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Mind the Gap: The Relevance of Contextualization for the Training Course Fresh X-Der Kurs by Kirche2

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GEORGE FOX UNIVERSITY

MIND THE GAP:
THE RELEVANCE OF CONTEXTUALIZATION FOR
THE TRAINING COURSE *FRESH X- DER KURS* BY *KIRCHE*²

A DISSERTATION SUBMITTED TO
THE FACULTY OF GEORGE FOX EVANGELICAL SEMINARY
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DOCTOR OF MINISTRY

BY
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CERTIFICATE OF APPROVAL

DMin Dissertation

This is to certify that the DMin Dissertation of

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This dissertation is dedicated to Gebke Ekea (Heppi) Jeron.

Who, all of her life dreamed to become a handcrafts teacher, but who grew up in a time and surrounding that kept her from doing so.

I am deeply grateful, that I, her granddaughter, grew up in a different time and surrounded by people who support me to fulfill my dreams and follow my calling.

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*Mind the gap.*¹

¹ A visual or audible warning used on the London Underground to take caution of the gap between the subway train and the station platform.

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GLOSSARY AND ABBREVIATIONS

CMS. Church Mission Society

EVLKA. Evangelisch-Lutherische Landeskirche Hannovers (Evangelical Lutheran Church of Hannover)

fresh expressions (lower case). Refers to individual examples of new ways of being church.

Fresh Expressions (upper case). Refers to the official ecumenical initiative and national team of Fresh Expressions in the UK.²

Fresh X – Der Kurs. Title of the contextualized *msm* course held by Kirche² (Engl. ‘Fresh Expressions – The Course’).

Kirche². Ecumenical movement in Germany (Engl. ‘Church²’)

mission-shaped church (lower case). Term describe an ecclesiology that emerges out of its missional calling.

Mission-shaped Church (upper case). Church Report, published by the Church of England in 2004.³

Msm. Mission-shaped ministry. Training course by Fresh Expressions UK.

² Set up in September 2005, the organization Fresh Expressions, held by the Church of England and the Methodist Church, is responsible for monitoring and equipping fresh expressions of church.

³ Church of England's Mission and Public Affairs Council, *Mission-shaped Church: Church Planting and Fresh Expressions of Church in a Changing Context* (London: Church House Publishing, 2004).

ABSTRACT

In Germany, the *Evangelisch-Lutherische Landeskirche Hannovers* and the Roman Catholic diocese of Hildesheim are partnering in the ecumenical network *Kirche*². Searching for an appropriate endeavor, which supports the emergence and sustainment for new forms of being church, they were encouraged by the fresh expressions movement in the UK and their training model, mission-shaped ministry. The use of this foreign material in Germany needs adaptation. Hence, this dissertation enfolds the relevance of contextualization and seeks to reflect the adaptation process, following the main research question: How can the Fresh-X course by *Kirche*² adapt the foreign material for the context in Germany in an appropriate way?

Section 1 reviews the context in northern Germany and retraces the inspirational factor, fresh expressions of church, mixed economy and the effect mission-shaped ministry had on *Kirche*². Section 2 portrays similar adaptation processes of comparable courses from the British to the German context, using the examples of ALPHA and EMMAUS. Section 3 provides an introduction to contextualization, enculturation, and complexity theory by enfolding the concepts of Schreiter, Hiebert and Moynagh. Here the *Cynefin* framework and the concept of design-based research offers an inductive approach to contextualization. Then a deductive approach of contextualization is introduced, by drawing individual conclusions and deriving hermeneutical insights. While the inductive approach represents heuristic and reflective skills, the deductive approach is geared towards a formative deriving and creative implementing of the research results.

The dissertation concludes with an implementation of the contextualization process of the British mission-shaped ministry material into the adapted German course. Hence the German course *Fresh X – Der Kurs* is the artifact.

In this dissertation, a theoretical and applied contextualization was conducted. Hence fresh expressions are contextualized form of churches themselves; this examination was similar to a trial action, preparing a contextual mindset needed in fresh expressions of church.

CHAPTER 1: Mind the Gap

1.1. Introduction

In the London subway, tourists are pointed out to the space between the train and the station platform. While the warning ‘Mind the gap’ might be familiar and tiring for local insiders, it is a helpful hint for unacquainted passengers who don’t expect this danger.

When members of the Evangelical Lutheran Church of Hannover and the diocese of Hildesheim first travelled to London, they got introduced to the training course *mission-shaped ministry*. It seeks to train individuals and teams to support the emergence and sustainment of new forms of being church (called fresh expressions) within the Church of England. The ecumenical team from Germany was thrilled and planned to implement this course model in northern Germany. Soon it became evident that the original material needed adaptation. A translation process began. In the further progress of adjusting the English material to the German context, a gap appeared in form of a variety of challenging differences between the British and German context.

The adapters agreed to ‘mind the gap’ and to decide whether a *translation* or a *transformation* (William Hordern)¹ equated to the pending contextualization task. A deeper study of contextualization became inevitable and raised the question of the relevance of contextualization for the adaptation process when developing the German training course *Fresh X - Der Kurs*.

The main focus of this dissertation is to research how to best contextualize and adapt the raw material of the *mission-shaped ministry* course from Great Britain into

¹ William E. Hordern, *New Directions in Theology Today* (Philadelphia, PA: Westminster, 1966), 141-154.

the context of the Evangelical Lutheran Church of Hannover and the diocese of Hildesheim and to develop the training course *Fresh X - Der Kurs* as a practical artifact.

1.2. Context of *Kirche*²

1.2.1. Evangelical Lutheran Church of Hannover and the Roman-Catholic Diocese of Hildesheim

The Evangelical Lutheran Church of Hannover (*German: Evangelisch-Lutherische Landeskirche Hannovers* – EVLKA) and the Diocese of Hildesheim are the two main denominations in northwestern Germany.² They share almost the same region, corresponding roughly with the area of the federal state of Lower Saxony.

Looking at the 2,803,000 members, the EVLKA is the largest Lutheran church in Germany amongst the twenty other churches in the Evangelical Church of Germany (EKD).³ The diocese of Hildesheim, however, is also one of the largest dioceses in the German Catholic Church in size, but with only about 613,500 Catholic members, also one of the smallest.⁴ The number of members of the Roman Catholic denominations compared to the Protestant denominations in Germany is almost identical, but the regional spreading varies extremely. The southern and the western

² Other ecumenical partners are considerably smaller in size. Of all the 80,523,746 German citizens, 23,356,069 belong to the EKD, 332,914 to independent or free churches, 24,340,028 are Roman Catholic, 1,361,000 are Orthodox and 38,754 belong to other Christian denominations. Evangelische Kirche in Deutschland, “EKD Statistik,” accessed November 17, 2014, <http://www.ekd.de/statistik/mitglieder.html>

³ Evangelisch-Lutherische Landeskirche Hannovers, “Die Landeskirche in Zahlen,” accessed November 17, 2014, <https://www.landeskirche-hannovers.de/evlka-de/wir-ueber-uns/portraet/zahlen>.

⁴ Bistum Hildesheim, “Das Bistum Hildesheim in Zahlen,” accessed November 17, 2014, http://www.bistum-hildesheim.de/bho/dcms/sites/bistum/bistum/zahlen_bistum.html

parts of Germany are mostly Roman Catholic, whereas the former Prussian northern and eastern parts of Germany are predominantly Protestant.⁵

	EVLKA	Diocese of Hildesheim
Number of members	2,803,000	613,500
Area	38,600 km ² (15,000 mi ²)	30,000 km ² (12,000 mi ²)
Number parishes	1,270	170
Number of Pastors and Priests	1,800 By the year 2030: 600 ⁶	264 By the year 2020: 120 ⁷
Number of active laity, involved as volunteers	110,000	16,000 ⁸

Table 1: Status quo EVLKA and diocese of Hildesheim⁹

1.2.2. Situation in the EVLKA

The federal office in Germany published a calculation predicting that during the period of 1990 through 2030, the EKD will lose one third of its members and one

⁵ Deutsche Bischofskonferenz, “Katholische Kirche in Deutschland. Zahlen und Fakten,” accessed November 17, 2014, http://www.dbk.de/fileadmin/redaktion/Zahlen%20und%20Fakten/Kirchliche%20Statistik/Allgemein_-_Zahlen_und_Fakten/DBK_Zahlen-und-Fakten2013-14_Internet.pdf.

⁶ Evangelische Kirche in Deutschland, “Landeskirche Hannover wirbt für Pfarrberuf,” accessed December 31, 2014, http://www.ekd.de/aktuell_presse/news_2013_11_01_1_landeskirche_hannover_wirbt_fuer_pfarerberuf.html.

⁷ Wolfgang Nethöfel and Klaus-Dieter Grunwald, *Kirchenreform strategisch* (Glashütten: C+P, 2007), 413ff.

⁸ Since there are no reliable recordings, this is a rough estimation, based on the number of participants in volunteer courses. (The diocese instituted obligate courses for the prevention of sexual violence for all involved in ministry.) Deutschland Radio Kultur, “Unwahrscheinliche Angst, ins schlechte Licht zu kommen,” accessed December 31, 2014, http://www.deutschlandradiokultur.de/missbrauch-unwahrscheinliche-angst-ins-schlechte-licht-zu.1278.de.html?dram:article_id=281429.

⁹ Deutsche Bischofskonferenz. Evangelisch-Lutherische Landeskirche Hannovers.

half of its church-tax paying members.¹⁰ This drastic decline in membership and loss of financial support as well as changed circumstances in society in general (like secularization, pluralization and individualization) created a structural and institutional pressure within the EVLKA.¹¹ The constriction in terms of the plurality of milieus and self-ghettoization is slipping in so that Christians and non-Christians on the margins tend to be out of the focus of most of the average parishes. Immobile organizational structures decelerate administration processes and slow down transitions. Theological implications, as well as structural and institutional perspectives, forced the EVLKA to rethink.¹²

One of the approaches the EVLKA responded with was by *Regionalisierung* (regionalization), a model of concentrating centralization. Since the 1970s, it became one of the major methods within the reform debate.¹³ This form of fusion occurs on four different levels in the organization of the established church body: parish, smaller (*Kirchenkreis*), and larger (*Sprengel*) church districts and the regional state churches themselves. Especially the smallest organizational unit, the parish, is undergoing major regional fusion processes. Congregations are motivated to collaborate with other communities in their close proximity, yet with the local congregation as the remaining and central home base for the parishioners.

The main goal of regionalization is to organize church life in a larger regional territory.¹⁴ Practical collaborations on a merged regional level can benefit from

¹⁰ Uta Pohl-Patalong, *Ortsgemeinde und übergemeindliche Arbeit im Konflikt. Eine Analyse der Argumentationen und ein alternatives Modell* (Göttingen: Vandenhoeck & Ruprecht, 2003), 15.

¹¹ Jens Beckmann, "Wohin steuert die Kirche? Die evangelischen Landeskirchen zwischen Ekklesiologie und Ökonomie," (Stuttgart: Kohlhammer, 2007), 96ff.

¹² *Ibid.*, 119.

¹³ Eberhard Hauschildt, Uta Pohl-Patalong, and Albrecht Grözinger, *Kirche*, 1. Aufl. ed., *Lehrbuch praktische Theologie* (Gütersloh: Gütersloher Verlags-Haus, 2013), 297.

combined capital, building resources, or to share the salaried position of staff.¹⁵ By relativizing the territorial principle, regionalization can enable new possibilities for the individual parishes to cultivate distinct profiles. On the other hand, this pragmatic regional transition might change the role of the pastor with a shift towards the core-duties (*Kerngeschäft*).¹⁶ Larger territories and regional collaboration can enable new creative spaces, but they also generate an enlargement of responsibility and thereby paralyze innovation.

Transition processes like regionalization can be very challenging. Therefore the EVLKA employs trained specialists (German: *Gemeindeberater*, *Organisationsentwickler*. Translated by SB) in church consulting and supervision, who help to create general orientation and new structures and moderate the communication processes.¹⁷ Regionalization is only one example of many approaches the EVLKA seeks to meet the present challenging transition situation with.

1.2.3. Situation in the Diocese of Hildesheim

The diaspora status of the Catholic diocese in the north of Germany is characteristic for their church life. Especially diaspora dioceses like Hildesheim are facing a pressure to adapt to trends like priest shortage, decline of church taxes and demographic challenges and to deal with even more deteriorating circumstances in the future.

¹⁴ Ibid., 298.

¹⁵ Nethöfel and Grunwald, 220.

¹⁶ Beckmann, 271.

¹⁷ Matthias Rein, "Besser, wirkungsvoller, nutzbringender," *Deutsches Pfarrerblatt*, no. 2 (2009).

Surveys predict that due to the shortage, only 120 priests will be left to provide for the 364 Roman Catholic parishes in the diocese by 2020.¹⁸ Other Roman Catholic dioceses have faced similar challenges, such as the closing of small congregations or fusion of parishes as a result of their small sizes, or the general start-up of new mega congregations (similar to the protestant regionalization model).

In the diocese of Hildesheim, however, a different reflection process was initiated as a means of approaching the challenges described. Moreover, the principle of territoriality was questioned, and the diocese was restructured in favor of new categorical places to experience and live faith. In 2003, the diocese published the concept ‘2020,’ which contained decisions of shortage, like the reduction of parishes from 350 to 124 by the year 2014.¹⁹ In conclusion, the number of church buildings was also reduced. Some were sold and deconsecrated right away. About 166 other buildings received no future funding of the diocese and were either closed or financially maintained by the local parish themselves.²⁰

This process of reduction by geographical expansion of parishes is similar to regionalization. The chosen consequences for the diocese of Hildesheim, however, are different. Instead of extending and sustaining the system of a parochial ecclesiology, they invested into a spiritual learning process reflecting on local contexts, territory and ministry, charisms, calling, common priesthood, and baptism. Hence certain pastoral places as model-experiences within the so-called *local church development*

¹⁸ Nethöfel and Grunwald, 413ff.

¹⁹ Bistum Hildesheim, “Zusammenführung von Pfarrgemeinden,” accessed December 17, 2014, <http://www.bistum-hildesheim.de/bho/dcms/sites/bistum/seelsorge/pfarreien/gemeindefusion.html>.

²⁰ Bistum Hildesheim, “Pfarrkirchen und Filialkirchen im Bistum Hildesheim,” accessed December 17, 2014, <http://www.dokumente.bistum-hildesheim.de/nl/57/kirchenliste.pdf>.

emerged.²¹ *Charitable projects* in day-care centers, refugee cafés, and initiatives for dementia patients and their relatives; *spiritual approaches* like religious exercises for atheists, pilgrimage, and mobile churches and *examples of a common priesthood*, like volunteer ministry and lay leadership also emerged.²²

1.2.4. Internal and External Factors of the Two Ecumenical Partners

This paragraph seeks to examine internal and external factors for the context of the EVLKA and the diocese of Hildesheim. To illustrate these influences, three selected focus points, *ecclesiology*, *priesthood of all*, and *sacrament*, might demonstrate contextual examples. The selection of the three topics is derived from the 7th article of the Augsburg Confession, the primary confession of the Lutheran denomination. It defines the confessional status of Lutheran *ecclesiology* within the one holy Christian church, which is the *congregation of saints*,²³ where the gospel is rightly taught and the *sacraments* are rightly administered.²⁴ The three exemplary topics approach a deeper reflection of the church context by asking: What, who and, whereby is church?

²¹ Martin Wrasmann, “Kirche als Mehrwert. Lokale Kirchenentwicklung als konsequenter Schritt für das Ankommen im Jetzt und Morgen,” in *Kirche2 - Eine ökumenische Vision*, ed. Philipp Elhaus et al. (Würzburg: Echter, 2013), 409ff.

²² Bistum Hildesheim, “Projekte lokaler Kirchenentwicklung,” accessed December 2, 2014, http://www.bistum-hildesheim.de/bho/dcms/sites/bistum/gesellschaft/lokale_kirchenentwicklung/projekte.html.

²³ Although the mentioned ‘congregation of saints’ is not similar to the group described in the common priesthood, this impulse stimulates a reflection on ministry, roles, and members within the body of the church.

²⁴ Philip Schaff, *The Creeds of the Evangelical Protestant Churches* (London: Christian Classics Ethereal Library, 1877), 12

1.2.4.1. Ecclesiology - Different categories of belonging to the church

Particularly in times of shifts and transitions, diverging perceptions of church emerge. In current literature, examples of ecclesiology and church theory abound with examples of internal and external descriptions of what church is and what it should be. Pohl-Patalong and Hausschildt sum up different characteristics, like “church as a group, movement or community,”²⁵ which stresses the social dimension of fellowship and collectivization. Furthermore, they highlight “church as an organization or business,”²⁶ which is distinguished by its functionality and economic efficiency. Lastly they identify “church as *Volkskirche*”²⁷ (church of the people, public church), a distinct German form of religious institution, which is contextually connected with an idiosyncratic German (church) history and organization.²⁸

Especially the last-mentioned institution of *Volkskirche* entails a particularity in Germany. The term executes an analogy between the affiliation with the church and the affiliation with a nation. Through baptism in a member church of the EKD or the Roman Catholic church in Germany, one is a member of the church and simultaneously affiliated with a predominant form of state church and a local parochial structure. This statehood of church in Germany plays a highly influential role in the German society and is recognized and supported by the German government, as, for example, the state authorities collect taxes from church members

²⁵ Hauschildt et al., 164.

²⁶ Translated by SB.

²⁷ Hauschildt et al., 164

²⁸ With the term “hybrid church” Pohl-Patalong and Hausschildt emphasize the simultaneity of the three different characteristics and call for the acceptance of each of their peculiarity and their fruitful coexistence. Ibid., 218.

on behalf of most German churches.²⁹ The membership status, as stated in the constitution of the church, is one of the main parameters defining the affiliation with a Christian denomination in Germany.³⁰

Yet the graduation of affiliation is more complex. Since the early '70s, a sociological debate has been going on to distinguish the different types of affiliation with the church, concerning members and non-members of the Protestant churches. Impulse papers like "Church of Freedom"³¹ were published by the EKD and a variety of theological or other sociological publications and surveys introduced into the topic, like the five surveys amongst the members of the EKD on milieu and commitment. In the evaluation of these several surveys, various terms came up like "*Distanzierte*" (distanced), "*Hochverbundene*" (highly affiliated), "*Engagierte*" (involved), and "*Kirchentreue*" (faithful to the church).³²

Out of a plurality of different approaches, Isolde Kahle shall be mentioned, who connects the plural characteristics of church with the plural forms of affiliation within the ecclesiological system in Germany. She differentiates between the participation in a local group, network, or parish and the membership in the proper church itself as a leading institution.³³ By revealing this factual pluralism in the

²⁹ Roman Catholic and Protestant taxpayers pay between 8% and 9% of their income tax to the church or other community to which they belong.

³⁰ Gerald Kretzschmar, *Distanzierte Kirchlichkeit. Eine Analyse ihrer Wahrnehmung* (Neukirchen-Vluyn: Neukirchener Verlag, 2001), 24ff.

³¹ Cf. Evangelische Kirche in Deutschland, *Kirche der Freiheit. Perspektiven für die Evangelische Kirche im 21. Jahrhundert* (Frankfurt am Main: Gemeinschaftswerk der Evangelischen Publizistik, 2006).

³² Helmut Hild, *Wie stabil ist die Kirche? Bestand und Erneuerung; Ergebnisse einer Meinungsbefragung* 2. ed. (Gelnhausen Burckhardthaus-Verlag, 1975). Translated by SB.

³³ Isolde Karle, *Kirche im Reformstress*, 2. ed. (Gütersloh: Gütersloher Verlags-Haus, 2011), 71ff; 122 ff.

interaction and structural differentiation, Kahle illustrates the particularly German phenomenon of *Volkskirche* and problematizes its generality.

A clear classification by the official membership status and a deviant experienced sociological affiliation draws attention to Luther's dogmatic thoughts on the visible and invisible church, where the sacred and clerical quality of a membership or the sacred impact of the organizational clerical structure are not considered a main criteria.³⁴ The membership status does not define the belonging to the church but rather the connectivity with the susceptible social dimension, specific praxis, and liturgy of the church.³⁵

With respect to the setting and significance of the church in today's everyday life, this development shows how wide the gap between a more structural and organizational approach has already become, as theological theory and practice differ.

1.2.4.2. *Common Priesthood*

Now the different *forms of affiliation* shall be examined: Who is considered as church, what are their roles, and how do the affiliated interact within the church?

The *common priesthood* is a core theme in ecclesiology and church theory. Both address this topic with a practical and a theoretical approach. Citing the figure of the universal priesthood in the New Testament (e.g., 1 Pet. 2:5–9; Acts 1:6; 20:6), Luther states that it is not the sanctified official who facilitates a connection to God, but rather by baptism all Christians are equally authorized to proclaim, teach, and confess the word of God.³⁶ At the same time, it was very important to Luther to equip

³⁴ Jan Hermelink, *Kirchliche Organisation und das Jenseits des Glaubens. Eine praktisch-theologische Theorie der evangelischen Kirche* (Gütersloher Verlagshaus, 2011), 35.

³⁵ Martin Luther, *Ausgewählte Schriften* (Frankfurt am Main Insel-Verlag, 1995), Von den Konzilien und Kirchen (1539), WA 50, 509–653, cited Ibid., 181–220.

and ordain special priests while calling all baptized Christians to proclaim God's word as a main life-task, their universal right and honor.

In the Roman Catholic church we find a parallel in the *priesthood of all faithful* as mentioned in *Lumen Gentium 10*:

Though they differ from one another in essence and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are nonetheless interrelated: each of them in its own special way is a participation in the one priesthood of Christ.³⁷

The fundamental equality of all baptized is also highlighted in *Lumen Gentium 32*:

By divine institution Holy Church is ordered and governed with a wonderful diversity. "For just as in one body we have many members, yet all the members have not the same function, so we, the many, are one body in Christ, but severally members one of another." Therefore, the chosen People of God is one: "one Lord, one faith, one baptism"; sharing a common dignity as members from their regeneration in Christ.... And if by the will of Christ some are made teachers, pastors and dispensers of mysteries on behalf of others, yet all share a true equality with regard to the dignity and to the activity common to all the faithful for the building up of the Body of Christ.³⁸

In the diocese of Hildesheim, Bishop Norbert Trelle adapted the thought of a fundamental dignity through baptism in the bishop's official bulletin to strengthen processes of local church development.

Baptism is constitutional for the life of the church. Church is vital, when Christians discover the Holy Spirit, they carry inside of them though baptism and which calls them to live out of faith. Though their individual gifts they build the church.³⁹

³⁶ Martin Luther, *Daß eine christliche Versammlung oder Gemeinde Recht und Macht habe, alle Lehre zu urteilen und Lehrer zu berufen, ein- und abzusetzen. Grund und Ursache aus der Schrift* (Dessau: Dünhaupt, 1934), WA 11: 408–416.

³⁷ Walter M. Abbott, *The Documents of Vatican II* (New York: Herder & Herder, 1966).

³⁸ *Ibid.*

³⁹ "Grundlegend für das Leben der Kirche aber ist die Taufe. Kirche wird lebendig, wenn Christen entdecken, dass sie als Getaufte den Heiligen Geist in sich tragen und zu einem Leben aus dem Glauben berufen sind. Mit ihren je eigenen Begabungen bauen sie die Kirche auf." Bistum Hildesheim, "Hirtenwort zur österlichen Bußzeit 2011," accessed November 17, 2014, <http://www.downloads.bistum-hildesheim.de/1/10/3/30379624567559633925.pdf>. Translated by SB.

Within this communal and ecclesial dimension of the common priesthood a social, reciprocal, and mutual approach can be added, like Hans-Martin Barth explicates:⁴⁰

The common priesthood is a priesthood of the one for the other and thereby a mutual priesthood. All participators in the common and mutual priesthood share the common calling to build the church for the glory of God and to the salvation of the people. The common priesthood is only comprehensively characterized, if the mutual and finally the common priesthood of believers is accentuated.⁴¹

The concept of a *Beteiligungskirche* (participatory church)⁴² advocates the communal factor in churches by valuing possibilities of active and committed participation. This approach is also based on the theological reflection on common priesthood. A full exploitation, however, would stimulate a deeper reflection on the monopoly of vocational and ordained staff and furthermore a research on the role of lay and ordained ministry in general.⁴³

1.2.4.3. Sacraments

The differences of lay and ordained ministry in the EKD can be illustrated by the example of preaching, as a majoritarian, monopoly field of ministry for ordained pastors in most of Lutheran churches in Germany. Nevertheless, an increasing number of lay preachers now also get entrusted with preaching and liturgical authorities.

During wartime, the so-called *Trümmerpastoral* (ruin ministry) allowed lay preachers

⁴⁰ Hans-Martin Barth, *Einander Priester sein. Allgemeines Priestertum in ökumenischer Perspektive* (Göttingen: Vandenhoeck & Ruprecht, 1990), 193. Translated by SB.

⁴¹ “Das „allgemeine Priestertum“ ist Priestertum des einen für den anderen und damit gegenseitiges Priestertum. Alle Träger des „allgemeinen“ und „gegenseitigen“ Priestertums haben aber, indem sie miteinander die Gemeinde bilden, einen „gemeinsamen“ Auftrag zur Ehre Gottes und zum Heil der Menschen. Das allgemeine Priestertum ist somit nur voll beschrieben, wenn es auch als das gegenseitige und schließlich als das gemeinsame Priestertum der Glaubenden zur Geltung kommt.“ Ibid., 193. Translated by SB.

⁴² Claudia Schulz, Eberhard Hauschildt, and Eike Kohler, *Milieus praktisch. Analyse- und Planungshilfen für Kirche und Gemeinde* 2. ed. (Göttingen: Vandenhoeck & Ruprecht, 2009), 26f.. Translated by SB.

⁴³ Beckmann, 244f.

to help out as a backup.⁴⁴ In the following years, the churches came up with regional training for lay preachers (German: *Lektoren, Prädikanten*) equipping them for different tasks in ministry, but mainly conducting services and preaching. All member churches of the EKD have individual guidelines for lay ministers.⁴⁵ In some regions they are allowed to preach, in others they are even assigned to administer the Eucharist.⁴⁶

What is the practical impact of the priesthood of all believers in this context? Are lay ministers entrusted with this ministry out of their dignity though the common priesthood or more out of a “priesthood of backup,” as Reiner Marquard calls it?⁴⁷ By utilizing laity as compensating subsidiaries the goal of building the church with the manifold gifts has switched in the mere preservation and protection of the status quo.

A similar trend is visible in the Catholic Church. Affected by the declining number of priests, they started to train lay funeral wardens (German: *Beerdigungsleiter, Begräbnisleiter*) to ensure bereavement counseling, burial preparation, the funeral service, and the following supervision. Since 1969, it has been possible to authorize a layperson through a request at the German episcopal conference and with the approval by the Holy See in Rome to conduct funeral as an exception.⁴⁸ Since 1973, all German Bishops are able to decide regionally and

⁴⁴ Marcel Schütz, “Miteinander wirken. Perspektiven zum Pfarr-, Lektoren- und Prädikantendienst in dienstgemeinschaftlicher Verhältnisbestimmung,” *Deutsches Pfarrerberblatt*, no. 9 (2006).

⁴⁵ Evangelische Kirche in Mitteldeutschland, “Prädikantenordnungen der Landeskirchen,” accessed November 17, 2014, <http://kfu-ekmd.de/praedikantenordnungen>.

⁴⁶ Evangelische Kirche in Deutschland, *Das Abendmahl : eine Orientierungshilfe zu Verständnis und Praxis des Abendmahls in der evangelischen Kirche* (Gütersloh: Gütersloher Verlagshaus, 2008), 53.

⁴⁷ Reiner Marquard, “Der Lektoren- und Prädikantendienst unter veränderter religiöser Straßenverkehrsordnung,” *Deutsches Pfarrerberblatt*, no. 6 (2000). Translated by SB.

⁴⁸ *Ordo Exsequiarum, Pränotanda*, 19.

authorize laypersons in pastoral necessities.⁴⁹ The diocese of Hildesheim offers a training program to equip lay funeral wardens, which are then authorized by the Bishop for their lay ministry for a period of five years.⁵⁰

1.2.4.4. *Intermediate Results*

An examination of the present specific regional setting and particular circumstances revealed that not only the *external* factors the EVLKA and the diocese Hildesheim are facing are quite identical. Also the *internal* theological determinations resemble one another, although some conclusions and practical consequences vary. Different best practice examples within the churches could be portrayed. The inspiring and reassuring examples indicate the vital and plural diversity within the EVLKA and the diocese of Hildesheim.

It was evident, nonetheless, that most of the illustrated examples only focus on one (or two) of the three explored dimensions, ecclesiology, common priesthood, and sacraments, and neglect others, as well as others dimensions, further approaches or a connecting meta-reflection. The portrait approaches are successful, but not fully effective or sustainable, since most of them ignore the big picture and by that other essential questions, while only focusing on one dimension. Given the fact that the three chosen exemplary topics also only illustrate focused detail views, the one-dimensional reflection in the given approaches is narrowing.⁵¹

⁴⁹ Ulrike Wellens, "Beerdigung durch Laien," *Themenhefte Gemeindearbeit* 59 (2003): 35.

⁵⁰ Bistum Hildesheim, "Kirchlicher Anzeiger für das Bistum Hildesheim," in *11* (Hildesheim: 2006), 378-382.

⁵¹ An example might demonstrate this: Focusing on ecclesiology and investing in a regionalization process, by merging parishes is a good approach to meet structural problems. But ignoring the reflection of ministry and the role of laity in this process hinders the full success such a process could have. Increasing the geographical sizes of parishes and reducing the ordained staff, without reflecting the role of laity and engaging them into the process, often leads to a supplementary

1.2.4.5. Origin of Kirche²

The findings from the previous examination of the status quo of the two ecumenical partners in northern Germany illustrate the initial position of the ecumenical movement *Kirche*². In 2006, theologians, pastors, priests, and officers of the EVLKA and of the diocese of Hildesheim who work in the field of mission and ecumenism, got together to exchange on their fields of activity.⁵² Within the ecumenical parallel structures, they discovered a common situation with similar questions and challenges and they also discovered a shared calling with similar aspirations. By conspiring and collaborating together, a dynamic process emerged.⁵³ In this encounter both denominations learned from each other with mutual benefit. In the next step of the development process of *Kirche*², the learning arena was increased by intensive times of reflection through three exposure trips to Great Britain between 2009 and 2011 and accompanying occasional days with a focus on the experiences of the Church of England with fresh expressions and mixed economy.⁵⁴

Results of this reflection and learning process led to the hosting of the conference ‘*Kirche*² – Ein ökumenischer Kongress’ (‘*Kirche*² – An ecumenical conference’), which took place February 14-16, 2013 in Hannover.⁵⁵ After the conference, the EVLKA and the diocese of Hildesheim recruited two staff members and dedicated their ministry to *Kirche*². The main focus of their work is threefold:

model, where laity is understood as the priesthood of backup with a mere focus on preservation of the status quo.

⁵² Philipp Elhaus et al., *Kirche2 - Eine ökumenische Vision* (Würzburg: Echter, 2013), 12.

⁵³ *Ibid.*, 11.

⁵⁴ *Ibid.*, 14.

⁵⁵ *Kirche2*, “Eine Idee und ihre Geschichte,” accessed November 27, 2014, <http://www.kirchehochzwei.de/cms/content/eine-idee-ihre-geschichte>.

(1) to encourage and to train pioneers, who seek new forms of being church (*fresh expressions*); (2) to support a missional, incarnational, and contextual attitude of being church (*mission-shaped church*); and (3) to foster an *ecclesiogenesis*⁵⁶ with innovative and traditional forms of church (*mixed economy*).

1.2.5. Conclusion

*Kirche*² has offered an ecumenical platform to exchange experiences despite and because of similar pressing challenges in the EVLKA and the diocese of Hildesheim. The biggest learning effects were not visible through quick-fix and best-practice solutions that seemed promising, by copying auspicious experiences of the partnering denomination. Most fruitful in contrast were experiences through the shared history behind proficiencies, as guidance for their own contextualization. After learning from the ecumenical partner, a next step in the reflection process revealed a demand for a space where different expressions of the future church could be reflected and tested in. This concept of *Kirchenentwicklung* (Church development) should desirably offer plural dimensions and not be reduced to normative and standardized best practice solutions.⁵⁷ Required was an initiation of a holistic and multidimensional reflection to gather a ‘learning organization’⁵⁸ that might lead into a transformation and reformation process. Searching for inspiration and a concept to meet this challenge, *Kirche*² as an ecumenical movement got introduced to the

⁵⁶ Philipp Elhaus and Christian Hennecke, “Kirche2 - Eine ökumenische Vision,” in *Kirche2 - Eine ökumenische Vision*, ed. Philipp Elhaus et al. (Würzburg: Echter, 2013), 480.

⁵⁷ *Ibid.*, 480ff.

⁵⁸ Evangelische Kirche in Deutschland, *Kirche der Freiheit. Perspektiven für die Evangelische Kirche im 21. Jahrhundert*, 6.

experiences of the Church of England. The following section seeks to examine the role of the Church of England for the further learning process of *Kirche*².

1.3. Inspirations from the Church of England

Various western countries observed the emergence of different kinds of new Christian communities in the course of the past 30 years. These usually dynamic and versatile networks were most of the time contextual and creative, focusing on building relationships and on serving the community. Furthermore, most of them developed on the margins of denominational churches or even entirely independently.

Especially in the UK, such groups demonstrated a new manner of being church and found an innovative way to reflect existing denominational structures. When described with the terms ‘fresh expression of church’ or ‘mission-shaped churches’ in the report *Mission-shaped Church* in 2004, they turned into theological trendsetters for the Church of England.

When the Anglican Church in the UK faced a rapid decline of membership rates and service attendance, those new types of church raised urgent questions regarding an appropriate enculturation and contextualization of the gospel within the structures and rituals of the mainline churches.⁵⁹

1.3.1. Church Historical Outline of the Anglican Church of England

The Church of England is the mother church of the Anglican Church, a worldwide communion of churches with 38 national churches and approximately 70

⁵⁹ Dough Gay, *Remixing the Church: Towards an Emerging Ecclesiology* (London: SCM Press, 2011), 84.

million members.⁶⁰ With some 26 million members,⁶¹ the Church of England itself is the largest Anglican Church worldwide. It developed a unique self-concept for this confederation of Anglican Churches, who consider themselves at the same time Catholic and Protestant. Due to their diverse church history, they distinguish themselves by an all-embracing theological horizon, always dealing with different views and heterogeneous interpretations.⁶²

1.3.2. Emergence of Fresh Expressions of Church

In the course of the past decades, but particularly in the last 50 years, the Church of England experienced a radical decline. From the years 1900 to 2000, the rate of baptisms decreased by two-thirds from 600 per 1,000 live births to only 200.⁶³ During the years 1970 until 2000, the Anglican Sunday church attendance decreased by nearly a half (from 3.5% of the population to just 1.9%).⁶⁴ A census in the UK in 2011 revealed that 55% considered themselves as “Christian” in 2011, while in 2001 it was still 72% of the population.⁶⁵ In 2008, a Times Magazine survey predicted that the attendance of the regular Sunday services may drop to 350,000 in the year 2030

⁶⁰ Hans-Dieter Betz, *Religion Past and Present: Encyclopedia of Theology and Religion*, vol. 1 (Leiden: Brill, 2007), 484.

⁶¹ Church of England, “Facts and Stats,” accessed November 28, 2014, <http://www.churchofengland.org/about-us/facts-stats.aspx>.

⁶² Betz, 484.

⁶³ C.G. Brown, *The Death of Christian Britain: Understanding Secularisation* (London: Taylor & Francis, 2009), 168.

⁶⁴ Robin Gill, *The Empty Church Revisited* (London: Ashgate Publishing, 2003), 161.

⁶⁵ Office for National Statistics, “Religion in England and Wales 2011,” accessed November 28, 2014, <http://www.ons.gov.uk/ons/rel/census/2011-census/key-statistics-for-local-authorities-in-england-and-wales/rpt-religion.html#tab-Changing-picture-of-religious-affiliation-over-last-decade>.

and to a mere 87,800 in 2050.⁶⁶ Secularization is not only discernable with a statistical focus on the quantity of members, parishes, and finances. A paradigm shift towards secularism is also visible on a social level in the marginalization of faith in society in general, like the paradigm shift of Sunday merging into a work or shopping day, etc.⁶⁷

The story of what we understand as fresh expressions today dates back to the 1970s. The Anglican Church noticed the emergence of new church forms and the appearance of small Christian communities inside and outside the church planting movement. In 1994, a research group of the House of Bishops described this phenomenon in the book *Breaking New Ground*.⁶⁸ In 2002, Graham Cray first made a connection between the current situation and the conditions depicted in the report on church planting in 1994.⁶⁹ The new work group published their conclusions in the book *Mission-shaped Church*⁷⁰ two years later. In this report they presented an evaluation of the status quo and introduced ‘fresh expressions of church,’ new developments and innovative styles and forms of church, such as the alternative worship congregation, café church, cell church, churches forming out of community initiatives, multiple and midweek congregations, network-focused churches, school-based and school-linked congregations and churches, seeker churches, traditional

⁶⁶ Ruth Gledhill, “Churchgoing On Its Knees as Christianity Falls out of Favour,” *The Times* 2008. See also: <http://www.churchofengland.org/about-us/facts-stats/research-statistics.aspx> (accessed December 9, 2014).

⁶⁷ David Goodhew, Andrew Roberts, and Michael Volland, *Fresh!: An Introduction to Fresh Expressions of Church and Pioneer Ministry* (Hymns Ancient & Modern Limited, 2012), 46.

⁶⁸ “New Church of England And Ecumenical Congregations Are Springing Up All Over The Country, In Fact The Average Rate Since 1990 Has Been One Church Plant Per Fortnight.” in Church of England, *Breaking New Ground: Church Planting in the Church of England* (London: Church House Publishing, 1994), v.

⁶⁹ David Heywood, *Reimagining ministry* (London: SCM Press, 2011). 32.

⁷⁰ Church of England's Mission and Public Affairs Council.

church plants, traditional forms of church inspiring new interest, and youth congregations.⁷¹

The term ‘fresh expression,’ used in the report, stood for a “range of 12 different types of activity, all of which reflected a desire and movement to go to where people are and let the culture, and the mission of God shape the resulting new community.”⁷² By assessing the present situation, the report provided a new and helpful language for the structure and form the new congregations were already practicing in. Fresh expressions became an umbrella term to describe almost any new form of church that had several common elements, but included a broad range of backgrounds.⁷³

The fresh expression initiative in the UK defined a fresh expression as follows:

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.⁷⁴

Despite the still-evolving nature of the term, almost all current working definitions in the different English revisions⁷⁵ or contextualizations in other countries⁷⁶ include missional, contextual, transforming, and ecclesial perspectives.

⁷¹ Steven Croft, *Mission-shaped Questions: Defining Issues for Today's Church* (London: Church House Publishing, 2004), 3.

⁷² *Ibid.*, 2.

⁷³ *Ibid.*, 43-44.

⁷⁴ General Synod of the Church of England, *Fresh Expressions in the Mission of the Church* (London: Church House Publishing, 2012), 2.

⁷⁵ Cf. Fresh Expressions, “What is a fresh expression,” accessed November 28, 2014, <http://www.freshexpressions.org.uk/about/whatis>.

1.3.3. Mixed Economy of Church

These new fresh expressions of church did not emerge in a vacuum. They arose inside and alongside existing traditional parochial structures, particularly within the Anglican and Methodist Churches.⁷⁷ This deeper consideration and attentiveness for the heterogeneous synchronicity within the body of the church led another coined phrase. Rowan Williams used the metaphor of a ‘mixed economy church’ to describe the coexistence of innovative and traditional forms.⁷⁸ The term reflects the ‘both-and’ approach of the Anglican Church life very well.⁷⁹

1.3.3.1. Ecclesiological Convergence by New Definitions

Steven Croft assessed the success of *Mission-Shaped Church* as the crucial factor for deep theological engagement in mission and ecclesiology in the Church of England, which “over the past six years enabled a helpful process of challenging and testing the theological foundations in mission-shaped church.”⁸⁰

Anglican mission organizations like Church Mission Society (CMS) and Church Army made fresh expression to be their main focus of missional work in

⁷⁶ Cf. Fresh X Deutschland, “Was ist eine fresh x,” accessed November 28, 2014, <http://freshexpressions.de/ueber-fresh-x/was-ist-eine-fresh-x>. Fresh Expressions Schweiz, “Was ist eine fresh expression of Church,” accessed November 28, 2014, <http://www.freshexpressions.ch/?p=68>.

⁷⁷ Barry Weetman, “Better Balance of Resources Urged,” *Methodist Recorder* 1 (2008), 4-5.

⁷⁸ First used by Rowan Williams at General Synod, 14 July 2003. Rowan Williams, “Archbishop’s Presidential Address. General Synod,” accessed November 28, 2014, <http://rowanwilliams.archbishopofcanterbury.org/articles.php/1826/archbishops-presidential-address-general-synod-york-july-2003>.

⁷⁹ Graham Cray, *The Future of the Parish System: Shaping The Church Of England For The 21st Century* (London: Church House Publishing, 2006), iv.

⁸⁰ Church of England, “Report of Proceedings 2010,” accessed November 28, 2014, <http://www.churchofengland.org/media/40958/feb2010.pdf>.

Great Britain. Apart from a broad acceptance the fresh expressions movement received, very soon an extensive ecclesiological discussion between the Anglican Church in the UK set in. The new language and terminology created for the emerging forms of being church led to questions regarding the adequacy of old and as yet existing definitions of church and parish. Thereby, the new terms and theological mindsets revealed a weakness in the area of ecclesiology, not only in the context of fresh expressions but on a more general level, regarding the church on the whole. A process of deeper scientific examination set in, dealing with the key issues: the deepening of the theological definition of the church and its ecclesiological fundamentals.⁸¹ In his book *Mission-shaped Questions*, Steven Croft emphasized the importance of healthy cooperation, explaining that the newly established congregations were not replacing the traditional congregations but responded to the changing nature of society and therefore should be embraced rather than considered competition or rivals.⁸² The embrace of the new ecclesiological process did not only require a precise new definition of church; it also called for a reflection and analysis of the inherited structures.

1.3.3.2. Ecclesiological Convergence by Adjusting the Structure

The widespread emergence of new congregations required some deliberation concerning the ecclesiology and ecclesiopraxis. Hence it can be said that fresh expressions of church, as presented in *Mission-shaped Church*, had practical consequences and influences on the Church of England in general.

⁸¹ Croft, 186-198.

⁸² *Ibid.*, 3.

Concerning the adaptation of ecclesial structure, various approaches were discussed, like the affiliation of joint fresh expressions to other present parishes after a certain period of time (through forms of worship, financial independence and developing missional relationships.)⁸³

Eventually a new church law was passed to support conjointly work with different network churches or ecumenical partners. This *bishops mission order* adjusted the previous structure to the new situation and visualized the altered perspective within the Church of England.⁸⁴

On the other hand, the present order for lay and ordained ministry demanded transformation. Some called for an ordination of those leaders within the community who were already acting in a priestly role, others suggested the allocation of pioneer ministers to deliberately establish new fresh expressions of Church.

Consequently, different organizations like CMS established a variety of training systems for entrepreneurs, like Pioneer Mission Leadership Trainings. Coaches and mentors were trained to support churches in this process.⁸⁵ Measures of the House of Bishops for *Ordained Pioneer Ministry* in 2006 and *Lay Pioneer Ministry* in 2007 revised the ministerial training system in general.⁸⁶ These trainings and further research also focus on the role of lay and ordained ministry in general concerning sacramental ministry tasks, like baptism and the Eucharist.

⁸³ Church of England, *Breaking New Ground: Church Planting in the Church of England*.

⁸⁴ Croft, 6-8.

⁸⁵ Bob Hopkins, *Coaching for Missional Leadership: Growing and Supporting Pioneers in Church Planting and Fresh Expressions* (Sheffield: ACPI Books, 2008), 7.

⁸⁶ Croft, 7-8.

1.3.4. Review of the Public Perception of Mission-shaped Church

The first and main criticism was voiced concerning the theological content of the book *Mission-shaped Church* and the accompanying research prior to the publication. Shortly after the release of the report, numerous theologians questioned the theological and scientific standard in general.⁸⁷ Most of these articles and books address ecclesiological questions to fresh expressions of church in *Mission-shaped Church*, but all of them neglected the fact that it was not intended as a scientific theological work, but rather a descriptive church report. *Mission-shaped Church* can therefore be seen as a reaction to a change and an assessment of the status quo rather than a finished and well-reflected answer to a theological proposition. The network was aware of the criticism and questioning appraisal and therefore organized events to discuss this reflection publically.⁸⁸

Internally, the ‘Hard Questions’ events and successional books by Steven Croft or Ian Mobsby particularly enriched the discussion. These can be considered positive pieces of work and a fruitful examination of theological theory as well as practice.

The *external* critical remarks were of a more general nature and on several different levels. Andrew Davison and Alison Milbank voiced the most direct criticism.⁸⁹ In the form of a harsh disapproval, the authors claim that the values

⁸⁷ George Lings, “Encounters on the Edge” *Joining the Club or Changing the Rules*. London: *Church Army*, no. 5 (2000). Paul Bayes, *Mission-shaped Church: Building Missionary Values* (Cambridge: Grove, 2004). Matt Stone, *Fresh Expressions of Church. Fishing Nets or Safety Nets?* (Cambridge: Grove, 2010). John Hull, *Mission-shaped Church. A Theological Response* (London: SCM Press, 2006). Roland Riem, “Mission-shaped Church. An Emerging Critique,” *Ecclesiology*, no. 1 (2006): 125-139.

⁸⁸ In 2007, a theological conference titled “Defining the Church for the 21st Century was held, where these discussion could publicly take place. Also Steven Croft held a series of day conferences in 2007. Under the topic of “Hard questions,” theologians were invited into a discussion.

presented in *Mission-shaped Church* contradict the inherent tradition of the Anglican Church: “An important choice is offered to the Church of England: to embrace her historic mission to evangelize and serve the whole people of this country or to decline into a sect.”⁹⁰

Davison and Milbank want to sustain traditional parochial structures and reject fresh expressions, claiming that they are based on a defective methodology, inadequate theology, a capitulation to market values and a “harmful distraction of parish ministry.”⁹¹ In their critical review, Davison and Milbank provide theological insight and reveal three main underlying theological issues within the concept of fresh expressions and *Mission-shaped Church*: (1) The social form of church: While Davison and Milbank state that the gospel contextualizes and creates church, they criticize that Fresh Expressions orient their contextualization model more towards the context itself; (2) The mediating role of the Church: Davison and Milbank criticize that Fresh Expressions don’t consider their role in the redemptive and salvation work; and (3) Catholicity: Davison and Milbank criticize the missing stress of community in the church body in fresh expressions and assume segregating and evangelical tendencies. On the other hand, Davison and Milbank stress an idealized image of traditional parish and ignore the central focus points of *Mission-shaped Church* like paradigm shifts, secularization, and questions of contemporary parish ministry.⁹²

To sum up, it can be noted that the concurrent reflection on fresh expressions and mixed economy as a multidimensional perspective on ecclesiology, its

⁸⁹ Andrew Davison and Alison Milbank, *For the parish. A critique of Fresh Expressions* (London: SCM Press, 2010).

⁹⁰ *Ibid.*, vii.

⁹¹ *Ibid.*, vii-viii.

⁹² Goodhew et al., 43f.

consequences, and applied strategic implementations is different from those in the German context. The EVLKA and the diocese of Hildesheim approach similar challenges on internal and external levels, but their mainly one-dimensional and fragmented tactic stimulates no holistic reflection and comprehensive consequences, which could be enriching for the whole system.

1.4. Mission-shaped Ministry

Amongst these different inspirations from England, a training model caught the special attention of the team of *Kirche*². The *mission-shaped ministry (msm)* courses seemed to be an appropriate stimulation for the lack of holistic learning experiences and training courses the German team experienced in their context. The following introduction therefore seeks to outline the content and structure of the English training model. This step recapitulates the first examination of the raw material of the *msm* course, which the team of *Kirche*² also executed, to gather relevant knowledge for the necessary contextualization of process of the English material into *Fresh X – Der Kurs*, an appropriate adaptation of the English inspirations into the German context.

1.4.1. Introduction to Mission-shaped Ministry

After the release of the report *Mission-shaped Church* in 2004, training and formation courses were designed to spread the idea and to equip and support entrepreneurs and pioneers engaged in fresh expressions. The first course material was adapted material of *Mission-shaped Leadership*, a prior training track developed by the Ground Level Network and Bob and Mary Hopkins of the Anglican Church

Planting Network, then edited by Steven Croft and Bob Hopkins and revised ever since.⁹³ Since the launch of the first course, over 100 *msm* courses have taken place all over the UK. As of today, over 3,300 participants in the UK have completed these training programs to work in lay or ordained ministry for fresh expressions.⁹⁴ The courses are available all over the UK, thus covering a comprehensive geographical range.

The one-year, part-time *msm* course values the participants as a part of a supportive community, training them for ministry in fresh expressions of church within a mixed-economy congregation. It is suitable for up to 35 participants per course,⁹⁵ lay and clergy, leaders and members, individuals and teams.⁹⁶ Despite the flexible adaptation and modulation, most courses take place in 24 sessions on six weeknights, three Saturdays and one residential weekend.⁹⁷ *Fresh Expressions UK* offers educational material for local teachers who may adapt the syllabus and modify the concept to fit the respective course. Apart from the units with instructional and educational emphases, the course also includes mentoring groups and study networks that enable the participants to share best-practice solutions and to benefit from the fruitful peer-to-peer learning situation.⁹⁸

⁹³ Fresh Expressions, “U01 *msm* Course Team Guide,” accessed November 28, 2014, <http://course.missionshapedministry.org/mod/resource/view.php?id=383>, 6.

⁹⁴ Fresh Expressions, “Mission Shaped Ministry,” accessed November 28, 2014, <http://www.missionshapedministry.org>.

⁹⁵ Mission-shaped Ministry, Selective collection of the material in the annex, 1354.

⁹⁶ Fresh Expressions, “Mission-shaped Ministry”.

⁹⁷ Fresh Expressions, “Mission-shaped Ministry Prospectus,” accessed November 28, 2014, <http://www.freshexpressions.org.uk/sites/default/files/fe-msm-prospectus.pdf>.

⁹⁸ Paul Bayes, *Mission-shaped Parish: Traditional Church in a Changing World* (London: Church House Publishing, 2009), 8.

The material and curriculum of the *msm* course is available online.⁹⁹ Due to copyright reasons, it is only accessible for teachers of the *msm* courses. Through this online hub, the coordinators of *msm* (national *msm* team UK) can also always ensure that they supply the most up-to-date and revised versions of the curriculum and teaching information.

Commonly, the courses are composed in a regional and ecumenical collaboration, meaning 50% local and 50% national teachers and mentors, ensuring a mix of denominational backgrounds.¹⁰⁰ This structure facilitates the formation of a regional network of participants while providing a rich source of inspiration following the model of on-the-job coaching or mentoring, as “a proven model of postmodern equipping of emerging leadership.”¹⁰¹ A survey evaluating the first courses from 2007–2010 revealed a significant outcome according to the participants: Respondents said the *msm* course produced at least one of the following six outcomes:

- 26% start a fresh expression of church,
- 32% develop a fresh expression of church,
- 58% apply its principles to their present church,
- 20% clarify a call to pioneer ministry,
- 66% grow in their own Christian discipleship/ministry,
- 38% improve their overview or support of a fresh expression of church.¹⁰²

The course is described as a learning journey, which reflects the experiences and accumulated wisdom of local centers of *msm* and also the national team, which will continue to develop the curriculum with comments and feedback from teachers and course attendants.¹⁰³ The *msm* team also mentions that the local courses are not

⁹⁹ Fresh Expressions, “Mission-shaped Ministry.”

¹⁰⁰ Fresh Expressions, “Mission-shaped Ministry Prospectus.”

¹⁰¹ Brian P. Simon, “A Responsive Coaching Model for Transformational Training of Emerging Postmodern Church Leadership,” (DMin thesis, Regent University: 2006), 16.

¹⁰² Ibid.

¹⁰³ Fresh Expressions, “U01 msm Course Team Guide,”. 2.

only taught through the learning matters in the content of the curriculum, but also through the way the local courses are presented. They unfold desired standards like a warm, welcoming, and hospitable environment for participants; prayer and worship; formation of a strong leadership team drawn from many ecumenical partners; a participatory, interactive learning atmosphere; and regular feedback from participants.¹⁰⁴

1.4.1.1. Analysis of Instructional Methods and Organizational Structure

Fresh Expressions UK offers educational material and guidelines for local teams who may adapt the syllabus and modify the concept to fit the respective course. In the teachers' material, instructional and methodological steps are recommended to shape the sessions: welcome, intros, prayer and worship, stories, delivery of material, 'tea and stickies,' small groups, evaluations, notices, audio-visual material, case studies, buzz groups, and team application.¹⁰⁵ Most of the units contain a large proportion of input by the teacher. Out of a 90-minute session, approximately 45 minutes of content-based material (including interaction with the group) is delivered by the teacher. The remaining 45 minutes are left for group exercises and application.¹⁰⁶ For the local teams, apart from teaching, several different tasks are mentioned: administration, website administration, setup, hosting, catering, responsibility for prayer and worship, the recourses and books, coaching, and mentoring.¹⁰⁷

¹⁰⁴ Ibid.

¹⁰⁵ Ibid.

¹⁰⁶ Fresh Expressions, "U06 Guideline for Course Teachers," accessed November 28, 2014, <http://course.missionshapedministry.org/mod/resource/view.php?id=2762>.

¹⁰⁷ Fresh Expressions, "U01 msm Course Team Guide," 8ff.

1.4.1.2. Adaptation, Modulation, Contextualization

On the *msm* website, extensive material is available with elaborate plans for every lesson (teachers' notes), specified steps, methods, didactical suggestions, and additional material. Even though a clear structure is suggested and recommended, flexible adaptation and modulation are also favored. Where required, adaptations can be made to suit local organizational needs.¹⁰⁸ To support this process, some units are marked as core units. Within the bounds of the designated core content, the local team leaders are explicitly invited to shape the content and order of the course, as mentioned in the course team guide: "The aim is to put together a well-balanced sequence of units covering a breadth of material specific to your context and relevant to the issues those involved in fresh expressions will face."¹⁰⁹

Another reason for legitimate adaptations and modulations is the contextualization and enculturation of the course material with local stories. This individual use of local color and personalization adds customized and contextualized individuality to the material. In some units, particular parts are even left blank to edit, adapt, and for the distinct purpose of adding local stories.¹¹⁰ The course team material refers to the offered DVD material, but explicitly advises to use examples from local ministry. The course team guide endorses this kind of adaptation, as long as the learning outcome for each session is accomplished.¹¹¹ In this approach, the teacher's notes are to be understood as resources, not as a script, because material can be added

¹⁰⁸ Ibid., 8.

¹⁰⁹ Ibid., 23.

¹¹⁰ Ibid., 7.

¹¹¹ Fresh Expressions, "U06 Guideline for Course Teachers," 1.

and left out. The learning attitude Fresh Expressions wants to create also determines their loyal and cooperative mindset towards the local teachers and local *msm* team leaders. In the team user guide, they write:

However, we are also conscious that it is imperfect and that there are all kinds of ways to teach any subject. We would therefore be delighted if you amended, altered, improved and adapted the material to your particular gifts and teaching style and to the group you are teaching. We believe that this is a necessary part of the process of teaching *msm*.¹¹²

Asking for feedback, revising the material, and valuing local examples and individual stories over their own prepared material also attest to this attitude. This includes not only the participants and local teachers, but also the developers of the original course curriculum into the shared learning community. David Goodhew, Andrew Roberts, and Michael Volland surveyed practitioners in fresh expressions or trainers for those who seek to start a fresh expression. All surveyed persons stressed the importance of intentional and contextual learning and three subordinate approaches could be derived: (1) they used externally produced teaching or learning material; (2) they developed their own learning resources, wanting to develop learning that is incarnational and contextualized with a variety of learning styles; and (3) a monastic and spiritual approach to learning. Instead of a training or program, daily rhythms and liturgies influenced the process.¹¹³ This survey indicated the wide spectrum of adaptation, modulation, and contextualization.

This is also visible in a quote by Michael Moynagh:

We are seeing some significant movements in approaches to teaching and learning movements within fresh expressions. Movements from starting with creedal knowledge to starting with practical knowledge, top-down courses taught by experts to bottom-up approaches that encourage participants to discover truth for themselves, standardized courses to contextualized

¹¹² Ibid., 2

¹¹³ Goodhew et al., 126.

culturally relevant approaches – which very much fits with the underlying rationale for fresh expressions.¹¹⁴

1.4.2. Examination of the *msm* Curriculum

The curriculum is divided into three main streams and one additional stream with supplementary material.¹¹⁵ Stream A has a preparatory approach, stream B has a focus on formation, and stream C has the main attention on sustainability.

1.4.2.1. *Stream A – Preparation For and Planting a Fresh Expression*

In the ten units of stream A, developing a contextualized fresh expression is in the main focus. The curriculum starts with two introduction units on the structure of the *msm* course, the concept of fresh expressions, and mixed economy. Missiology, missional values, derived individual vision, and calling are the next steps. The participants reflect main skills and experiences for church planting and starting a fresh expression of church. This is applied with a focus on contextuality, with skills like listening and discernment, as well as on ecclesiology, and contrasted with the connection between gospel and culture. The first stream is completed by a unit of reviewing the past topics and experiences and sending out the participants to implement practically their learned skills and to supply for the transformation process.

1.4.2.2. *Stream B – Christian Formation in Fresh Expressions of Church*

Stream B has a focus on supporting the participants in implementing their learned skills in their contexts to develop transforming fresh expressions. The first

¹¹⁴ Michael Moynagh, quoted in *Ibid.*, 126.

¹¹⁵ Stream D is a set additional material, which can be used, if necessary. It contains four extra units for fresh expressions with selected target groups, like children (D01) or geographical concentrations, like rural fresh expressions (D04). Since this stream is considered as additional material, it will not be in the focus of this analysis.

units begin with a focus on team, synergies, and leadership. The following four units have a more spiritual dimension with an emphasis on relationships between spirituality, formation, and missiology. The units B07 and B08 as well as B09 and B10 are combined and deal with evangelism strategies and personal evangelism.

1.4.2.3. Stream C – Sustaining a fresh expression of church

Stream C starts with a unit on worship and sacraments and is related to the previous work on spirituality. The next units concentrate on group dynamics in communities and challenges in leadership like dealing with failure, ongoing learning and support processes, small group churches, the connection of global and local realities, and the analysis of context and community. Problematic challenges like “handling opposition, setbacks, and failure” as well as dealing with weaknesses are examined. Some units recap prior topics and link them with the context of the participants. The last two units introduce sustaining skills like strategic fundraising and knowledge on organizational processes in groups.

1.4.3. Core Values and Learning Outcomes

The *msm* team references some core values and learning outcomes as key pillars that define the intended outline of the course. While the eight core values explain the underlying logic of the course to expound prioritizations for implementing and teaching the course, the desired learning outcomes emphasize the desired framework for the local teachers to adapt the course to the distinct context.

1.4.3.1. Core Values

The *msm* team accentuates the *ecumenical focus* by locally comprising different denominations and traditions. In this way, *diversity of different heritages and traditions* are reflected and welcomed. The construction of the course as part of a *formative spiritual journey* is also central. *Prayer* is interlaced to surround the development process, key decisions, and significant milestones as the duration of the course is bathed in prayer. Through a *flexible approach*, the principle of fresh expressions, discernment in context, manages to shape new forms of being church as the flexible response to culture and context. This is intended to happen with a connecting and perceptual attitude with the goal of *building community*. Engaging with local permission givers, key influencers, and practitioners is also a core value of the course to influence the movement of broad networking regionally. The setting of the course is described as a learning community with *best adult educational practice*. In this step, learning and the building of networks and relationships are stimulated, which might even outlast the length of the course.¹¹⁶

1.4.3.2. Learning Outcomes

In the teachers' notes every unit has specified learning outcomes.¹¹⁷ They are listed in two steps: first the topics of the learned content that should be *comprehended and cognitively incorporated* and second the desired field of *individual application and contextualization*.

This shall be exemplified with the learning outcomes of unit A1. Here the participants are expected to get acquainted with each other and the course and to start

¹¹⁶ Fresh Expressions, "msm Memorandum of Association," accessed November 28, 2014, <http://course.missionshapedministry.org/mod/resource/view.php?id=2310>.

¹¹⁷ Appendix 2.

forming an *msm* learning community.¹¹⁸ This is apparent in the learning outcomes when the cognitive learning content is described as understanding the “overall shape and aims of the course” and “practical arrangements for the course.” These comprehended insights are connected with the following step, where the participants are encouraged to apply the learned insights by reflecting on their personal “learning and formation through the course” and the desired development of an individual learning style.¹¹⁹

This double step is realized throughout all of the units, connecting the cognitive comprehension with the practical application in the individual contexts. This demonstrates the extension of the core values and learning outcomes with the individual influences the participants derive from their distinct context. Besides the cognitive internalizing, the reflecting step of contextualization and application is therefore an essential quality of the *msm* course. It can be noted that the core values and learning outcomes will provide a helpful guidance for the contextualization process, since they break down the key points in the units of the *msm* course.

1.4.4. Additional Support

Apart from the units with instructional and educational emphases, the course also includes mentoring groups and study networks that enable the participants to share best-practice solutions and to benefit from the fruitful peer-to-peer learning

¹¹⁸ Fresh Expressions, “A08 TN What is Church,” accessed November 28, 2014, <http://course.missionshapedministry.org/mod/resource/view.php?id=2736>, 2

¹¹⁹ *Ibid.*, 2

situation.¹²⁰ The online platform *guide*¹²¹ especially provides an option for the participants to get resources and to exchange with others.

The *msm* course is furthermore supplemented by other courses and events. *Vision days* and *Mission-shaped Intro* are low-threshold events to engage with the Fresh Expressions of Church movement. *Vision days* are regional information events to introduce to fresh expressions with over 6,000 participants in over 100 places in the UK and worldwide.¹²² *Mission-shaped Intro*, on the other hand, is a six-week orientation course, shorter and more propaedeutic than the *msm* courses. Most of the 75,000 participants either attended a *vision day* first, or they use this free course to help them decide whether or not to join a *msm* course afterwards.¹²³

1.4.5. Excursus of Fresh Expressions in Germany

The model of *msm* in Great Britain also inspired other countries, who entered formal international partnerships with Fresh Expressions UK.¹²⁴

In Germany, different denominations and Christian para-church organizations collaborate within the network *Fresh X Deutschland*. A roundtable gathered all interested partners for the first time in 2012. Most of the attendants who entered into the national partnership were stimulated by publications on this topic, by study trips

¹²⁰ Paul Bayes, *Mission-shaped Parish: Traditional Church in a Changing World* (London, Church House Publishing, 2009), 8.

¹²¹ Fresh Expressions, “What is the Guide,” accessed November 28, 2014, <http://freshexpressions.org.uk/guide>.

¹²² Fresh Expressions, “Vision Days,” accessed November 28, 2014, <http://www.freshexpressions.org.uk/vision>.

¹²³ Fresh Expressions, “Mission Shaped Intro,” accessed November 28, 2014, <http://www.freshexpressions.org.uk/missionshapedintro>.

¹²⁴ The model of *msm* also inspired other countries to start training programs. (Canada, Australia, USA, Barbados, Germany, and New Zealand).

to Great Britain or by the three conferences ‘*Gemeinde 2.0 – Frische Formen für die Kirche von heute,*’ ‘*Neues wagen*’ and ‘*Kirche² – Ein ökumenischer Kongress.*’¹²⁵

These large gatherings introduced concepts like fresh expressions of church and mixed economy and reached a wider national audience from diverse backgrounds in Germany.

The main goal of the network *Fresh X Deutschland*, represented though the roundtable and a supporting national coordination board, is the growth and support of new forms of being church all over Germany. The aim of these German fresh expressions is an ecumenical collaboration and the support of a mindset of mixed economy of church, which fosters the fruitful coexistence of traditional and innovative forms of being church.¹²⁶

Kirche² is amongst the member organizations of *Fresh X Deutschland*.

1.5. Conclusion

This first section examined the role fresh expressions, mixed economy, and *msm* as inspirations from the Church of England on the EVLKA, the diocese of Hildesheim, and the joint ecumenical movement *Kirche²*. The training course *msm* especially absorbs the ministry problem as contained in section 1.2.4.

The *msm* training course is only a preliminary solution, since it requires being adapted to the German context. Hence the ministry problem and main focus of the dissertation is defined as the task to develop the training course *Fresh X - Der Kurs*

¹²⁵ Fresh X Deutschland, “Die Geschichte der Bewegung,” accessed November 28, 2014, <http://freshexpressions.de/ueber-fresh-x/geschichte>.

¹²⁶ Markus Weimer, “Das Fresh-X-Netzwerk. Kirche erfrischend vielfältig,” in *Kirche2 - Eine ökumenische Vision*, ed. Philipp Elhaus et al. (Würzburg: Echter, 2013), 228.

and therefore to research how to best contextualize and adapt the raw material of the *msm* course from Great Britain into the context of *Kirche*².

CHAPTER 2: Adaptation Processes of Similar Courses

The challenge to adapt an English-speaking material to a German context is not unique. Other courses in the field of religious education from Britain have been transferred both into a different language and context. The two leading models in Britain, the ALPHA course and the EMMAUS course (with a special focus on the editions *Basiskurs* and *Nurture*) can be good comparison examples. They have also been developed in an English-speaking and Anglican background, with an interdenominational focus, an international expansion, and as course material for local leaders. Both examined courses are evangelistic courses with clearly missional orientation. Though *msm* is no intentionally evangelistic model with the goal to introduce participants to the Christian faith, its approach in education for adults with religious content is similar to ALPHA and EMMAUS.

The following section seeks no detailed examination of the courses itself, but rather an analysis with a special focus on the general conditions of adaptation and possibilities to adjust the German course material to the local setting. Further, a short introduction of adjustments and applied adaptation will be presented. Besides this focus, only a rough introduction of the history, the concept, and the instructional system of ALPHA and EMMAUS can be executed.

2.1. ALPHA

2.1.1. Origin of the ALPHA Courses

The history of ALPHA is connected with Holy Trinity Brompton, an Anglican parish in London. Their curate, Charles Manham, developed a four-week course in

1977.¹ This ministry was continued in 1991, when Nicky Gumbel became the responsible pastor, who turned ALPHA into an international network with its headquarters in London and twenty national offices that distribute the licensed material in 40 languages.² Over 20 million people have participated in one of the ALPHA courses, which are now offered in over 160 countries worldwide.³

Gumbel's book *Questions of Life* was translated into German in 1993. After its publication, the model of the ALPHA course was spread into the German-speaking sector.⁴ First courses were held in 1994 and the German initiative *Alpha Deutschland Förderverein e.V.* with a national office was founded to support and train the course leaders, to supply information and material, and to stay in contact with the British headquarters.⁵

2.1.2 Structure of ALPHA

Over the years, the ALPHA courses have become more differentiated: geared towards a special time like morning groups for homemakers or shift workers; special locations like courses for prisons or schools; or special target groups like courses for teenagers or students.⁶ Most courses, however, share an identical pattern. Over a period of ten dates (mostly evenings) and a separate weekend date, fifteen topics are

¹ Jens Martin Sautter, *Spiritualität lernen. Glaubenskurse als Einführung in die Gestalt christlichen Glaubens* (Neukirchen-Vluyn: Neukirchener, 2005), 170.

² Götz Häuser, "Einfach vom Glauben reden. Glaubenskurse als zeitgemäße Form der Glaubenslehre für Erwachsene" (Neukirchener, 2010), 128.

³ Alpha Deutschland, "Schulungsangebot von Alpha Deutschland," accessed April 17, 2014, <http://www.alphakurs.de/leiter/schulungsangebot-von-alpha-deutschland>.

⁴ Sautter, 171.

⁵ Häuser, 131.

⁶ Ibid., 128f.

examined. Every meeting involves a shared meal at the beginning for the participants to create a welcoming atmosphere where people can get to know each other and experience hospitality. After inputs that focus on the topic of the particular unit, the participants can exchange their thoughts in small discussion groups.

2.1.3. Instructional Classification

Through an instructional examination, two colliding concepts can be identified. On the one hand, ALPHA highlights the social dimension and collectivization of the course with the goal to offer an experience of Christian community. Shared meals and participative discussion slots ensure the realization of this core value.

On the other hand, this social focus collides with the teacher-centered instruction of the course, highlighting the theological content in the talks as transmission of knowledge and doctrine with a claim to truth and absoluteness.⁷ Gumbel states that biblical and dogmatic content in the talks is declared to be objectively true and does not need to be derived in a shared discussion, since they are fixed in advance as passed on Christian tradition.⁸ The fact that an exchange with the context of the participants or their opinions is only marginal creates an axiomatic tension and contradiction to the social core value.⁹ Presenting the content ex-cathedra

⁷ David Plüss, "Individualisierung und Popularisierung von Religion. Strategieanalysen und Funktionsweisen popularisierter Frömmigkeit am Beispiel des Alpha Kurses," in *Individualisierung - Spiritualität - Religion. Transformationsprozesse auf dem religiösen Feld in interdisziplinärer Perspektive*, ed. Wilhelm Gräß and Lars Charbonnier (Berlin: LIT-Verlag, 2008), 239ff.

⁸ Still others like Hand consider this approach as too liberal and not evangelical enough. Chris Hand, *Falling Short? The Alpha Course Examined* (Leominster: Day One Publications, 2002), 97ff.

⁹ Andrew Brookes, *The Alpha Phenomenon: Theology, Praxis and Challenges for Mission and Church Today* (London: CTIB, 2007), 97.

in a lecture format pushes the participants into a completely receptive role.¹⁰ A substantial exchange or involvement of the participants with regard to the content is not intended.¹¹ This is why the ALPHA course in respect of the instructional concept can be valued as a kerygmatic model.¹²

2.1.4. Copyright and Adaptation

The ALPHA distributing offices assert strict copyright control over the material and its presentation. A modification is not intended and the unchanged material is irreplaceable when the course is held.¹³ ALPHA is very transparent with tight copyright policies, which are published on the British,¹⁴ US-American,¹⁵ and German¹⁶ ALPHA webpages. On the German webpage of ALPHA, however, the copyright policy is justified with the aim to ensure reliability and the quality of the material.¹⁷ In the practical remarks for course leaders, the preserving of the

¹⁰ Arbeitsgemeinschaft Missionarische Dienste, *Erwachsen glauben. Missionarische Bildungsangebote* (Gütersloh: Gütersloher Verlagshaus, 2011), 133.

¹¹ James Heard identified distinct marks of theological and contextual roots within the ALPHA concept, that contradict the limitation of adaption of this situated content to other contexts, but also the transferability of the model in general. James Heard, *Inside Alpha: Explorations in Evangelism* (Paternoster, 2009), 25-60.

This renunciation of a contextual attitude is congruent to the

¹² Sautter, 178.

¹³ Häuser, 129.

¹⁴ Alpha International, "Frequently Asked Questions," accessed April 17, 2014, <http://uk-england.alpha.org/alpha/frequently-asked-questions-6>.

¹⁵ Alpha USA, "Alpha Copyright Statement," accessed November 28, 2014, http://www.alphausa.org/Articles/1000047610/Alpha_International_Copyright.aspx.

¹⁶ Alpha Deutschland, "Informationen zum Copyright," accessed November 28, 2014, <http://alphakurs.de/index.php?id=50>.

¹⁷ Ibid.

constitutive character of the course is required and reduces the room for adaptation to questions of organizational event management.¹⁸

Critics say that the limited adaptation possibilities of the material are restrictive, but that the general adaptation and contextualization process during the translation process from English to German was also not sufficient.¹⁹ This constancy led to a uniformity and corporate design, which increased the recognition value, in form of standardized logos, banners or recurring media, like Charlie Mackesy's cartoons, which became a hallmark for the ALPHA courses.²⁰ Through the unchanged nativeness, ALPHA became a "brand."²¹ Percy states that ALPHA is "arguably one of the most recognizable and successful Christian brands of the 21st century."²²

The limited opportunities for adaptation and contextualization in the course seem to be executed worldwide and in a comprehensive manner. A study of the local adaptation of the ALPHA course material in Switzerland, however, argued the opposite, as no information on copyright is given,²³ only a short remark on the corporate design is made.²⁴ Alongside licensed original material that can be bought over a web shop, a variety of material is free to download: a leader handbook,

¹⁸ "Alpha international accepts, that small adaptations in the ALPHA course might be desirable occasionally. (...) In every case the constitutive character of the course has to be preserved. Ibid. Translated by SB.

¹⁹ Arbeitsgemeinschaft Missionarische Dienste, 131.

²⁰ Häuser, 129.

²¹ Plüss, 238.

²² Martin Percy, "Introduction," in *The Alpha Enterprise. Evangelism in a Post-Christian Era*, ed. Stephen Hunt (Aldershot: Ashgate, 2004), xv.

²³ Alphaschweiz, "Alphaschweiz," accessed November 28, 2014, <http://alphalive.ch>.

²⁴ Alphaschweiz, "Anbieten," accessed November 28, 2014, http://alphalive.ch/ch/?download_file=538.

material for the talks in open and adjustable ‘Word’ documents or ‘PowerPoint’ format.²⁵

When Nanz evaluated the German-speaking DVD and course material for Switzerland in 2008, he criticized the Anglo-centric focus of the material. Biblical comments and theological information were mixed with quotes and testimonies mostly from an English-speaking background.²⁶ However, Nanz also found that the official DVD is frequently rejected in favor of improvised talks by local speakers using native examples and adapting the material with a contextual approach.²⁷ Plüss opens a broad room for adjustments, when he states that an individual adaptation and emphasis is approved and requested as long as the leitmotif of the talk is in accordance to the ALPHA guidebook.²⁸ Tanner, a Catholic priest from Switzerland, and his team even developed an adapted guidebook for leaders who arrange ALPHA courses in Roman Catholic parishes, which are also available over the official web store of ALPHA Switzerland.²⁹

Following Plüss, the success of the ALPHA course can be summed up and ascribed to three factors: Language and design, consistency and commitment, and furthermore the social factor of community.³⁰ It is possible that the success factors are related to the strict terms of copyright and corporate design. Perhaps ALPHA was

²⁵ Alphaschweiz, “Schon dabei,” accessed November 28, 2014, <http://alphalive.ch/ch/anbieten-schon-dabei>.

²⁶ David Plüss and Stephan Degen-Ballmer, *Kann man Glauben lernen? Eine kritische Analyse von Glaubenskursen* (Zürich: Theologischer Verlag Zürich, 2008), 35.

²⁷ *Ibid.*, 42.

²⁸ *Ibid.*, 36.

²⁹ Leo Tanner, *Referentienhandbuch für katholische Christen zum Alpha-Kurs* (Lachen: Verlag BE-Team, 2004).

³⁰ Plüss, 238.

able to accomplish its international importance because of a rigorous and directive “brand protection.”³¹

2.2. EMMAUS

2.2.1. Origin of the EMMAUS Course

EMMAUS emerged from a collaboration of five priests in the Church of England during the years 1995-1996, who merged their previous work in religious education to develop a combined concept. One of the concepts that was contributed in the cooperative collection for the EMMAUS program was the course *Christians for Life* by Steven Croft that was used from 1991 until 1995 in 300 different parishes.³² John Finney, former bishop of Wakefield and officer for the Decade of Evangelism in the Church of England, was also an important supporter of the EMMAUS course. Being responsible for a survey, which was conducted in 1992 amongst people who came to faith recently, Finney related the survey results with the conceptualization process.³³ Aware of these insights and with a focus on the adult catechumenate of the Roman Catholic Church, a team of authors developed the EMMAUS course. The material has been available since 1996 and covers introductory information on the general concept, organizational hints, a handbook for leaders and additional material for follow-ups to the courses.³⁴

³¹ Charles A. Freebury, “A Comparative Evaluation of the Alpha and Emmaus Courses,” University of Sheffield at Cliff College (2001).

³² Sautter, 210.

³³ Ibid., 211.

³⁴ Ibid.

2.2.2. Structure of EMMAUS

The EMMAUS method itself contains three independent methods that build up on each other. *Nurture* is the starting module, followed by *Contact*, which is aimed at helping churches with outreach, and completed by *Growth*, which provides four manuals containing follow-up courses. *Nurture*, as the central course of EMMAUS, can also be broken down into three phases, inspired by the biblical narration of the Emmaus story (Luke 24).

During the EMMAUS walk, the participants stride through 15 sessions, which are framed by liturgical and meditative celebrations.³⁵ The events of the course don't follow a standardized structure or sequence. Several different modules are provided that can be adjusted to the local context. Leaders are recommended to pick-and-mix sessions and adapt freely.

Four core modules appear in every of the 15 sessions:

- Communicative exchange in small groups,
- The thematic lesson, which is divided into 2-3 small presentations,
- Corresponding work in the small groups or in the plenum, and
- A time to get together at the end.

Due to the small size of the courses, usually around 10 participants, it is possible to pause the thematic lessons for exchange in the so-called “buzz groups,” changing circles with 4-5 people, or in other small groups changing formations.³⁶

2.2.3. Instructional Classification

The lecturing part of the evening with the thematic lesson is short compared to the group work and exchange.³⁷ Handouts and detailed material for the participants

³⁵ Ibid., 213.

³⁶ Ibid.

are available in the course manual to engage in the groups.³⁸ The content of EMMAUS is quite balanced between a non-directive, more dialogic character and the input of the teacher. This creates a mutual learning experience, which is not reduced to the course attenders, but that also embeds the teacher. The different levels of competence are deregulated.³⁹ The goal of the course is not the rational and intellectual communication of theological doctrine in the first place, but rather a life transforming experience, where the cognitive and the experimental dimensions are both responded to.⁴⁰ The educational background, which is published on the website of EMMAUS Germany, highlights a subject-oriented learning concept, focusing on community and mutual learning experiences. Leaders are rather hosts, than lecturers; they facilitate the participation in the process.⁴¹

2.2.4. Ecumenical and Interdenominational Dimension

The EMMAUS course has an explicit ecumenical focus. In the unit on the Holy Spirit, EMMAUS integrates experiences from Charismatic-Pentecostal denominations. This approach happens more with an emphasis on religious studies and an informative approach than a normative locking up. EMMAUS commits to

³⁷ Charles A. Freebury, *Alpha or Emmaus? Assessing Today's Top Evangelistic Courses* (Crewkerne, Somerset: Charles Freebury, 2004), 45.

³⁸ Ibid.

³⁹ Sautter, 216.

⁴⁰ Michael Herbst, *Emmaus Handbuch* (Neukirchen-Vluyn: Aussaat Verlag, 2006), 19.

⁴¹ Arbeitsgemeinschaft Missionarischer Dienste, "Pädagogischer Ansatz," accessed November 28, 2014, <http://emmaus.a-m-d.de/paedagogischer-ansatz/index.htm>.

these questions at length and argues why an ecumenical exchange of experiences and different forms of religiousness is important and inevitable.⁴²

Another example of the more ecumenical focus is the role of the so-called sponsors for the participants. This idea was borrowed from the Roman Catholic adult catechumenate, where sponsors, as active members of the local church, are assigned to the so-called *enquirers*.⁴³

2.2.5. Copyright and Adaptation

The German version of the material has been available since 2002 and published under the three names of the German authors of the contextualization process.⁴⁴ The *Arbeitsgemeinschaft Missionarischer Dienste* (AMD) functions as a coordinator to distribute the material and to stay in contact with the specialized ministries in the institutionalized regional churches.⁴⁵

The first manual was published 2002 and was republished in a revived edition in 2006. The *Kursbuch 1* contains the *Basiskurs 2.0*, a manual with a basic evangelistic course, which was revised in 2008 with a stronger focus on the German setting and a comprehensive contextualization process. *Kursbuch 2-5* contains follow-up material to deepen the learned content. In 2010, a short introduction as an addendum to the manual was published.⁴⁶

⁴² Sautter, 220.

⁴³ *Ibid.*, 222.

⁴⁴ Michael Herbst, Matthias Clausen, and Ulf Harder, *Emmaus. Auf dem Weg des Glaubens* (Neukirchen-Vlyn: Aussaat Verlag 2002).

⁴⁵ Sautter, 211.

⁴⁶ Arbeitsgemeinschaft Missionarische Dienste, 136

Bishop Finney phrased the principle of EMMAUS: “If you leave our material on the book shelf, if you focus on the individual characteristics of the group and if you use your own experience, then you have understood the concept.”⁴⁷

EMMAUS authorizes the local leaders and encourages them to contextualize the provided material according to the provided summaries of the units. In the manual, the leaders are advised to adjust the material to the particular context.⁴⁸ Every step of the main three phases is essential for *Nature*, the central step in the EMMAUS program, but all can be arranged individually, adapted to the context and the requirements of the participants. Variability seems to be one of the biggest advantages of the EMMAUS course. The interactive open agenda in the discussion groups also opens a room for a shared learning experience.⁴⁹ The participants are actively involved in the examination of the biblical and theological questions.⁵⁰

2.3. Conclusion

A closer survey of the two exemplary courses, which have also been adapted into the German context, shows different theories and basic conditions of contextualization.

While ALPHA, similar to a franchise system, has stringent limitations in contextualization through a centralized organization model, which provides material with strict copyright restrictions, the EMMAUS values contextualization as a main core of the material, which should be adapted to the local context to be most

⁴⁷ John Finney as quoted in Martin Römer, “Gruppen auf dem Weg. Methodische Hinweise,” in *Wegzehrung Gemeinschaft entdecken. Gottesdienst feiern*, eds. Maike Sachs and Michael Herbst (Neukirchen-Vluyn: Neukirchener Aussaat, 2013), 26. Translated by SB.

⁴⁸ Sautter, 218.

⁴⁹ Freebury, *Alpha or Emmaus? Assessing Today's Top Evangelistic Courses*, 44.

⁵⁰ Sautter, 217.

beneficial. Compared to ALPHA, more handouts and detailed material for the participants are available in the course manual to engage in the groups.⁵¹

The ALPHA material was adapted into the German context on a linguistic level; EMMAUS, however, was contextualized on more levels: these supplementing steps are visible in the authorship of the courses. While the German ALPHA courses still mention Nicky Gumbel as the main author of the German course, the EMMAUS course enlists Michael Herbst and two other German co-publishers instead of the English primary authors.

While the ALPHA course is rather directive and kerygmatic in content and didactic, with a focus on the unchangeable truth and an emphasis on the teacher, the EMMAUS course is balanced quite differently. The instructional approach is completely different: The participants are in an active position and involved in the interactive process of learning. Their inputs, thoughts, questions, and experiences affect the progress of the course.

Comparing the regulations and requirements as well as the practical adaptation experience in ALPHA and EMMAUS was insightful. Furthermore, the different contextual approaches in the two course models are evident: ALPHA shows one that is centralized and happens during the development of the curriculum or material for the course. The contextual approach of EMMAUS is a federative and interactive process, where contextualization does not stop when the manual is printed.

Transferred onto the situation of *Fresh X – Der Kurs*, the basic conditions of contextualization and the contextualization mindset are more comparable to the EMMAUS course, where local adaptation is encouraged and wanted.

⁵¹ Freebury, *Alpha or Emmaus? Assessing Today's Top Evangelistic Courses*, 45.

CHAPTER 3: Adaptation to Context and Culture

When the adaptation process started, to transfer the British material of *msm* into the German format *Fresh X – Der Kurs*, the first task in mind was the linguistic translation. Then further differences between Britain and Germany, between the Anglican Church and the Lutheran and Roman Catholic Churches, appeared and required adaptation. The focus in the process changed from translation into a comprehensive contextualization process for the creation of the curriculum. A general study of contextualization methods and techniques became inevitable.

This chapter therefore seeks to introduce the concept of contextualization by presenting three recognized models of contextualization, enculturation, and complexity theory. Based on this research, a deepening study with an *inductive* and *deductive approach* will be executed.

3.1. Interdisciplinary Introduction of Contextualization and Enculturation

Context¹ is a braided (lat. *contexere*, braiding, weaving) setting of different influences, a mix of political, social, economical, ecological, and historical parameters. The way our surrounding is determined by these contextual parameters is defined as contextuality and has to be distinguished from contextualization (the transfer process of content or methods from one context to the other).²

Contextualization is a common method in different sciences like philosophy, linguistics, education science, and communication science, but was also developed as

¹ Both contextualization and enculturation are widely used terms. A comprehensive definition and universal classification are not possible and all following approaches are only a rough outline that tries to execute a basic introduction.

² Stefan Schweyer, *Kontextuelle Kirchentheorie eine kritisch-konstruktive Auseinandersetzung mit dem Kirchenverständnis neuerer praktisch-theologischer Entwürfe* (Zürich: Theologischer Verlag Zürich, 2007), 243.

a theory in the field of theology. In several debates, the method itself seems to be so genuine to some theologians that they use contextualization and contextual theology as analog terms.³

The focus on the cultural dimension in human experience was the name-giving reason for the term *enculturation*, while the younger (and more Protestant-coined) phrase contextualization is more aimed at the general context and seeks to include the realities of secularity, technology, politics, economy, and the struggle for human justice.⁴ Some, like Collet⁵ or Bergmann⁶ ascribe enculturation and associated approaches to the incarnation of Christ. The Christological dimension of incarnation stands as an interactive act for the challenging force of the cultural norms.⁷ The term enculturation has a long tradition in the Catholic Church and was first used by Pierre Charles, who introduced the concept of *enculturation* and transferred it from cultural anthropology into missiology. Later, Joseph Masson coined the phrase ‘*Catholicisme inculturé*’ in 1962.⁸ During Vatican II, the term was also prominent in decisions on liturgy and the use of Latin or other languages. After becoming a prominent expression and model in Catholic, especially Jesuit, circles, the phrase was also

³ Ibid., 244 and Stephen B. Bevans, *Models of Contextual Theology*, Rev. and expanded ed. (Maryknoll, NY: Orbis Books, 2002), 26-27.

⁴ As an example for an enculturation theorist, who criticized contextualization cf. Aylward Shorter, *African Christian Theology - Adaptation or Incarnation* (London Geoffrey Chapman, 1977), 21.

⁵ Giancarlo Collet, “Theologische Begründungsmodelle von Inkulturation,” in *Inkulturation zwischen Tradition und Modernität*, ed. Fritz Frei (Freiburg: Universitätsverlag, 2000), 340.

⁶ Sigurd Bergmann, *God in Context: A Survey of Contextual Theology* (Aldershot: Ashgate, 2003), 4.

⁷ Craig Ott, “Die Kontextualisierung neutestamentlicher Ekklesiologie im Gemeindebau,” in *Bausteine zur Erneuerung der Kirche. Gemeindeaufbau auf der Basis einer biblisch erneuerten Ekklesiologie*, ed. Helge Stadelmann, TCGMS (Giessen, Basel: Brunnen, 1998), 318-319.

⁸ David Jacobus Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 2011), 458.

accepted in Protestant theology. Here the term indigenization was a common term to describe similar approaches.⁹

In the present discussion, the enculturation theory is considered as a participative reflection process, which focuses on the local situation with social, economic, political, and educational dimensions as important influence.¹⁰ Enculturation is not limited to a local event; it has a regional and macro contextual manifestation and widespread paradigms.¹¹ The connection of enculturation and incarnation is also in the foreground: It is not so much about expanding the church, but to see it emerge in a new context and culture.¹² This happens in a twofold way and mutually permeable process: in the enculturation of Christianity and the Christianization of culture.¹³

Contextualization and enculturation both seek an adaptation towards the particular context (contextualization) and culture (enculturation). While the denominational connotation of contextualization (predominantly Protestant) and enculturation (predominantly Catholic) suggest a differentiation, most authors use both methods congruently. Only a few, like Bosch and Schreier, advocate for a distinct separation of enculturation and contextualization.¹⁴ Since a more profound analysis of this differentiation does not deliver further fruitful insights for the main

⁹ Bruce Nicholls, *Contextualization. A Theology of Gospel and Culture* (Downers Grove, IL: Intervarsity Press, 1979), 21.

¹⁰ Bosch, 463f.

¹¹ *Ibid.*, 464.

¹² *Ibid.*, 465.

¹³ *Ibid.*

¹⁴ Klauspeter Blaser, "Theologie der Inkulturation," in *Theologische Realenzyklopädie*, ed. Gerhard Krause and Gerhard Müller (Berlin: Walter de Gruyter, 2002), 313.

research question, the following examination will mainly focus on contextualization, but also introduce Robert Schreiter's enculturation model of local theologies.

3.2. Contextual Theology

The notion of contextual theology goes back to Shoki Coe und Aharon Sapsezian, who designed the idea of a contextualization of theology in 1973.¹⁵ They understood theology as a "living meeting between a universal gospel and the specific reality where people are"¹⁶ and with this mindset, they adjusted an educational program to the context. During the process they coined the term contextualization in a theological setting. To them, contextualization includes all prior similar terms like indigenization and enculturation and seeks to add to these theories the dimension of secularity, politics technology, ecology and the struggle for human justice.¹⁷

In the following years programmatic attempts were made, which tried to connect human experiences and contexts with theology to develop first coherent theories.¹⁸ Contextualization began, at first not under the explicit technical term, but it played an important role in the upcoming theological movements like liberation theology, black theology, Minjung theology, feminist theology, ecological theology etc.¹⁹

The core and principle in contextual theology is the hermeneutic circle between text, theology or rather tradition and context. Küster speaks here of a

¹⁵ Bosch, 430f.

¹⁶ Bergmann, 3.

¹⁷ Bevans, 26.

¹⁸ Ibid.

¹⁹ Bergmann, 3.

perpetual relevance-identity dilemma. While the context questions the relevance of text, theology or tradition in the contemporary and current situation (criteria of relevance), the emerging contextual theology needs to be checked by text, theology and tradition (criteria of identity).²⁰ The challenging hermeneutic circle and dialectic tension between gospel (in the dimensions of theology, text and theology) and context also reveal the chances and limits of contextual theology. Both impetuses can cause an imbalance.²¹ Contextual theology can be problematic, if tradition, text and theology are not valued or if the context becomes a criterion of exclusive truth.²² An unbalance to the other extreme is also problematic: a main emphasis on a bible-normative approach, which loses sight of the context. This is why the value of the balance, between scripture and context, between tradition and innovation will be examined in all following steps. The hermeneutical principle, which conciliates between the dialectic of inherited forms as *norma normans* and impulses from the context as *norma normata*, will be a constant dimension of examination.

3.3. Examples of Contextualization, Enculturation and Complexity Theory

The plurality of different taxonomies on contextualization is inherently reductionist. Instead of a further general introduction on the theory of contextual theology,²³ the following section now seeks to expand the exemplary examination by

²⁰ Volker Küster, "Interkulturelle Theologie," in *Handbuch Interreligiöses Lernen*, ed. Peter Schreiner (Gütersloh: Gütersloher Verlagshaus, 2005), 24,59.

²¹ Martin Leiner and Andreas Grünschloß, "Kontextuell »verbindliche« Theologie? Überlegungen zu Notwendigkeit und Grenze des Kontextprinzips in Theologie und Kirche," *Neue Zeitschrift für Systematische Theologie und Religionsphilosophie* 39, no. 1 (1997): 78.

²² Ibid.

²³ Due to the limited scope in this thesis, a general overview is enclosed in Appendix 1.

introducing three models with an application on the contextualization task of *Fresh X – Der Kurs*.

Robert Schreiter and his concept of ‘local theologies’²⁴ will be enfolded as an example of enculturation theories; Paul G. Hiebert conducts the model of critical contextualization; and Michel Moynagh (following the concept of Lichtenstein and Plowman) proposes the socio-scientific concept of *complexity theory*.

3.3.1. Local Theologies (Robert Schreiter)

The theory ‘constructing local theologies’ developed by Robert Schreiter mediates between the contemporary culture and the Christian tradition. Schreiter defines local theologies as a dynamic interaction between gospel, church, and culture²⁵ and examines the reciprocal influences a sincere enculturation has on theology and tradition. Schreiter states that different theologies are situated and arise from different contexts or, in other words, that theological expressions (like variations of scripture, wisdom, knowledge, and praxis) are not only influenced by but mainly generated in cultural contexts.²⁶ This is why Schreiter speaks of tradition as a “series of local theologies”²⁷ and distinguishes between *local theologies*, which indicate interpretations of the Christian faith that arise among believers in a certain place, and *contextual theologies*, which focus upon a sensitivity for a consciousness of the importance of the social and cultural connections.²⁸ Influential and emerging

²⁴ Robert J. Schreiter, *Constructing Local Theologies* (Maryknoll, NY: Orbis Books, 1985).

²⁵ Ibid.

²⁶ Ibid., 80-93.

²⁷ Ibid., 32.

²⁸ Bergmann., 5.

processes are dialectic. Interactions between tradition and culture are the forces that help local theologies to come into being.²⁹ Reciprocally, the local tradition also effects the tradition and interactively contributes to a vital and dynamic influence on the culture.³⁰ Schreiter examines theology in four forms of expression: *theology as variations on a sacred text*, *theology as wisdom*, *theology as sure knowledge* and *theology as praxis*.³¹

In his concept, Schreiter develops the claim that contextual theology connects the needs of the people in a concrete place with the cultural traditions. A listening and evaluating attitude involves a dynamic interaction among gospel, church, and culture for the process itself but also for the individual reflection of the contextualizer. The receptive focus in this adaptation model values the surrounding culture as an influencing strength, rather than a challenge or problem. Schreiter begins with the questions the people themselves have, rather than the concerns of the church that often result in a theology and ecclesiology disconnected from local cultures. This attitude assures an appreciative interaction between tradition and innovation and includes the authority of tailored and individual solutions in contextualization processes, similar to *Fresh X – Der Kurs*. Even though these approaches only have a limited validity,³² they contribute with a conciliating focus on the meta level.

Applied to the present contextualization task, this strengthens the focus on interactive participation. Contextualization is a plural process that includes the whole collective. Contextual theology therefore values the context and those who are experts

²⁹ Schreiter., 25.

³⁰ Bergmann., 55.

³¹ Schreiter., 80.

³² Schweyer., 269.

within their local environment. Hence a training course should not only seek to transfer learning content from the teacher to the participant, but also to stimulate an interactive process that enables all to contribute to the learning experience.

3.3.2. Critical Contextualization (Paul G. Hiebert)

In his model of critical contextualization, Paul G. Hiebert explains his approach as a medium between non-contextualization and over-contextualization,³³ between neglecting text, tradition, and theology and neglecting the context. The context gets the required attention, while the dependence on scripture provides an organizing criterion that enables the critical contextualizing individual to preserve its Christian identity and at the same to respond critically and engage positively with the surrounding context.³⁴ Here again, the conciliar balancing of the hermeneutical principle is verifiable.

Schweyer examines Hiebert's contextualization theory process in four hermeneutical principles and four methodical steps:³⁵

Hermeneutical principles of a critical contextualization

Hiebert offers four hermeneutical principles, in which he approaches the two fundamental hermeneutical questions about the source of insight and the process of insight itself.³⁶

³³ Paul G. Hiebert, "Critical Contextualization," *International Bulletin of Missionary Research* 11, (1987): 108-109.

³⁴ Schweyer, 297.

³⁵ *Ibid.*, 252.

³⁶ *Ibid.*, 253.

(1) *Biblical authority* is central for Hiebert's hermeneutical approach.³⁷ The Bible is understood as an essential reference-point and absolute term in a variable context³⁸ and is therefore valued as *norma normans*; the context, however, is described as *norma normata*.³⁹ The influence of the biblical authority weights to an extent, where a self-critical perspective towards theology and tradition is still possible. This will still enable an audience to learn and to correct⁴⁰ and provides a benefit for both sides. Church is understood as a (2) *hermeneutical collective*⁴¹ based on the principle of the (3) *priesthood of all believers*.⁴² Hiebert advocates for a collective and participative contextualization process, which includes the whole group into a shared research and deduction process of exegetical praxis in decision processes.⁴³ This enables a (4) *dialog to develop a metatheology* with intercultural and international focus.⁴⁴ Hiebert argues that a consensus on theological key questions in terms of a metatheology can come out of the theological process of the hermeneutical community, but cannot be preconditioned as a fixed asset of doctrine.⁴⁵ Alongside the

³⁷ Paul G. Hiebert, *Anthropological Insights for Missionaries*, Kindle edition (Grand Rapids, MI: Baker Book House, 1985), location 2274.

³⁸ Hiebert, "Critical Contextualization," 110.

³⁹ Alfred Neufeld, *Fatalismus als missionstheologisches Problem. Die Kontextualisation des Evangeliums in einer Kultur fatalistischen Denkens*. (Bonn: Verlag für Kultur und Wissenschaft, 1994), 134.

⁴⁰ Schweyer, 262.

⁴¹ Hiebert, "Critical Contextualization," 108-109.

⁴² Hiebert, *Anthropological Insights for Missionaries*, loc. 2284.

⁴³ Schweyer, 264.

⁴⁴ *Ibid.*, 266.

⁴⁵ *Ibid.*

individual contextualizations in local theologies, the collective biblical and Christological foundation offers an overarching foundation.⁴⁶

Methodological steps of a critical contextualization

Hiebert assigns four methodological principles, based on the hermeneutical steps.⁴⁷

Introducing the (1) *empirical aspect*, Hiebert suggests a phenomenological analysis and exegesis of the surrounding culture. He defines culture as an ensemble of belief systems and behavior patterns, which have to be assessed with pure perception and without any judgment.⁴⁸

The (2) *hermeneutical aspect* aims for an exegesis of scripture, seeking to discover the biblical message in its primary intention and original context.⁴⁹ This extensive exegesis clearly differentiates between the individual culture, the biblical culture, and the respective target culture.⁵⁰

Focusing on the (3) *critical aspect*, Hiebert evaluates all attained insights from the exegesis of scripture and contrasts them critically with the hitherto contextual praxis.⁵¹ This leads to an evaluation process completing with the conscious approval of the Christian tradition or the establishment of new symbols or rituals.⁵²

⁴⁶ Hiebert, "Critical Contextualization," 101.

⁴⁷ Schweyer, 270.

⁴⁸ Hiebert, "Critical Contextualization," 109.

⁴⁹ Schweyer, 274.

⁵⁰ Hiebert, "Critical Contextualization," 109-110.

⁵¹ *Ibid.*, 110.

⁵² Hiebert, *Anthropological Insights for Missionaries*. Kindle edition, location 2285 – 2307.

The (4) *transformative aspect* is finally implementing the evaluation results into the new praxis.⁵³ This includes the communication of the new praxis and the integration into daily life, so that the changes will not turn into vain and empty forms.⁵⁴

As a conclusion, it is to be said that the model of critical contextualization by Hiebert offered fruitful inspirations on a hermeneutical and methodical level. This twofold approach strengthens a receptive and implementing perception of contextualization. This inductive and deductive focus helps to derive paradigms for the adaptation process. The core values and learning outcomes in the *msm* units could benefit from such a framework.

In addition, Hiebert strengthens the collective power (similar to Schreiter). The common priesthood and the hermeneutical collective as a main emphasis within the contextualization process of *Fresh X – Der Kurs* call for an interactive and participative structure. Following Hiebert, the course participants are included into the process as a hermeneutic collective, similar to a trial-action.

3.3.3. Complexity Theory (Michael Moynagh)

Utilizing an interdisciplinary approach, Michael Moynagh proposes the socio-scientific concept of *complexity theory* to analyze the fresh expressions movement in Britain through the helpful lens of this emergence framework.⁵⁵

Complexity theory explores the self-organization capabilities of systems. It is a set of concepts that integrate interdisciplinary ideas derived from chaos theory,

⁵³ Hiebert, “Critical Contextualization,” 110.

⁵⁴ Hiebert, *Anthropological Insights for Missionaries*, Kindle edition, location 2317.

⁵⁵ Michael Moynagh and Philip Harrold, *Church for Every Context: An Introduction to Theology and Practice* (London: SCM, 2012), 52.

general system theory, cognitive psychology, emergent theology, or evolutionary biology to study complex and chaotic systems and how order, pattern, and structure can arise from them.⁵⁶ Complexity science has been especially fruitful for questions of organization management and leadership, since it reframes traditional forms by focusing on the dynamic interactions between all individuals and structures, which might produce emergent outcomes.⁵⁷

Moynagh focuses on the concept of Benyamin Lichtenstein and Donde Plowman and uses their research to explain new emergent orders within complex organizations.⁵⁸ It is a fourfold theory that describes four conditions in complex contexts: *disequilibrium*, *amplifying actions*, *recombination and self-organization*, and *stabilizing feedback*.⁵⁹

Disequilibrium

Small new units in complex systems sometimes destabilize the whole status quo of existing organizations.⁶⁰ The positive side effect of disruption (*disequilibrium*) on complex systems is a healthy destabilization, which enables an advancing transformation of the whole system behavior.⁶¹ Lichtenstein and Plowman stress the importance of collective participation in this process. Instead of usurpatory dictating solutions, all members are encouraged in a joint reflection to honestly assess the

⁵⁶ Ibid., 52.

⁵⁷ Benyamin B. Lichtenstein and Donde A. Plowman, "The Leadership of Emergence: A Complex Systems Leadership Theory of Emergence at Successive Organizational Levels," *Leadership Quarterly* 20 (2009): 617.

⁵⁸ Ibid.

⁵⁹ Moynagh and Harrold, 54.

⁶⁰ Ibid., 55.

⁶¹ Ibid., 55f.

problems, possible choices, and uncertain outcomes. This scrutinizes traditional mechanisms and modifies them.⁶²

Amplifying actions and feedback by encouraging novelty

Large and stable systems are not likely to embrace innovation and change, whereas even small transformations, which are amplified, bring unanticipated and substantial innovations to the other parts and cause changes that can cascade easily to modify the whole system.⁶³ Here again all members are integrated in the process of collective action. A positive feedback culture initiates a cycle of self-reinforcement and will lead to continuing changes.⁶⁴ This emerging positive communication culture and amplification process emerges in innovative surroundings, shares innovative ideas, and encourages others to become innovative too.⁶⁵

Recombination and self-organization through sense-making and sense-giving

Lichtenstein and Plowman center their third step on the recombination of the system to reshape the organization. Creating correlation through symbols and language helps to generate a shared understanding of the system. The introduction of *sense-giving language* fosters a new communication and enables self-organization.⁶⁶ Then,

⁶² Lichtenstein and Plowman, "The Leadership of Emergence: A Complex Systems Leadership Theory of Emergence at Successive Organizational Levels," 618.

⁶³ Moynagh and Harrold, 54.

⁶⁴ Lichtenstein and Plowman, "The Leadership of Emergence: A Complex Systems Leadership Theory of Emergence at Successive Organizational Levels," 620.

⁶⁵ Moynagh and Harrold, 58.

⁶⁶ *Ibid.*, 63.

re-combining the resources, like space, capital, or other key resources strengthens a common ambition.⁶⁷

Stabilizing feedback

The stabilization of the system in an emergent order is constituted through the adaptation to the local constraints by both leaders and members.⁶⁸ It slows the whole process of amplification and prevents change spinning the system out of control.⁶⁹ This process includes sensitivity to local conditions, social rules, and values to ensure a transition of the system that appreciates and protects the identity of the system. This way, innovations will be easier to communicate and to accept.⁷⁰

Moynagh deploys stabilization as a twofold adaptation process to local constraints both to the denomination and to the context. The *denominational factor* includes ecumenical influences and the appreciation of a mixed economy. Moynagh stresses the power and qualification of the collective learning process, which is beneficial reflexively for all members of the system. The *contextual factor* as the other focus of stabilization is challenging. Due to the negotiating between two sides of stability, the local context and the church context, the ambition to adapt to the given context is not happening in a vacuum detached from other local church structures.⁷¹ Evaluating the context is not only about the culture and setting; it also includes the present local religious and spiritual providers.

⁶⁷ Lichtenstein and Plowman, "The Leadership of Emergence: A Complex Systems Leadership Theory of Emergence at Successive Organizational Levels," 624.

⁶⁸ Ibid., 625.

⁶⁹ Moynagh and Harrold., 55.

⁷⁰ Ibid., 68f.

⁷¹ Ibid., 70.

Moynagh provides an inspiring introduction into Lichtenstein's and Plowman's complexity theory. Even though it is no explicit contextualization theory, Moynagh features a fruitful interdisciplinary perspective by connecting complex theory with the developments around *fresh expressions of church* in Britain. This contextualizing step derives impulses on the interactive dynamics between individuals and the organizations and self-organization capabilities of systems in change management. Hence contextualization often includes unconsidered and intuitive parts; complex theory can help to decode and understand it.

The fourfold conditions and Moynagh's ideas on change and innovation are not exhausted in the field of organization theory; they can also be useful in education settings for organizations, which include communication, interaction, and contextualization. His *denominational* and *contextual factors* will contribute to the further adaptation process.

3.4. Preliminary Conclusion

An extensive study on different models of enculturation, contextualization, and complex theory in this chapter revealed that all different methodologies seem to agree on the fact that contextualization is inevitable and essential. This fits to the survey of the *msm* material, where contextualization is also a designated learning content in the learning outcomes (e.g., in units A02, A07, A09, B01, B07, B08, B09, B10, C01, C04, C05, C07 and C08) and in the core values (e.g., core value 3). The pending adaptation process for *Fresh X – Der Kurs* benefits from the previous examination of the learning and teaching concept within *msm* and furthermore from the presented contextualization models. One of the finest examples is the linked mindset in education and contextualization within the *msm* learning outcomes using a

twofold cognitive internalizing and practical application approach and furthermore the concepts of Schreiter and Hiebert,⁷² which both also include receptive and productive steps within their contextualization models. The outcome of this subject-oriented concept is an interactive participation within the process. In the learning progression, participants are in a learning, teaching, and multiplying position, always switching between the different roles.

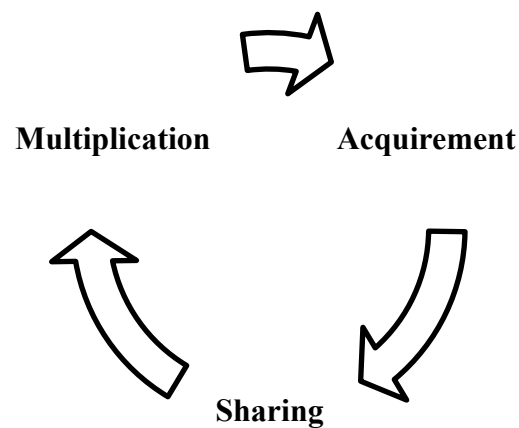


Figure 1: Learning process

For the participants, the progress contains the cognitive learning (acquirement), their interactive influence (sharing) on the course and others through town experiences, and an implementation (multiplication) within their context. This can also be applied to the contextualization process, which also includes inductive (receptive), deductive (productive) and prescriptive steps.

⁷² Cf.: The dynamic reciprocity in Schreiter's approach or the twofold hermeneutic and methodic concept of Hiebert.

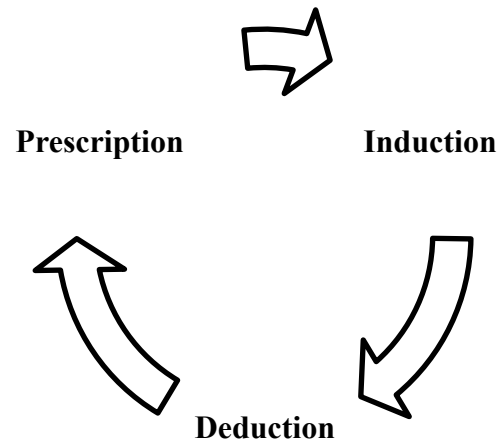


Figure 2: Contextualization process

The introduced models are shaped by a communal conciliating approach towards context and content, which includes an inductive assessing of the context and a concluding deduction implementing and transferring the results, based on prescriptive clues. Therefore, the subsequent approaches in the adaptation process of *Fresh X – Der Kurs* will also indicate this twofold, both receptive and productive, focus.⁷³ First, *inductive methods* of assessment and attentiveness will be introduced, and then examples of a *deductive approach* are enfolded. Prescriptive statements will later be implemented through a description of the artifact, the contextualized course.

3.5. Inductive Contextualization Approach

The following section seeks to illustrate two different research techniques. Both challenge the receptive percipience through a heuristic method, which can be applied to analyze the basic raw material of *msm* as well as context of the EVLKA,

⁷³ Bergmann, 3.

the diocese of Hildesheim, and the collective situation of *Kirche*². With an inductive approach, the receptive step of contextualization shall be trained.

3.5.1. *Cynefin* Framework

The *Cynefin*⁷⁴ framework is a phenomenological sense-making method used within decision theory, knowledge management, and variety design. It was developed by Dave Snowden as a typology for complex contexts to deal with inherent challenges and problems.⁷⁵ The framework classifies these contexts by their underlying relationship between cause and effect: *simple*, *complicated*, *complex*, and *chaotic*. The fifth classification *disorder* is unclear or equivocal assignment.⁷⁶

(1) The *simple context* is based on cause and effect relationships that follow the pattern *sense–categorize–respond*. Predictable and repeatable best practice solutions dominate in this setting.

(2) The *complicated context* involves more expertise, compared to the *simple context*. Their good practice solutions follow the pattern *sense–analyze–respond* and therefore derive various legitimate results that can be broken down to an exclusive approach.

(3) The *complex context* only determines retrospective cause and effect connections. Solutions emerge in the praxis by trial and error, following the unique patterns of *probing–sensing–responding*.

⁷⁴ Welsh term for for habitat or place.

⁷⁵ David J. Snowden, “Multi-ontology Sense Making: A New Simplicity in Decision Making,” *Informatics in Primary Care* 13, no. 1 (2005): 45.

⁷⁶ David J. Snowden and Mary E. Boone, “A Leader's Framework for Decision Making,” *Harvard Business Review* 85, no. 11 (2007): 2

(4) The *chaotic context* shows no logical cause and effect relationship. By an experimental novel practice and following the approach *act–sense–respond*, this framework shows no predictable pattern whatsoever.

A fifth but independent category (*disorder*) signifies the ambivalent intermediary state of multiple perspectives, contradicting decisions, and potential solutions.⁷⁷

The *Cynefin* framework operates with a sense-making approach that seeks to evaluate the context to derive consequences in the present that may facilitate to evolve small future interventions. The ability to understand the present is key to managing the future. Therefore, the real strength of the concept is not so much the deriving of logical arguments or empirical verifications, but rather qualities in sense-making and decision-making.⁷⁸ Those can be quite individual and context-relevant. The determination especially between good and best-practice solutions in the *Cynefin* framework provides a reflective evaluation and infers underlying logic. Complex contexts require distinct approaches. A ‘best-practice solution’ does not necessarily provide the ideal solution for every context. With this strength, the *Cynefin* framework offers a helpful matrix to assess and reflect both the content and structure of the English raw material of *msm* as well as the German context that needs to be analyzed to provide knowledge for the subsequent adaptation process.

3.5.2. Design-based Research and Instructional Design

Another example of inductive approaches is visible in the field of educational research. There, instructional questions are mainly used by empirical-analytical

⁷⁷ Ibid., 1-8.

⁷⁸ Ibid.

research, with a hermeneutic and theoretic approach, common in arts and humanities or by normative-reflexive research, with a systematic-objective approach of analysis, common in natural science. A third approach is now delineated, founded on design-based research (*Gestaltungsorientierter Zugang*), reflecting a learning process concerning its instructional design.⁷⁹

While empirical-analytic approaches research the success or failure of a process, design-based research seeks to derive conclusions on instructional advances for improvement. Its focus is not on empirical-analyzing, but on a scientific approach to enable future benefits through improvements in the praxis. The main goal is to derive educational decisions for an instructional design, which are systematically and methodically justified and furthermore also include creativity and flexibility.⁸⁰ The method focuses on determining prescriptive educational *Handlungsententionen* (operational intentions) but not a descriptive statement or reproducible solutions and universal valid findings.⁸¹ The main criteria for evaluating and assessing with this educational model is *Nützlichkeit* (usefulness). That means a concept is reliable and approved if professionals in the field consider the approach useful and utilize it as an illustration or as a connection factor to advance their own experiences and improve models.⁸²

Within the instructional design method, *implementation research* is a subcategory of comprehensive processual research which includes the development

⁷⁹ Annabell Preußler, Michael Kerres, and Mandy Schiefner-Rohs, "Gestaltungsorientierung in der Mediendidaktik. Methodologische Implikationen und Perspektiven," *Jahrbuch Medienpädagogik* 10, (2014): 256.

⁸⁰ Gabi Reinmann, "Studententext Didaktisches Design," (München: Universität der Bundeswehr, 2011), 7

⁸¹ Preußler et al., "Gestaltungsorientierung in der Mediendidaktik. Methodologische Implikationen und Perspektiven," 254.

⁸² *Ibid.*, 267.

and design of educational interventions with experimental or quasi-experimental character and furthermore their realization and implementation.⁸³ Oftentimes the researchers are the teachers within their own learning context and reflect their own praxis.⁸⁴

The design-based research (*Gestaltungsorientierter Zugang*) proved to be helpful for the forthcoming adaptation process. It revealed that operational intentions can be deduced by the category of *usefulness* and not only by results of empirical-analytical and normative-reflexive research. Using *implementation research* based on this approach enables the development of contextual educational interventions without the demand of universal validity. It empowers the reflection and implementation of context-relevant and tailored education models.

3.6. Deductive Contextualization Approach

Based on the results of the previous research and the prior inductive approach, the deductive step now seeks to draw individual conclusions and to derive hermeneutical insights in a creative and associative way.

With regard to the content of the eight core values of the *msm* course, all principles could now be enfolded in detail to portray the deductive approach contextualizing the *msm* material into *Fresh X – Der Kurs*. Out of limitation reasons, the next section only seeks to enfold three principles in an exemplary way. Thereby the first three of the eight core values of the *msm* course are transferred into values for

⁸³ Waldemar Mittag and Sonja Bieg, “Die Bedeutung und Funktion pädagogischer Interventionsforschung und deren grundlegende Qualitätskriterien.,” in *Pädagogische Interventionsforschung. Theoretische Grundlagen und empirisches Handlungswissen*, ed. Tina Hascher and Bernhard Schmitz (Weinheim: Juventa, 2010), 31

⁸⁴ Preußler et al., “Gestaltungsorientierung in der Mediendidaktik. Methodologische Implikationen und Perspektiven,” 261

the contextualization process using exemplary paradigms to ensure a loyalty to the mindset of *msm*, while balancing and conciliating with the German context. All values are connected with results of the previous contextualization research.

3.6.1. Ecumenical Dimension

Ecumenism is mentioned as the first of the eight core values of *msm*.⁸⁵ Fresh Expressions UK encourages participants to reflect on interdenominational and ecumenical questions in local partnerships and to include various confessional backgrounds and heterogeneous traditions into the process of the local courses.⁸⁶ The ecumenical approach is not only invigorated during the contextualization of the material; it will also be a vital part during the process of the course.⁸⁷

The criterion of adaptation regarding an ecumenical dimension of contextualization can be connected with constraints of the *denominational and contextual factor* Moynagh deploys in section 3.3.3. Moynagh there stresses the power and qualification of the collective in the learning process, which is beneficial reflexively for all members of the system. A contextualization benefits from evaluating the local religious and spiritual providers as well as the context, as the given culture and setting.

An evaluation based on Moynagh's factors and using reflective tools like the *Cynefin* framework or design-based research may derive following results: While the Church of England is characterized with an interdenominational ecumenical mindset, the expected members of the German courses will have plural confessional and

⁸⁵ Fresh Expressions, "msm Memorandum of Association".

⁸⁶ Ibid., 2.

⁸⁷ This can be connected with the sixth core value, which appreciates diversity and heterogeneity in tradition and form of church in a sustainable way.

traditional backgrounds. Therefore the ecumenical perception and sensitivity within the course is essential and has to be trained more compared to the raw material. Furthermore, an adaptation has to be sensitive to the fact that the decline of Christian traditions and reliable structures of church in the UK is much more drastic compared to the northwest of Germany. Here, reliable local and regional structures still characterize the church life, whereas mixed economy and the planting of fresh expressions are quite novel. As derived earlier, more effort is invested in the preservation of existing forms than in the development of innovative and new ones. Therefore, this circumstance also calls for adaptation.

A practical implementation in the course suggests following adjustments:

- Including local liturgies and worship experiences from different denominations.⁸⁸
- Using prominent denominational texts relevant for Germany that could be the stimulus for discussions, where denominational differences are expected.⁸⁹
- Creating a method, using various icons, displaying Christ from different cultural backgrounds to reflect on the incarnational, cultural, and contextual dimension of our notions of God and to become aware of their own culture-related and inherited mindset.⁹⁰

3.6.2. (Trans-)formational Dimension

The *formational dimension* characterizes the spiritual process within the course while the *transformational dimension* aims at the perpetual re-creation of the

⁸⁸ Cf. ‚Lutherischer Impuls‘, Artifact, 43 and ‚Catholischer Impuls‘, Artifact, 61.

⁸⁹ Cf. Unit on ecclesiology (Artifact 48ff.), using the seventh article of the Augsburg confession and parts of the first article of the Vatican II document *Lumen Gentium*.

⁹⁰ Cf. Artifact, 115 ff.

course. Both approaches focus to change the participants and the teacher and furthermore the course material itself. The related core value of *msm* defines the course as a “formative spiritual journey.”⁹¹ The curriculum and the participants will experience an interactive and correlating *formation process* during the term of the course in a context of prayer and worship. Due to the continuous reciprocal influence, the process of contextualization is not exhausted when the curriculum is completed and the manual is printed. It is never fully completed (*semper reformanda*). The collective, interactive, and correlative benefits of communal experience within a contextualization process were derived within all models that were presented earlier: the concepts of individual local theologies (Schreiter), of local hermeneutical collectives (Hiebert), and in the appreciation of collective participation within complex transformation processes (Moynagh). Based on this broad consensus for a general and broad participation in the contextualization process, the following practical implementation can be derived:

- Leading *Fresh X – Der Kurs* in an ecumenical tandem, which embodies *Kirche*². (Similar to the *msm*, which was gathered in a permanent and collective process). This federative method includes the developers of the course but also the participants.
- Strengthening the formational factor by adding contemporary practices of spiritual formation, like *lectio divina*, street retreats, Bible sharing, or methods of spiritual peer counseling with times for personal and social reflection.⁹²
- Aiming for a general paradigm change regarding the arrangement of the course. In most of the *msm* units, discussions at the tables follow cognitive

⁹¹ Fresh Expressions, “msm Memorandum of Association.”

⁹² Cf. Artifact 57, 94ff., 107ff.

inputs. A *transformational approach* could reverse this order and start with collective exchanges about the particular topic and value the following cognitive input as a comment, rather than a directive presetting.

- Assigning worship parts not schematically to the form and process of the course, but to the topics and didactical contents (Due to the different organization in weekend formats, a new liturgical rhythm is needed). A mix of plural traditions and innovative and creative ideas like alternative worship approaches and cross-confessional liturgies can also broaden the horizon of the participants.⁹³
- Designing a biblical rhythm and leitmotif in form of the book of Acts is a consecutive element.⁹⁴ The first unit could start with Acts 22:1 and conclude in the end with the text of Pentecost in Acts chapter 2. The book of Acts could be read in reverse order to conclude the course with the story of Pentecost as a climax of the exegetical leitmotif.

3.6.3. Contextual Dimension

One of the major qualities of fresh expressions, which could be derived earlier, was their contextuality and local relevance. Fresh expressions of church are contextualized forms of church themselves. Since this principle is constitutional, participants (and teachers) ought to learn the competence of *discernment of context*, which includes an emotional awareness and context-relevant attentiveness for the individual situation. This core value of *msm* enfolds a ‘flexibility in approach’⁹⁵ to

⁹³ Cf. Artifact 32ff., 52ff., 105ff. and 123ff.

⁹⁴ The EMMAUS course follows the Gospel of Luke as an accompanying biblical element.

⁹⁵ Fresh Expressions, “msm Memorandum of Association”.

ensure an impartial encounter without preference for or judgment of any denomination, tradition, or culture. Such contextual attitude can only be taught, if the course embraces contextuality itself, through individual examples and influences of the participants. Developing *local theologies* (Schreiter) offered reflections on local and individual adaptation, where tailored and individual approaches with limited validity⁹⁶ contributed to a conciliating focus on the meta level. This core value of *msm* can easily be turned into a core value for the whole adaptation process of the course.

Applying these results should implement the following steps within the course:

- Revising the visual illustration of the course⁹⁷ or using Helmut Schmidt, a German politician, as a context-relevant example for the benefit of a contextual sensitivity.⁹⁸
- Implementing a general contextual sensitivity (*discernment of context*) through attentive evaluation techniques, like a photo-project as a homework task.⁹⁹
- Using the existing network of *Kirche*² to spot inspiring best-practice examples and innovative ideas and amplify them towards a development of a distinct theology of place.¹⁰⁰ This step can stimulate the participant's own ideas and, on the other hand, can prevent an attitude of copy and paste and simple

⁹⁶ Schweyer, 269.

⁹⁷ Like English banknotes with British pounds in C08. Fresh Expressions, "C08 Strategic Finance for Mission," accessed December 1, 2014, <http://course.missionshapedministry.org/course/view.php?id=4§ion=31>.

⁹⁸ Cf. Artifact 20 ff.

⁹⁹ Cf. Artifact 31, 36.

¹⁰⁰ John Inge, *A Christian Theology of Place*, vol. 28 (Ashgate Aldershot, 2003).

imitation and reproduction. (Direct amplification can happen through a DVD of local German best-practice examples, rather than dubbed or subtitled English videos).

3.7. Conclusion

The previous inductive and deductive approaches communicated methods, techniques, and examples helpful for the required contextualization process of *msm* and *Fresh X – Der Kurs*. Both approaches do not represent tasks, which can never be entirely archived or completed, but rather helpful knowledge or skills preparing for an ongoing contextualization process.¹⁰¹ While the inductive approach represented heuristic and reflective skills, the deductive approach was geared towards a formative deriving and implementing of the research results in a creative way. Multiple steps sought to develop a contextualization concept dealing with content in units, core values, or learning outcomes on contextualization. Therefore, a differentiation between course-related learning content and contextual decisions was almost impossible. On the grounds of these meta-level reflections, a theoretical and applied contextualization was conducted, similar to a trial action or case study.

The practical application of the thesis will now be visualized in sections 4 and 5.

¹⁰¹ Cf. the concept of *circular reasoning*.

CHAPTER 4: Artifact Description

4.1. Summary

Enacting this thesis, practical consequences shall now be derived through a summary, conclusion, and an application of the research results in form of a proposed artifact: the curriculum for the training course *Fresh X- Der Kurs*.

First the scientific previous derivation will be reviewed:

In Section 1, the problem was outlined. Within the context of the EVLKA and the diocese of Hildesheim, represented by *Kirche*², inspiration was needed to stimulate learning experiences, enabling a reflection on the church of the future and supporting an emergence of such new forms. Encouraging stimuli were found through fresh expressions of church, mixed economy, and mission-shaped church within the Church of England. Their training course model *msm* absorbs the ministry problem of *Kirche*² only preliminarily, since it needs to be adapted to the German context. Hence the ministry problem and the main focus of the dissertation are defined as (1) the task to develop the training course *Fresh X - Der Kurs* and therefore to (2) research how to best contextualize and adapt the raw material of the *msm* course from Great Britain into the context of *Kirche*².

In section 2, the analysis of other contextualization approaches through experiences of ALPHA and EMMAUS were insightful. A deeper study of the regulations and requirements as well as on the practical adaptation experience revealed that the contextual approach of EMMAUS is a federative, interactive, and continuous process.

In section 3, the thesis was unfolded. After a basic introduction into contextualization and enculturation by presenting different models of

contextualization, enculturation, and complexity theory, inductive and deductive approaches were presented. Both approaches did not represent tasks, which can never be entirely archived or completed, but rather helpful knowledge or skills preparing for an ongoing contextualization process of *msm* and *Fresh X – Der Kurs*.¹ While the inductive approach represented heuristic and reflective skills, the deductive approach was geared towards a formative deriving and creative implementing of the research results.

4.2. Prescriptive Contextualization Results and Artifact Derivation

It was argued that statements, with a claim for universal validity within a theological and educational process, have to be questioned. Predications, especially in complex conditions with differing contexts, cannot be generalized, but determine exemplary local prescriptions in form of operational intentions.² Prescriptive consequences and determinations, within necessary contextualization processes to establish context relevance, visualize exemplary decisions concerning content and instruction. The search for a reference point or guiding logic within these contextualization processes can be noted as a pursuit of exemplary paradigms. Balancing between non- and over-contextualization (this dissertation sought to draft a criterion for critical contextualization; Hiebert)³ conciliating between the dialectic of inherited forms (*msm*) as *norma normans* and external impulses (context of *Kirche*)² as *norma normata*.

¹ Cf. the concept of *circular reasoning*.

² Preußler et al., “Gestaltungsorientierung in der Mediendidaktik. Methodologische Implikationen und Perspektiven,” 254.

³ Schweyer, 297.

The proposed twofold approach of an inductive and deductive manner characterized the contextualization process and provided a technique and habituation of reflective and productive contextualization.

The loyalty towards the mindset and values of *msm* was secured by a focus on the core values and learning outcomes in the particular units of the *msm* course. On the other hand, the loyalty towards the context was secured with a focus on amplified inductive and reflective skills. While the concept of local theologies (Schreiter) provided a theoretical mindset, the *Cynefin* framework and the design-based research offered practical tools to approach an educational assessment concerning its *Nützlichkeit* (usefulness).⁴

Transferring the core values and learning outcomes of the *msm* curriculum into contextualization paradigms for a context adaptation enabled a deeper assessment on the content, context, and contextualization. Teaching (of the course), learning (in the course), and multiplying (based on the course) stimulated conventional planning on a multi-reflection and multi-multiplication level.

The results of this thesis and the prior reflection and research process will implement *Fresh X – Der Kurs*, a contextualized version of *msm* for the German context, which will be specified in the next chapter.

⁴ Preußler et al., “Gestaltungsorientierung in der Mediendidaktik. Methodologische Implikationen und Perspektiven,” 267.

CHAPTER 5: Artifact Specification

5.1. Goal and strategies

The main goal of the artifact, *Fresh X – Der Kurs*, is to shape and support an ecumenical learning community that fosters fresh expression of church within the regional range of *Kirche*². *Fresh X – Der Kurs* seeks to provide training for individuals and teams to support the emergence and sustainment of new forms of being church inside and alongside existing church structures.

Being inspired by the *msm* courses, *Fresh X – Der Kurs* is a contextualization of the British raw material. This artifact was created in an ecumenical collaboration between Sandra Bils and Maria Herrmann, as the two responsible educators in the field of fresh expressions of church within the team of *Kirche*². The previous research demonstrated the benefit of a multilateral contextualization approach. Maria Herrmann provided the Roman Catholic dimension, while Sandra Bils contributed the Lutheran perspective. The joint collaboration facilitated an appropriate and eclectic approach towards the adaptation task.¹

The constitutional paradigms of *Fresh X – Der Kurs* are geared towards the core values and distinct learning outcomes in each of the *msm* units, which provided a contextual framework for the adaptation of the material to the German context.

Due to the deviant catchment area of the German course, it requires a different organizational structure. The participants come from an area of roughly 40,000km². A weekly schedule is therefore not reasonable. Hence the units will be held in six weekend appointments. Their frame is interwoven with a rhythm of prayer,

¹ Most units were assembled in a joint collaboration with Maria Herrmann. The units A03, A09, B02, B03, B05, C05 were elaborated by Sandra Bils alone, as well as the development of the curriculum, which lasted 6 months (about 150 hours) and additional research of contextualization methods (about 150 hours). Minor adjustments came along the process of leading the course (about 70 hours).

meditations, and practical spirituality. Educational work takes place during the receptive and productive learning experiences, while the participants are seated at coffeehouse tables. With a variety of instructional methods and modes of working, the approaches rotate from group exercises, to discussions, to silent work. Media, like videos and presentations featuring case studies of fresh expressions, alternate with cognitive inputs or creative methods using arts and poetry. Here, the fundamental learning outcomes are acquired through theological and interdisciplinary approaches. The participants are enabled to analyze their context, transfer new experiences, and substantiate them in their own projects. A handout folder provides all the materials of the course to equip the participants for their multiplying work in their contexts with their teams. It also contains some advanced information like deepening literature, material tips, and proposed methods for local projects.

Additional support will be provided through regional counseling groups led by mentors. This monitoring and supervision encourages the local projects in a sustainable way and it also helps to depict new learning fields, which can be helpful in the further revision and evaluation process of the course.

5.2. Audience

The primary intended audiences of *Fresh X – Der Kurs* are ordained and lay Christians from various denominational backgrounds, traditions, and ages, who feel the yearning and calling to search for new forms of being church. Those can be experienced pastors and priests who want to reflect on what they are already doing as well as those exploring ideas for fresh expressions of church or who want their churches to be more effective in mission. Whilst individuals are welcome, the course

is most effective when teams and small groups from a church or project participate together. The course is tailored for the urban, suburban, and rural contexts within the local areas of the EVLKA and the diocese of Hildesheim, while the material can be also applicable for other similar regions in Germany. Encountering *Fresh X – Der Kurs*, participants will experience a learning community in which the incorporation and application of the content, mentioned in the values and learning outcomes, will be implemented. For these reasons, the number of participants is limited to twenty-five.

5.3. Scope, Content and Action Plan

The artifact provides the curriculum for *Fresh X – Der Kurs*. It delivers teaching and learning material for adapted courses that pursue to encourage and train pioneers who seek new forms a being church (*fresh expressions*), with a missional, incarnational, and contextual attitude of being church (*mission-shaped church*) in a fruitful coexistence with innovative and traditional forms of church (*mixed economy*). The course material is provided as a curriculum of about 120 pages. It supplies all needed material for the teachers as well as the learners in the course and therefore facilitates for further multiplication within the local contexts of the participants.

The course that debuted with the curriculum took place between summer of 2013 and summer of 2014. After a general information and application event, the course was held over six weekends dates.² The events took place in different regions and denominational facilities of the EVLKA and the diocese of Hildesheim. Following the biblical leitmotif of the book of Acts, all weekends had a formative part of scripture, which shaped the educational work.

² Cf. a table of contents of *Fresh X – Der Kurs* as a detailed action plan in Appendix 3.

0. Information Day (June 14, 2013)

1. Weekend (August 23-24, 2013)

Reversion: Called and sent (Acts 22:1-21)

2. Weekend (November 8-9, 2013)

For an unknown God: Church and culture (Acts 17:16-34)

3. Weekend (January 24-25, 2014)

Turning point (Acts 9:3-19)

4. Weekend (March 21-22, 2014)

In the baptismal water with the Ethiopian (Acts 8:26-40)

5. Weekend (May 23-24, 2014)

Beating head winds (Acts 6:1-7)

6. Weekend (July 18-19, 2014)

The glittering beginning (Acts 2)

After the completion of the pilot course of *Fresh X – Der Kurs*, the new course using the curriculum started in June 2014. Further courses are already scheduled for the future.

5.4. Budget

Through their partnership in *Kirche*², the EVLKA and the diocese of Hildesheim provide the main financial support for the development and performance of the course. By covering for labor costs and manifold in-house services within the church headquarters, it is possible to compile the course and to archive supporting work like layout and web design. Apart from personnel costs, expenses for materials will also be covered like printing costs for the folders and further equipment. When conducting the course, costs like an *msm* fee, renting venues, catering, and

accommodation as well as buying teaching aids and course material are also covered through the EVLKA and the diocese of Hildesheim.

A part of the budget will be refunded by the participants through their course fees of 550 Euros (this includes the course fee, course material, accommodation, and meals). Members of the EVLKA and the diocese of Hildesheim pay only 275 Euros since their churches support the participation by covering half of the costs.

5.5. Standards of Publication

The artifact will be used as teaching and learning material for *Fresh X – Der Kurs*.

Out of copyright reasons of the original *msm* material the course will not be generally available, but only in combination with an attendance of the course. Therefore it will only be published and distributed in the form of a course material folder for participants.

Within the compilation process of the course, contextualization became the most important task. Balancing and mediating between the core values and learning outcomes of *msm* and the context of *Kirche*² as the main contextualization paradigms represented this main focus in the endeavor.

Therefore, a successful contextualization and implementation of the artifact goals is the main standard for this publication.

6. POSTSCRIPT

It was a fruitful interplay to connect the practical work in ministry with scientific research in a DMin program. With the mandate to draft and to conduct a training course inspired by the *msm* course, the accompanying research was not only useful, but also essential to the adaptation process towards *Fresh X – Der Kurs*. Thereby, contextualization was dealt with in a practical and theoretical way.

Similar to the double step of the learning outcomes in each unit of *msm*, where cognitive comprehension is always connected with the practical application in the individual contexts, the contextualization process also incorporated theoretical and practical, as well as inductive and deductive, steps.

A parallel development of the artifact and the written statement therefore was helpful and efficient. It was implemented through the gradual accompanying customized coursework in the DMin program. Large parts of sections 1 through 3 were already compiled by essays and term papers in advance and could be turned into chapters for the written statement. This simultaneous reflection and production process ensured the reciprocal benefit in progress. Some research questions came up while working on the curriculum; others were provoked by the accurate reflection of the written statement's claims. The tight guidelines helped to shape the research process but they also hindered further examinations.

Potential additional research could have been a closer investigation of the German context and on other fresh expressions courses in Germany. This was prevented by the word limitations in the rubric. Alternative emphases could have included elaborate examinations of the first course that was held using the material. A detailed evaluation would have also been fruitful, but was rejected in favor of a circumstantial survey of the course material itself.

The next steps in theory and praxis of *Kirche*² could be a further work on the options to multiply contextualization experiences and results. This could be shaped by multiplication courses for teachers. Another field of prospective work could be the evaluation and reviewing of the course material for the benefit of a new revision of *Fresh X – Der Kurs* and for a fruitful collaboration and contextual exchange within the German Fresh Expressions Network and with the British movers and shakers of Fresh Expressions UK.

Fresh expressions carry contextualization as one main idea. Every new project, community, or parish, which gathers under the coined term of fresh expressions, is a contextualized form of church in itself, which proclaims the Gospel afresh to each generation and each setting.

The understanding of contextualization as dynamic, provisional, and experimental fits to the fresh, energetic, and heuristic character of *Kirche*² and *Fresh X – Der Kurs*, which will play an important role in the ecumenical movement. *Kirche*² sought to adapt the English material of the *msm* ministry course to the German context. This contextualization process was not understood as a mere mental performance or transfer task, but rather a habituation that influenced the whole praxis. This attitude, which is inspired by both the stimuli of fresh expressions in the *msm* course and likewise the context in the EVLKA and the diocese of Hildesheim, was encouraged by a desire of creating, instead of cloning. This links to the earlier mentioned quote of William Hordern and his distinction of ‘transformers’ and ‘translators’ in theology.¹ If *Kirche*² understood fresh expressions right, an adaptation

¹ William E. Hordern, *New Directions in Theology Today* (Philadelphia, PA: Westminster, 1966), 141-154.

of the course had to be done by transformers, instead of translators, to conform to the concept of the *msm* course and to do justice to what it stands for.

APPENDIX 1: Overview of Contextual Theology

This six-fold collection of different contextualization models follows the categorizations of Bevans¹ to provide a rough overview over contextual theology.

Anthropological Model

The anthropocentric model collects all theories, with the human being as their center, and examines from this perspective life and culture. The goal of those contextualization models is to develop culturally authentic systems, since all significant topics are assigned and affected by their context.² In a deductive approach, the models assume that the substance is already present, it only needs to be identified.³ With this focus and framework, Bevans also added earlier notions of enculturation and indigenization into his concept.⁴

Transcendental Model

The transcendental model centers around the religious reflection and self-awareness of individuals or collective groups.⁵ The goal of this subject-formatting contextualization model is an authentic spirituality and religious mindset, which

¹ Bevans, 37-138.

² Ibid., 54-69.

³ Schweyer, 245.

⁴ Bergmann, 89.

⁵ Schweyer, 246.

means the congruence of the religious concept and the individual or collective self-awareness of the context.⁶

Praxis Model

The praxis model focuses on social transformation. In this approach, action and reflection are linked in the examination of the existing context.⁷ The analysis of text and tradition is changed through the changed perspective with the method “see-interpret-act.” Main purpose of this examination is the deployment of the inherent topics through Marxist historic philosophy.⁸

Synthetic Model

The synthetic model (or correlation model)⁹ associates present and past by defining contextualization as a dialogue and process.¹⁰ This intermediation approach between tradition and the present age enables an open dialog and exchange for processual impulses.¹¹

⁶ Bevens, 103-116.

⁷ Schweyer, 246.

⁸ Bevens, 70-87.

⁹ Bergmann, 92.

¹⁰ Bevens, 88-102.

¹¹ Schweyer, 246.

Translation Model

The initial point of the translation model is the assumption that the content of the biblical text is unchangeable. Because of the constant invariableness and alterableness of the content itself the form needs to be translated and adapted to the ever-changing and fluent context.¹² The essential message is defined as supra cultural. The connection of content and context in this contextualization model is ambivalent. In some instances, the context itself can be carrier of the context, sometimes it is a critical assembly.¹³ The main task of theology is to translate the meanings of Christian theology and tradition into cultural contexts.¹⁴

Countercultural Model

The countercultural model demarcates the biblical text and tradition from the surrounding context. The present culture is anticipated as a challenge and sometimes-threatening force due to materialism, individualism, etc. and needs to be distinguished from text and tradition. This dynamic contextualization model differentiates between culture and gospel.¹⁵ The contextualization process is similar to the adaptive translation model but has a stronger focus on narrative aspects than on doctrine and normative theology.¹⁶

The six-fold contextualization classification of Bevans provides a differentiated insight into current contextualization models. Other theologians

¹² Ibid., 246.

¹³ Bevans, 37-53.

¹⁴ Bergmann, 88.

¹⁵ Schweyer, 247.

¹⁶ Bevans, 117-137.

subdivide in larger groups or work with different methods of analysis: Hesselgrave and Rommen¹⁷ for example work with a framework of different interdisciplinary perspectives: philosophical, anthropological, hermeneutical, and communication perspective.¹⁸

The model of Bevans is preferable since he also includes interdisciplinary approaches, but derives his classification not from method or discipline, but the main thematic focus.

¹⁷ David J. Hesselgrave and Edward Rommen, *Contextualization: Meanings, Methods, and Models* (Grand Rapids, MI: Baker Book House, 1989), 128-197

¹⁸ Schweyer, 247.

APPENDIX 2: The *msm* Unit Subjects and Learning Outcomes

Stream A – Preparation For and Planting a Fresh Expression of Church¹

A01 Introduction to the Course

Participants will begin to get to know one another and form community as the *msm* journey begins.

Participants will understand:

- the overall shape and aims of the course; and
- the practical arrangements for the course.

Participants will be encouraged to apply these insights to:

- their own learning and formation through the course; and
- their best learning style.

A02 Mission context and the Mixed Economy

Participants will understand:

- an overview of the current UK mission field, including:
 - the reality that our society is in a continuing state of rapid change;
 - the main characteristics that are shaping these changes; and
 - the relationship between the inherited church and this context.
- a range of possible mission responses that the church can embrace, including:
 - the umbrella of a mixed economy vision; and
 - the general principles, processes, and methods of engaging beyond the church.

¹ In stream A, all units but A10 are marked as core units, which are strongly recommended as essential.

Participants will be encouraged to apply these insights to:

- identifying a wide range of mission opportunities and the challenges of what may have to change; and
- beginning to discern appropriate mission responses in their own contexts.

A03 The Mission of God

Participants will understand:

- the importance of a theological understanding of the mission of God from Scripture and tradition as the foundation for their ministry in fresh expressions of church;
- the relationship between an appreciation of the love of God and their own motivation for mission;
- some of the ways in which the renewing activity of the Spirit and fresh theological understanding of mission has shaped the church through the centuries; and
- ways of thinking about God's mission in the contemporary church.

Participants will be encouraged to apply these insights to:

- the importance of our understanding of the mission of God for the shaping of church;
- the implications of this understanding for their own lives, ministries, and motivation; and
- ways of continuing to reflect on God's mission as the course moves on.

A04 Vision and Call

Participants will understand:

- the nature of vision and its importance in developing fresh expressions of church;
- the journey from general to specific vision; and
- how the vision can be shared.

Participants will be encouraged to apply these insights to:

- understanding, clarifying, and expressing the vision for a mission response or fresh expression; and
- clarifying where they are on the journey and the steps to take them forward.

A05 Missional Values

Participants will understand:

- what values are and how they relate to vision;
- the difference between absolute and relative values;
- the foundational importance of values for
 - engaging culture (missiology);
 - forming and guarding the identity of a fresh expression (ecclesiology); and
 - forming and growing a leadership team (leadership).

Participants will be encouraged to apply these insights to:

- establishing and living out the values of their fresh expression or church.

A06 Starting Something New

Participants will understand:

- the elements needed in and the main practicalities of starting a fresh expression of church;
- that there is no set way or sequence in starting a fresh expression of church;
- the need for a flexible approach that understands the interplay between planning, discernment, and action.

Participants will be encouraged to apply these insights to:

- review their own project and planning and take the opportunity to discern their possible next steps.

A07 Listening for Mission

Participants will understand:

- the vital nature of listening and discernment;
- what listening to God and listening to the context can look like practically; and
- how listening to God and to the context can inspire and shape vision, confirm vocation, inform strategy and begin mission engagement.

Participants will be encouraged to apply these insights to:

- the biblical foundations of listening and research;
- the most appropriate forms of listening for their context, what stage they are at (initial or deeper), and how they can begin or continue the process;
- the stories, perceptions, needs and demographic features of the context and key features for engagement, including Gospel connections and challenges; and
- what are the next steps to take?

A08 What is Church?

Participants will understand:

- the vital importance of a clear theology of church to provide the supporting framework when they begin to create a new church;
- the vital distinction between the essence of church and its particular expressions in events, buildings, and structures that support it;
- an overview of relevant material in contemporary understandings of the church;
- some of the rich resources in Scripture and tradition and ways to discover more; and
- how historic images and creedal foundations are related to more recent descriptions in *Mission-shaped Church*.

Participants will be able to apply insights to:

- the challenge of the different pictures and images of church to their new context; and
- the four relationships of church to identify their strengths and weaknesses.

A9 Gospel and Culture

Participants will understand:

- the definitions, formation, elements, characteristics and effects of culture; and
- the relationship between gospel and culture, including how our own understanding of the gospel is culturally shaped.

Participants will be encouraged to apply these insights to:

- exploring how the gospel is located and emerges in their context. This will help develop their cultural sensitivity.

A10 Reflecting Back and Sending Out

Participants will understand:

- what they have learned throughout their mission shaped ministry experience;
- the key challenges and encouragements that have emerged for them in relation to their own vision and hopes for fresh expressions of church; and
- how they can continue to learn alongside other course members and other pioneers.

Participants will be encouraged to apply these insights to:

- leaving the course as part of an ongoing network of pioneers;
- the importance of continued learning beyond the life of the course; and
- the availability of resources and support for leading fresh expressions of church.

Stream B – Christian Formation in Fresh Expressions of Church²

B01 Team Roles and Behavior

Participants will understand:

- the essential nature of team and its potential for synergy;
- why team is important in mission and planting fresh expressions of church;
- those things that release or hinder team effectiveness; and

² In stream B, all units but B02, B05, B06, B08, B09, B10 are marked as core units, which are strongly recommended as essential.

- processes to recruit and build healthy team which grows into core community.

Participants will be encouraged to apply these insights to:

- gaining greater awareness of their own roles and behaviors and those of other team members; and
- developing authentic teams as agents of mission and fresh expressions in their context.

B02 Leadership Matters

Participants will understand:

- the nature of Christian leadership;
- distinctive features of leadership in fresh expressions;
- different forms and styles of leadership; and
- how to sustain a leadership ministry.

Participants will be encouraged to apply these insights to:

- areas where they need to grow personally as a leader;
- how to support one another in a community of leaders committed to development; and
- identifying and growing others as leaders.

B03 Spirituality for Mission

Participants will understand:

- the concept of ‘mission spirituality’;
- ten marks of an apostolic person/group/community; and
- what they need to sustain them spiritually in a mission-shaped ministry.

Participants will be encouraged to apply these insights to:

- their own individual life; and
- the common life of their mission team/community/church group.

B04 Discipleship

Participants will understand:

- the nature of Christian discipleship and its fundamental importance to fresh expressions of church;
- the importance, in forming disciples, of:
 - a strong sense of community built around discipling relationships;
 - disciplines or holy habits;
 - good learning processes; and
 - prayer and the work of the Holy Spirit.

Participants will be encouraged to apply these insights to:

- developing discipleship in those who are part of fresh expressions of church.

B05 Prayer for mission

Participants will understand:

- the biblical basis for the critical and foundational nature of prayer when developing a fresh expression of church;
- the interaction between prayer and mission in the early church; and
- various aspects of prayer relevant to establishing a fresh expression of church, with lessons drawn from both contemporary mission activity.

Participants will be encouraged to apply these insights to:

- developing the prayer life of their fresh expression of church.

B06 is a blank position in the curriculum

B07 and B08 Evangelism Strategies³

Participants will understand:

- the biblical imperative for evangelism within the wider activity of God's mission;
- the centrality of evangelism in a healthy church or fresh expression;
- evangelism in the context of genuine relationships accompanying people on a journey into the Gospel;
- factors leading people to faith;
- a multifaceted framework for understanding the processes of evangelism: journey, relationships, receptivity, proclamation, presence, power, partnerships, and prayer; and
- the place and ministry of the evangelist.

Participants will be encouraged to apply these insights to:

- the review and assessment of their current fresh expression/team activity and plans;
- appropriate strategy development within the mission engagement with their context;
- identifying, encouraging and releasing those with evangelistic gifts to enhance the whole; and
- seeing how every Christian can be part of the process of evangelism rightly understood.

³ B06 is a blank position in the curriculum, which might be added later on.

B09 Evangelism Strategies and B10 Personal Evangelism

Participants will understand:

- the biblical imperative for evangelism within the wider activity of God's mission;
- the centrality of evangelism in a healthy church or fresh expression;
- evangelism in the context of genuine relationships accompanying people on a journey into the Gospel;
- factors leading people to faith;
- a multifaceted framework for understanding the processes of evangelism: journey, relationships, receptivity, proclamation, presence, power, partnerships, and prayer; and
- the place and ministry of the evangelist.

Participants will be encouraged to apply these insights to:

- the review and assessment of their current fresh expression/team activity and plans;
- appropriate strategy development within the mission engagement with their context;
- identifying, encouraging, and releasing those with evangelistic gifts to enhance the whole; and
- seeing how every Christian can be part of the process of evangelism rightly understood.

B10 Personal evangelism

Participants will understand:

- the process of evangelism and continuing faith development in a variety of contexts;
- seven habits for effective personal evangelism; and
- how to create and sustain a culture of personal evangelism within fresh expressions of church.

Participants will be encouraged to apply these insights to:

- the relationship between the gospel and the community they are seeking to reach; and
- their own next steps in developing key habits for effective personal evangelism.

Stream C – Sustaining a Fresh Expression of Church⁴*C01 Worship and the Sacraments*

Participants will understand:

- the dynamic relationship between worship, context, and tradition in a growing Christian community;
- key principles for developing worship in fresh expressions of church;
- the place of the sacraments within Christian community and Christian worship; and
- some of the different resources that can be used to develop worship further.

Participants will be encouraged to apply these insights to:

⁴ In stream, the units C01 and C10 are marked as core units, which are strongly recommended as essential.

- the way in which these principles are applied to develop worship in their context.

C02 Lessons from weaknesses

Participants will understand:

- the principal causes of weak and failed mission initiatives and fresh expressions of church;
- the relationship between these weaknesses and the principles of good practice developed in the rest of the course;
- some of the prevailing presuppositions and assumptions that make us vulnerable to these weaknesses; and
- a different and expanded perspective on the processes of planting holistic expressions of church.

Participants will be encouraged to apply these insights to:

- critical reflection on their plans or current progress in mission and fresh expressions; and
- deciding on preventative measures or corrective adjustments in their own initiatives.

C03 Ongoing Learning and Support

Participants will understand:

- the need to share their learning and wisdom with others, especially if they are involved with fresh expressions;
- a biblical justification for sharing;
- the secular background to knowledge capture and learning networks;

- some models for learning networks, both face-to-face and online;
- how a face-to-face learning network can function as a group;
- the thinking behind the Guide part of *Share*; and
- how to navigate around the Guide and interact with it.

Participants will be encouraged to apply these insights to:

- what they have that they can share with others (even if it is something they take for granted, others may need to hear it);
- how they can get involved in a learning network, either in their locality or with those involved in similar fresh expressions of church;
- how they can share their learning and wisdom with others, both in a learning network and with the wider church; and
- finding their way around the Guide and interacting with it.

C04 Small Group Church

Participants will understand:

- how small group dynamics were a core value of Jesus;
- the place and significance of small groups as an expression of church, both through history and today;
- how small groups can play a strategic part in developing many sorts of fresh expressions;
- the way in which small groups can form and deepen in their life; and
- the importance of supporting and growing leaders for small groups.

Participants will be encouraged to apply these insights to:

- their style of leadership in a small group context; and

- the ways in which these different principles can be a resource in their own situation.

C05 Global: Local

Participants will understand:

- the importance of global realities for ministering within their local context;
- the importance of encountering Christ in global cultures; and
- the importance of contextualization and the significance of the indigenizing and pilgrim principles for mission.

Participants will be encouraged to apply these insights to:

- growing a fresh expression in a diverse and changing world.

C06 Engaging with Your Community

Participants will understand:

- how some fresh expressions are engaging with their communities;
- the distinctive ways in which Jesus lived his life;
- three different community domains;
- the places of prayerful passion, patient attentiveness, and reciprocal hospitality;
- some practicalities to consider; and
- the personal impact of engaging with our communities.

Participants will be encouraged to apply these insights to:

- identify the people and issues in their community that they feel especially passionate about; and
- imagine how they could act on both concerns and connections.

C07 Handling Opposition, Setbacks, and Failure

Participants will understand:

- Jesus' example of facing opposition, biblical principles of perseverance in ministry;
- the nature and sources of opposition to expect and how to stand in the face of them;
- how to prevent and deal with common issues and persevere; and
- what to do if criticism is at least in part based in truth.

Participants will be encouraged to apply these insights to:

- recognize these issues in their own context and ministry, past and present;
- identify and clarify current experience of opposition;
- pray to continue healing and processing of attitudes and seek ongoing strength;
- identify next steps in persevering, gaining encouragement and modifying responses; and
- set up a prayer guard, ask for help, and maintain stamina and a vital faith long-term.

C08 Strategic Finance for Mission

Participants will understand:

- the strategic importance of finance in enabling mission;
- the essential difference between initial 'capital' funding and the ongoing funding requirement and the need to develop sustainable income streams;
- the role of Christian giving in sustaining the mission of the Church;

- ways of teaching Christian giving as part of holistic teaching on money and within the context of developing discipleship; and
- examples of alternative approaches to developing sustainable income streams outside of Christian giving.

C09 Healthy Relationships: Quality Community

Participants will understand:

- qualities of healthy churches and good communities;
- the importance of healthy relationships within the community of a fresh expression of church;
- some of the key ways to build and maintain these relationships; and
- the particular significance of understanding conflict and ways to resolve it.

Participants will be encouraged to apply these insights to:

- identifying their own style of handling conflict; and
- learning from one another how relationships have been built and maintained.

C10 Growing a Fresh Expression to Maturity

Participants will understand:

- what maturity is and why it is important;
- some of the most common practical issues concerning maturity in fresh expressions; and
- the three-self principle: finance, governance, and reproduction.

Participants will be encouraged to apply these insights to:

- assessing the maturity of their church;
- working for maturity in their church; and
- developing understanding between pioneers and permission-givers.

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