which will ensure the sustainability of national collaborative reflection and discernment on fresh expressions of church into the future. Again, this aspect of our work will inevitably be much more in focus in the third and final phase of Fresh Expressions.



# Expressions: the Knowledge Bank

## The Concept

### Aims

The aims of the knowledge bank will be:

- To increase and spread knowledge about good practice in fresh expressions of church.
- More tentatively (depending on experience), to provide a honey pot around which learning networks can form.

These aims will be achieved through an online knowledge bank, linked to the main Fresh Expressions website, with four components (which are described more fully below):

- 'The core', with generic material about good practice in fresh expressions.
- 'Learning networks' comprising users of the resource who want to talk to each other.
- 'Zones' for different kinds of fresh expressions – e.g. among young people, in urban areas etc.
- 'Research' database.

### Context

Fresh Expressions seeks to encourage new and different forms of church by renewing vision, gathering news, resourcing growth and developing training. To help achieve these objectives, it seeks to encourage good practice in fresh expressions through training, the formation of learning networks, accompaniment and the proposed knowledge bank, all of which will reinforce each other.

### Audience

The main audience for the knowledge bank will be:

- *Trainers and students* – in colleges and courses, and in diocesan, regional and independent courses. Trainers will include Associate Missioners with Fresh Expressions. The Guide will become an evolving textbook on fresh expressions.
- *Accompaniers*, coaches and consultants.
- *Authority figures* wanting to support fresh expressions – from local ministers to bishops or superintendents.
- *Researchers*. Postgraduate students and others may use the knowledge bank to identify topics that need further research, which in turn will aid its development.

- *Some pioneers.* We are aware that many pioneers are 'intuitives', and that some prefer to blaze a trail than follow in others' footsteps. However, we envisage that the bank will help to create a culture of good practice, disseminated through trainers, companions, authority figures, researchers and networks of various kinds. 'Intuitives' will be influenced indirectly through this emerging culture.

The audience will also be:

- Inter-denominational
- International, mainly Australia, New Zealand and USA, but with an initial UK focus.

## Architecture – The Core

*'About the knowledge bank'* will include its purpose and rationale.

*At the core will be four sections:*

- Foundations
- Starting a fresh expression
- Developing and sustaining a fresh expression
- Supporting a fresh expression.

Each section will have a number of topics. For example, 'Developing and sustaining a fresh expression' might have four topics:

- Growing up – towards God
- Growing in – towards closer fellowship
- Growing out – in service to the world
- Growing with – building links to the whole church.

*Each topic would contain one or several subjects.* For example, 'Growing up – towards God' might include:

- Discipleship
- Worship
- Spirituality in every day life.

Most subjects would have a fourfold structure:

- Description of the issues involved
- Theological principles that might frame an approach to the issues
- Case studies showing how the subject has been approached in different ways. Case studies will be brief written stories mainly, and some video-clips. Over time we hope the balance will shift toward the latter.
- Space for users' comments.

So users would enter a section, then a topic and then a subject, and would work through the structure of the subject. It would be helpful if the page displaying the section could also

display the topics, reducing the number of clicks (though some sections may contain seven or eight topics, perhaps making this difficult).

## **An evolving process – learning networks, zones and research database**

Central to our thinking is that this will be an evolving library or guide – in several ways.

*First, it will evolve through users' comments.* The knowledge bank will begin fairly top down – 'This is what we think on the basis of what we have heard.' But straightaway we shall welcome users' reactions, so that we can revise the site. A tail of comments could accumulate on a particular issue, which others could read. At some point the editor would think, 'These are the salient contributions', and revise the material accordingly.

So the knowledge bank will be a perpetual hypothesis or question, 'This is what we think we've heard is good practice. Do you agree?' Knowledge will be co-produced by users and an author/editor, who will systematize users' inputs.

*Secondly, the knowledge bank will evolve through learning networks.* It is possible that users will want to talk to each other through facilitated online discussions etc., and they may want to contact 'the stories' (if providers of them are willing). We hope that from these interactions networks will form. If they do, we might facilitate some face-to-face meetings and other elements to foster these networks, remembering that each network would need to be owned and driven by its members. Learning networks would comprise a second component of the knowledge bank, alongside the core.

*Thirdly, the knowledge bank will evolve through the addition of zones.* Pioneers among young people might say, 'The Guide is a helpful start. But we need more material specific to young people', and they might work together with the author/editor to generate that material. So users who clicked on to 'Discipleship' within the core might find a link to 'Discipleship among young people'.

Various subjects relating to young people might be brought together in a zone, 'Young people', and in time several zones, such as 'Young people', 'Urban fresh expressions', and 'Rural fresh expressions', might form a discreet 'zones' component of the bank. So users might work through the core and find links to various zones, or they might enter 'zones' and be pointed to a zone on 'Young people' etc. In due course, each zone might have its own sub-divisions – 'Fresh expressions in schools', 'Young people in urban areas', 'Fresh expressions among sporting young people' etc.

*Fourthly, the knowledge bank will evolve in response to research.* Researchers will be able to use the bank to identify topics for research, and the author/editor will use research findings to modify the bank. Research might include theological critiques of fresh expressions, an evaluation of the theological framework for a particular subject, case studies or a quantitative analysis of what works.

High quality dissertations, theses and research papers would be stored in a research database, with links to the appropriate subjects and zones in the knowledge bank. This database would add to the knowledge bank a fourth 'research' component, alongside the core, learning networks and zones.

## Staffing, finance and business model

The knowledge bank will start with a part-time author/editor (Mike Moynagh) provided by Fresh Expressions, and will need at full or half time manager from summer 2006 onwards. The manager's main task will be to facilitate the day-to-day working of the knowledge bank, including learning networks. We believe that this should ideally be a full time post from the outset.

Fresh Expressions is funding the part-time author/editor and will make a contribution to the initial construction of the site (subject to costs). Additional start up funding and funding for the manager will be required from partner agencies.

A medium/long-term business model might involve charging for the knowledge bank's use – perhaps an annual subscription of up to £1000 for institutions and a much lower one (£25 per annum?) for individuals. It is possible that in time this could reduce substantially the knowledge bank's dependence on external subsidy. But the feasibility of this and the appropriate rates would need to be tested. In the first instance the site will be free, with the possibility of future charges being well flagged.

## Implications

*First, the social element will be as important as the content element* of the bank. We shall want to encourage users to interact with us and with each other.

*Secondly, this is a long-term vision.* The knowledge bank is likely to evolve over 10 years or more, with the first two sections of the core being posted in autumn 2006.

*Thirdly, the knowledge bank will need to be owned by a consortium of institutions* and not just by Fresh Expressions. Fresh Expressions has a limited life (till autumn 2009), and we pray that one of its bequests to the wider church will be this knowledge bank, well established and made financially viable through wider ownership.

*Fourthly, the knowledge bank will need to be highly flexible,* and capable of evolving in ways we do not expect. Not least, the premise of the bank is that it is possible to produce core knowledge about good practice in fresh expressions relevant to a wide range of contexts. We believe this to be true (not least by analogy with secular entrepreneurs), but we could be wrong. It may be that fresh expressions will prove so diverse that we cannot helpfully generalize, in which case the core knowledge component of the site would shrink in importance, while the zones and their sub-divisions would become more central. We must be open to this and other possibilities.

*Fifthly, we believe that the knowledge management thinking represented in the knowledge bank has implications for many other areas of church life* and that we will be modelling an approach which could then be applied to (for example) pastoral ministry or administration.

# Expressions: the course

## Learning for Pioneer Ministry

### Part One: The concept and outline of the course

Who will come?

- The aim of the course is to prepare individuals and teams for pioneer ministry in fresh expressions of church within a mixed economy church. We envisage that people would come as individuals and as teams. We hope that many would begin the course as they are preparing to embark on a fresh expression of church but that others would come at a later or earlier stage in these ministries. We hope that many clergy would take part in the course (as these elements have not traditionally been part of clergy training) alongside many lay people.
- We hope that the course will be increasingly recognized and owned by local churches, dioceses, districts, circuits and denominations as providing excellent preparation for these ministries and integrated into their overall training provision. The provision of the course connects with and is integrated with the draft Church of England guidelines on Lay Pioneer Ministry.
- We hope that in every place the course will be delivered ecumenically and will attract students from a broad range of denominations and traditions in order to provide a rich environment for learning.

### What is the course structure?

- The course is spread over a year principally to give the context of journey and to accompany implementation. The emphasis throughout is process and the management of change.
- The course is made up of 24 sessions or units, spread over 8 weekday evenings (one each month, 8 units in total); 2 Saturdays (each of 4 units – 8 units in total) and one residential weekend (8 units total); flexible delivery.
- The course will cover in depth six main subject areas essential for pioneer ministry:
  1. Personal Formation
  2. Christian Formation
  3. Missiology and Ecclesiology
  4. Cultural Exegesis
  5. Beginning a fresh expression
  6. Growing a fresh expression to maturity.
- The course will be flexible in that learning material will be provided for 30 sessions in total. Local centres will tailor their syllabus, determining the number of sessions and the syllabus and adding up to 3 sessions of other material as necessary. Some topics can be combined to create space. There is also the potential for streaming a course into more than one group over a Saturday or weekend.

- Fresh Expressions will provide learning materials for each session comprising:
  1. Learning outcomes
  2. Full teachers' notes
  3. Members' notes
  4. PowerPoint presentations
  5. Guidelines for further reading and engagement with the material
  6. Audio visual resources (in the longer term).
- All of this material will be published online and made available through passwords to local organizers, students and teachers. Online (rather than book) publication will provide the facility to continually upgrade the material and also ensure it can be adapted locally by different teaching teams.
- The sessions will be delivered by local teachers who will be free to adapt the material to their own use and experience and the preferred learning style of the group.
- The original members' notes will be available to all participants online to complement local adaptations.

## Further study and application

- As part of the course, participants will be provided with a loose-leaf Manual, with guidelines for their further engagement outside the formal sessions. These would all be optional and presented as choices.
- The menu would cover the 6 subject areas of the course.
- There would be sections on 'To Study'; 'To Do'; and 'To Reflect'.
- Among other things, this would include reading lists, guidance/suggestions for field visits; personal spiritual development and team activities/projects.

## Course values and style

The course will reflect the values, style and approach of Fresh Expressions as developed throughout this prospectus and in our other literature including preserving the importance of worship and prayer in the sessions; seeking to build community among the course members; using best adult educational practice in teaching and learning and valuing a diversity of traditions and approaches.

## Course coaching groups and evolving learning networks:

- The course is designed to include the provision of mission accompaniment ('companions') to the leaders and teams implementing fresh expressions. One highly effective model proven in Lincoln is to group participants/projects into small groups under a single coach. During the year of the course, this develops into a peer-learning network.
- The aim would be to encourage these groups to continue after the course, perhaps linking up with others in their locality or with a similar model of fresh expression.
- The course will be linked to steps to develop accompaniment and we have access to other courses to resource these ministries.



## Course inter-relationship with Knowledge Bank:

- The course will be developed in conjunction with the knowledge bank, the notes and resources for the course providing raw material for the production of the bank.
- In this way there will be congruence between the two resources and participants on the course can continue to access the knowledge bank as they implement their fresh expression, both during the course and long after.

## Validation

We will recommend that local centres explore the possibility of validating the course through their local Regional Training Partnership or other provider of further or higher education. The learning materials will be of sufficient quality to enable validation at HE Level 1 or above.

Where there is academic validation, centres will need to be committed to maintaining wide access and a twin track approach for course members with some opting for the validated route and assessed work and others seeing this aspect of the course as optional. This twin track approach is now regularly adopted in FE and HE institutions for adult learning and across other forms of learning for ministry.

We believe it is vital that however the course is validated, it remains open and accessible to those with no formal educational qualifications.

## Suggested course outline

The outline given below should be seen as an indicative model only for a course which begins in September. A different arrangement is possible with a January start. A full list of the 30 subjects for which we will provide learning materials and support is in the next section.

### Term one

Saturday (4 units):

- Processes of learning; forming networks of reflective practitioners
- Introduction to the mission context and fresh expressions
- Biblical vision of 'Missio Dei'
- Spirituality for Mission and Missional Values

Three evenings (3 units)

- Frameworks and analogies for planning and implementation of a fresh expression; accompaniment
- Researching your community and Mission Audit
- Key stages/elements of beginning a fresh expression – including relationship to other expressions. Change management

### Term two

Three evenings (3 units)

- Team roles and behaviour – forming the core community
- Growing new Christians
- Making disciples

## Weekend (8 units):

*The emphasis on the weekend will be on personal formation and renewal with a significant element of experiential learning*

- What is church?
- Understanding and experiencing small group church (2)
- Vision and call
- Leadership behaviours and character
- Culture and the gospel
- Electives

## Term three

### Saturday (4 units):

- 'Three-self' principles rightly understood + multiplication, movements and ministers
- Natural Church Development and 'Growing Healthy Churches' insights
- Permanence, fragility and lessons from weak and short-lived projects
- Identifying ongoing learning needs

### Evenings (2 units)

- Working in learning networks on two elective topics (in preparation for ongoing learning network work)

Commissioning Service and Party

## 30 subjects

The following outline of 30 subjects will be supported by learning materials as outlined above. These 30 subjects do not exactly correspond with the topics above. Some of them have been combined into larger units. We envisage some further revision of these two lists during the process of writing and editing the materials.

### 1. Personal Formation (4 units)

- a) Processes of learning; forming networks of reflective practitioners
- b) Team, team-roles and recruitment
- c) Leadership behaviors and character
- d) Personal security, dealing with opposition, setback and failure

### 2. Christian Formation (7 units)

- a) Frameworks for discipleship
- b) Spirituality for mission
- c) Vision and call
- d) Ministry roles
- e) Developing disciplines of prayer and worship
- f) Personal evangelism
- g) Frameworks for evangelism strategies

### 3. Missiology and Ecclesiology (8 units)

- a) Biblical vision of 'Missio Dei'
- b) Introduction to the mission context and fresh expressions
- c) Incarnational mission, enculturation and homogeneous units

- d) Engaging your target community
- e) What is church?
- f) Church planting and fresh expressions
- g) Understanding and experiencing small-group church – Part 1
- h) Understanding and experiencing small-group church – Part 2

#### 4. Cultural Exegesis (4 units)

- a) Researching your community and Mission Audit
- b) The nature and structure of culture and the gospel
- c) Social, ethnic and generational distinctives
- d) Global/local and lessons from cross-cultural mission

#### 5. Beginning a fresh expression (3 units)

- a) Developing missional values and change management
- b) Frameworks and analogies for planning implementation of a fresh expression
- c) Key stages/elements of beginning a fresh expression – including relationship to other expressions

#### 6. Growing a fresh expression to Maturity (4 units)

- a) 'Three-self' principles rightly understood + multiplication, movements and ministers
- b) NCD and 'Healthy Churches' insights
- c) Permanence, fragility and lessons from weak and failed projects
- d) Conclusion, evaluation, admin for ongoing learning network and cross-cultural exposure

## Part Two: Policies, partnerships and delivery of the course

This section of the document details the steps which need to be taken in setting up the course, making it available in every part of the country and establishing structures for continual development and oversight beyond 2009.

The initiating agency is Fresh Expressions. Fresh Expressions will work in both national and local partnerships in course delivery but will retain editorial oversight and ownership of materials and of the initiative and monitor quality of delivery.

### 1. Preparing the course materials: Fresh Expressions responsibilities

Fresh Expressions will take responsibility for developing course materials to support 30 subject areas around the following timescale:

- Term 1 units by 1 July 2006
- Term 2 units by 1 November 2006
- Term 3 units by 1 February 2007
- Remaining units by 1 April 2007

The process for developing course materials will be:

- Preparation of guidelines for contributors (Bob and Mary Hopkins and Steven Croft)
- Commissioning of initial writing and approval (Bob and Mary Hopkins)
- Comments from editorial group (editors assigned to each session)

- Final Edit (Steven Croft)
- Proofing and indexing (Meg Orr)
- Design and online publication

A more detailed timetable for each set of units is in preparation.

All writing and editing work will be online through the MS Share point site currently being established to support the team's work.

FE Staff members and Partner staff members will contribute to the writing and editing process as of their remunerated work.

Non-staff members will be remunerated for writing at £250 per unit. Copyright will remain with Fresh Expressions Ltd with all work acknowledged. Individual authors will retain the right to continue using and developing their own material in a variety of ways and to publish in a variety of formats.

Proofing and indexing will be on a pro-bono basis.

The materials will be published as PDF and Word Files on a website and downloadable by authorized course teachers on a read-and-revise basis and by course members on a read-only basis. Approved centres will have authority to copy. The website location will either be the principal Fresh Expressions site or the knowledge bank site (with a link through the main site).

Over time we plan to develop supporting DVD material and audio material for some units though this will not be a priority for 2006–2007

Students will be provided with a designed and centrally published ring-binder style manual to accumulate course notes through the year.

The course will be named and branded by Fresh Expressions with appropriate publicity centrally produced which can be adapted to local needs.

## 2. National partnerships

Fresh Expressions seeks to work in partnership with churches and agencies in the development of the one-year course and in parallel with the online knowledge bank.

Our criteria for the development of national partnerships are:

1. Operating within a national framework in England, Ireland, Scotland or Wales or the Diocese in Europe
2. An intent to be part of a consortium in managing, sustaining and developing the course beyond the lifetime of Fresh Expressions Ltd (currently due to cease on 31 August 2009)
3. Membership of CTBI
4. The ability to make a significant contribution to the development of the course in terms of one or more of:
  - a) Finance to fund the central development of the course or the supporting knowledge bank
  - b) Willingness to promote the course in terms of recruitment through networks

- c) The expertise and time of personnel in
- Writing and preparation of core materials
  - Delivery of the programme as part of their remunerated work.

Fresh Expressions is called to work across and value the whole spectrum of traditions in the Church of England and the Methodist Church. Partners must be willing to subscribe to this intent and calling. The course materials and teaching style will as far as possible reflect a diversity of traditions.

All partners will be credited in terms of involvement in producing the course on course literature and websites.

The course will not be validated by a central agency but will be of sufficient quality in terms of support materials that it can easily be validated by local partnerships through a range of HE providers. Wherever possible, it will be tailored to fit local training schemes and requirements. As indicated above, where a course is validated a twin track approach will be preserved with the course open to students who do not take it as part of a validated programme.

In terms of leadership and responsibility, we envisage a tapering scale in which:

1. Fresh Expressions acts as the lead agency in establishing the course and setting up the initial structures and venues in informal partnership with a number of agencies.
2. This structure gives way to a formal managing board with Fresh Expressions as the lead agency (by September 2007) and bound by a Memorandum of Association and Intent.
3. This structure gives way in 2009 to a formal managing board either constituted as a legal entity for this purpose (a helpful parallel would be the Centre for Youth Ministry) or operating through one or other of the separate agencies agreed by all parties.

We invite through this prospectus expressions of interest from suitable national partners.

### **3. Local partnerships**

We envisage that the course will be offered locally in each place by a consortium of different partners.

## **The responsibilities for local partnerships and organizers**

These include (in consultation with Fresh Expressions):

- Venues and administration
- Recruitment
- Final determination of course structures and subjects
- Publicity (using materials provided)
- Hosting and educational process
- Mission accompaniment
- Learning networks to follow each course cohort

Fresh Expressions will provide support for local partnerships in these functions wherever possible, particularly in the first year of the course and some central resourcing (such as training days for administrators and hosts and some central training in developing mission accompaniment).

Local partnerships will be formed by a number of routes, including:

- An existing partnership approaches Fresh Expressions about the course
- One potential partner approaches Fresh Expressions and then begins to gather others.

The different sessions of the course will be led by a blend of local and national teachers. As part of quality assurance on the programme, Fresh Expressions will give approval to local nominations and programmes of teachers. Other quality controls will work through regular feedback from participants on sessions and review with the local team on the further development of the course.

We see the course working best when supported by a broad ecumenical consortium (including ideally one or more district and diocese and other denominational structures together with local churches active in fresh expressions of church).

Although some partners will work with clear boundaries (for example dioceses and districts), as a matter of principle, each course should be open to anyone from outside the immediate partnership region.

We are not seeking to establish a neat map of dioceses and districts collaborating together in delivery of the course but envisage a complex patchwork of smaller and larger partnerships which together give appropriate national coverage. Our aim is to ensure that there is a course available to everyone within a 35 or 50 mile radius within the United Kingdom.

If there is no suitable and immediate prospect of an ecumenical partnership emerging to take up the course, we will be very prepared to work with single denominational providers or local churches providing the course membership, teaching and delivery remains open to all.

We welcome the involvement of existing providers of theological education as local partners.

We commend the formation of local partnerships through a staged process similar to that described above for the national partnerships namely:

- Informal working with one or two identified lead agencies
- Formalization of the partnership through a Memorandum of Partnership and intent.

Where this is helpful, Fresh Expressions will act as a broker in helping to develop local partnerships.

We plan to develop a process whereby there is regular feedback from local centres and partnerships in the continuous development of the course and training materials.

## 4. Financial models and cost structure

The initial development costs of the course will be met by Fresh Expressions and our national partners.

The **core running costs** of the course in each local partnership (based on the Lincoln experience) we estimate in terms of staff time as:

- One half-time appointment (or, better, three secondments for one or two days per week or some combination) to form the core team to teach and host the course

- Administrative support of one and a half days per week unevenly distributed throughout the year.

In order to keep student fees to an affordable level, we recommend that local partners adopt the principle of these core staff costs being covered through a combination of specialist appointments, secondments and gift-work.

We believe the post of enabling this kind of training course would mesh well with, for example, a post developing a fresh expression of church in a local centre. We also believe the development of these one year courses is a key area for investment by the churches.

Fresh Expressions will develop sample job descriptions for these appointees.

The **running costs** in terms of each student cohort will comprise an element to cover:

- Publicity
- Venue hire
- Refreshments
- Course materials
- Speaker fees and travelling expenses
- Contribution to national course development
- HE Validation costs
- Residential costs

Based on the existing budgets for the Lincoln Mission-shaped Leadership Course, we estimate a realistic guide fee per student to be £250. This compares well with equivalent part-time courses in FE and HE centres.

Expenses should be re-imbursed fully. Payment for speakers other than core staff should be offered at £120 per day.

A contribution to national course development will enable the sustainability and development of the course beyond 2009 and is set initially at £30 per student. This will enable the downloading of resources and access to the online knowledge bank for the first year of the course.

All course materials will be subject to continuous review and development, particularly in the early years of the course.

Costs will vary significantly between local centres (depending on numbers, whether a good venue can be offered at low cost, the balance of using core team and guest speakers and the residential component). Local partnerships will therefore have the freedom to set their own student fees in negotiation with Fresh Expressions.

Where one partner is providing a significant element in the core costs through staff time, care should be taken by other partners to recognize that contribution through, for example, the partnership extending bursaries to a congregation or denomination.

Care should also be taken to provide bursaries and discounts for students who would not otherwise be able to attend the course.

# The Fresh Expressions Team

## Full-time:

The Revd Dr Steven Croft	Archbishops' Missioner and Team Leader
The Revd Norman Ivison	Director of Training and Events
The Revd Pete Pillinger	Methodist Church Missioner

## Part-time:

The Revd Bob and Mrs Mary Hopkins	
The Revd Mike Moynagh	
The Revd Andrew Roberts	
Captain Colin Brown CA	seconded by Church Army
Mrs Pam Macnaughton	Website Editor
Mrs Rachel Westall	PA to the Team Leader
Mrs Jane Smith	Secretarial Assistant

## Consultancy:

The Revd Rob Marshall and his firm 33rpm provide PR support to the team.  
Rachel Mellows and her team provide administration and financial support.

## The Fresh Expressions Board of Directors

Sir Christopher Wates	Chairman and Lambeth Fund Trustee
Mr Peter Doyle	Lambeth Fund Trustee
The Revd Dr Howard Mellor	representing the Methodist Church
The Rt Revd Jack Nicholls	representing the Archbishop of York
The Revd Yvonne Richmond	representing the wider Lambeth Partnership
Mr Chris Smith	representing the Archbishop of Canterbury

## Funding the initiative

The primary funding for the initiative is through the generosity of the Lambeth Partnership and The Lambeth Fund. Fundraising is ongoing and enquiries should be directed to:

Rachel Mallows, Administrator, The Lambeth Fund, Arch Villa, 23 High Street, Bozeat, Northants, NN29 7NF (tel: 01933 664437)

Additional resources have been made available through the generosity of the Methodist Church and Church Army in the secondments of Pete Pillinger and Colin Brown.

## Fresh Expressions Associate Missioners

Mrs Kelly Betteridge	The Revd Phil Bromiley
Capt Ben Edson CA	The Revd Matthew Finch
The Revd Tony Hardy	Alison Harris



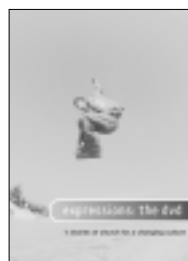
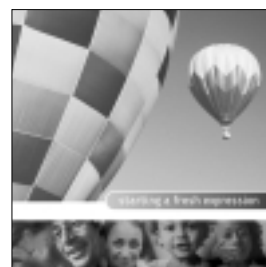
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The Revd Ian Mobsby  
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Capt Richard Priestley CA  
The Revd Tim Sledge  
Mrs Sally Thornton  
The Revd Kerry Thorpe  
Sister Mandy Wright CA

Ms Rachel Jordan  
The Revd Dave Male  
Mrs Lucy Moore  
The Revd Dr Peter Phillips  
The Revd Philip Roderick  
The Revd Terry Tennens  
Jane Whitcombe  
The Revd Lynn Trainor

## Fresh Expressions Publications

Moving on in a Mission-shaped Church  
Starting a fresh expression  
Expressions: the DVD

*All Fresh Expressions publications are available from Church House Publishing.*



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