



# MISSIONAL AND DISCIPLE MAKING: IN THEIR OWN WORDS

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## **Background**

This Study was undertaken thanks to the encouragement of the Auckland Presbytery and the support of St Andrews, Whangarei, from 1<sup>st</sup> June until 28<sup>th</sup> June 2015. It flows from an ongoing commitment to exploring missional expressions in my own personal and ministry contexts, and the question of how discipleship is practiced within an understanding of the missio dei.

While a great deal of material on these subjects exists in the form of writing and is readily available in even greater quantity in the last five to ten years, it was my desire to look closer to home, within the ongoing practice of local leaders and their ministries. The question that was of most interest, was not one regarding who they could quote as the exemplars in the missional and disciple making literature, but was what they themselves believed and practiced.

This interest led to the undertaking of original research following a qualitative approach using surveys and face to face interviews. The participants selected are all leaders within their respective ministry communities which, in turn, represent a range of “traditions” ranging from “traditional/mainline” (Anglican and Baptist) to “contemporary/independent”. I am very grateful to Greg Burson (Edge Kingsland), Jared Dixon (Long Bay Baptist), Mathew Newton (St Paul’s, Auckland) and Blue Bradley (Mosaic and Crave, Auckland) for their time and their willingness to share themselves and their challenges. Without them the Study could not have happened and we would be without the insights their responses provide us.

Special thanks also to my Advisor the Rev Gideon Hanekom and to my wife Trish for her proof reading. It goes without saying any mistakes or imperfections are my own and not theirs.

## The Study

This Study seeks to understand in the lives and ministries of four ministry leaders what is meant by the terms “missional” and “disciple making” and explore their relationship to one another. The question is, are they separate activities of a church community or, are they somehow complementary?

This is not a survey of the available literature as will become evident in the following pages. There is a great deal being written on these subjects and this is not an attempt to rehearse and make summary. Rather, this Study attempts to listen to four pastoral leaders, all in the Auckland City area, and to discover what they understand missional and disciple making to mean in their various ministry contexts. This will be, as much as possible, “in their own words”.

## Process

From the outset it is acknowledged that this research cannot claim to be anything but limited. The sample is too small and its limitation to a greater urban area is not representative. It would be for others with greater resources to make a more definitive study of the current understanding and practice of churches, ministries, and leaders, who understand themselves to be missional and disciple making in their contexts.

An approach was made to five leaders, four of whom took part in this Study. Their selection was not random but based upon my personal knowledge of their work in two cases and by the recommendation of others in the remainder. Further, an attempt was made to include both “mainline” and what may be called “fresh expressions” and “independent” churches.

The aim of the Study and the requirements surrounding their participation were made in an initial invitation by email. It was explained to them that they would be asked to complete first a survey followed up by a second stage in the form of an interview. Upon their acceptance a survey (Appendix A) was sent with the request it be completed by a certain date. This “deadline” was critical because of other personal and ministry demands on my time. It was also essential that I had time to consider their answers before drafting a set of general and particular questions to be used during the interview stage.

## Method

The survey question results provide the foundation of the Study with the interview intended to “flesh out” and add value.

The first stage in managing and working with the data was to compare the answers given by each participant with careful attention given to common words, ideas, and expressions. The question guiding this stage was, “are there similarities in their understanding of the two terms and, if so, what are they?” A second question was, “are there more similarities than dis-similarities?”

The questions are important because the existence of close similarities and in greater number to any dis-similarities may suggest a possible “irreducible core”. This in turn furthers our understanding of what it might mean to be missional and disciple making in our own contexts.

The interviews (Appendix B) are not recorded as transcripts or verbatim. They were recorded by a third party (with the initial exception of Jared Dixon) taking notes and these in turn were written up and then sent back to each participant asking them to amend and add to as they wanted. The objective at this point is to ensure the Study represented as fairly as it could their material and not what I may have wanted them to say.

The final stage of the Study was to consult some of the literature around these themes, in particular but not exclusively, Bolsinger (Tod E. It takes a Church to Raise a Christian. 2004), Tickle (Phyllis. The Great Emergence: How Christianity is Changing and Why. 2008), Breen and Cockram (Mike and Steve. Building a Discipling Culture: How to release a missional movement by discipling people like Jesus did. Second Edition 2011), Boren (M. Scott. Missional Small Groups: Becoming a Community that makes a Difference in the World. 2010), Roxburgh and Boren (Alan and M. Scott. Introducing the Missional Church: What it Is, Why It Matters, How to Become One. Kindle Version). The objective at this stage was to see what, if any, consensus exists between these authorities and the four practitioners “on the ground” in our immediate part of the world.

#### The participants

Before moving to the business of discussing the results of the research it is important to introduce the four participants. (They are not introduced here or listed anywhere in the survey and interview results in any order of preference).

Mathew Newton. At the time of his participation Mathew was Priest in Charge, St Paul’s, Symonds Street, Auckland.

Blue Bradley. Co-Founder of Mosaic Auckland and Crave Café.

Jaren Dixon. Director of Youth Ministries, Long Bay Baptist.

Greg Burson. Founding Pastor and Senior Pastor of Edge Church Kingsland.

## Discussion

The Study during this stage asks two questions of each participant: First, what is their understanding of Missional and how does it look, and secondly, what is disciple making and what does this look like?

### 1. What does the term “Missional” mean?

The answer may not be as readily apparent as we expect or might hope for and perhaps it is a reality that cannot be easily reduced to one definition.

Roxburgh and Boren (Kindle Version) share an experience of Alan Roxburgh with church leaders that underlines the problem. Alan was about to begin the seminar when he was approached by the CEO of a major company, who shared his frustration with him regarding what he saw as people turning up with the “newest thing” for churches. This man said, unless Alan could provide a clear definition of missional church, he would be leaving and not completing the day. Alan proceeded with the seminar by setting the participants an exercise using various parables in which Jesus talked about the Kingdom. According to Jesus, the Kingdom of God was “like” this or that. After a while the frustration grew to a head and it was acknowledged that it was very hard to come up with a definition for the Kingdom.

Alan summarised:

**“What does it mean that the Kingdom of God is so central to the message of Jesus but we can’t define it?”**

The account continues, rather humorously.

**‘As people wrestled with this new reality, he (Alan) turned to the sceptical CEO and said, “Until you can give me a definition of the Kingdom of God, I can’t give you a definition of missional.” The CEO smiled back and stayed the day’.**

Perhaps then, definitions of what constitutes being missional may be legion. And, if this is the case, we face greater confusion than clarity. This however does not appear to be the case when we listen to the responses made by the practitioners. There was, instead, a high degree of agreement displayed by common words and terminology. These common understandings can be “grouped” around the following headings.

### Deliberate

Being missional is being deliberate.

Blue in response to the question “What does the term “missional” mean? (Appendix A 1) responded using words and phrases like ‘intentionality’ and ‘direction of the activity you are engaged in’. Jared speaks of missional as being ‘liv(ing) in a way’ and connecting this “way” with ‘purpose’. He repeats this (Appendix A 2) when talking about activities he sees as

being missional ‘...the way I live’ suggesting again a level of intentionality and deliberateness. Greg also points to these elements when he talks about missional as being to ‘live your life for something bigger than yourself’. Mathew talks about missional as ‘a way of being in the world...so that (emphasis added) the world becomes a certain kind of place’.

### **Inspired**

Missional is a deliberate direction or course that flows from a dream or vision.

We might define vision as the act or power of anticipating something that will or may come to be, and not only do responses like ‘living life for something bigger than self (Greg Appendix 1) and living ‘so that the world becomes a certain sort of place’ (Mathew ibid) point to this, but it becomes even more emphasised in responses to the interview questions (Appendix B).

Responses to the question (Appendix B 1.1) “What led to you pursuing the path you have? What triggered it?” contain terms like “dream” and “vision” in three responses with the fourth talking about it coming from a ‘sense’ of something ‘missing’ (Jared). The point is that the practitioners intentionality is birthed positively (dream, vision) or negatively (a discontent with what is).

This may not be necessarily all one rather than the other however. Perhaps an element of discontent may be present in any anticipation of living and therefore acting in certain ways that would make the world ‘a certain place’.

In one case (St Pauls) originally was founded having a vision for being “Church for the City”. As Mathew explained

**‘The present work of St Pauls therefore follows this historic intention and the continued belief that it is important for the City to have a church. A renewal of the vision came about in 2004...’<sup>1</sup>**

That is, the present intention is actually the recovery of the original historic vision.

This is not the case with Edge Kingsland (Greg) or Mosaic (Blue). In the former, Greg tells us they started out on the basis of a dream an acquaintance had. Mosaic came after a significant period of questioning. Blue shared,

**‘From a bit of a love/hate relationship with the church. There was some vision, a glimpse of what church could possibly be but quite frustrated with the reality. I was lead to train as a pastor but sensed God saying that I was to be a different sort of pastor. There was a waiting time of 2 years as the question was asked over and over “what is the church”? If**

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<sup>1</sup> Appendix B1.1

**you wipe everything away, what are you left with? What if you made missional engagement the first filter? We started by imagining this place into being. A community to raise children in. Crave Café was the mission statement – relationships, engagement, conversations. Being here for something more. A different language and environment in which to be the church.’<sup>2</sup>**

Evident in his words are a degree of discontent with the status quo. Even when the enterprise was begun on the basis of a dream someone had had (Edge Kingsland), there are still elements of discontent. The following quote from Greg contains elements of disappointment with past ministry endeavours and some discontent with the state of the church:

**‘I had lead 4 – 5 church plants prior to 1993. This was in line with the church growth drive of the 1980’s however there was little fruit (emphasis added). The methodology was “regimented” based on demographics as opposed to intuitive. (Agrees that the technical problem vs Adaptive challenge is a good fit in talking about the difference in approach). Rejecting parish model and church being for births, deaths, and marriages’ (emphasis added).<sup>3</sup>**

**Culture now is time poor but spiritually interested. This interest does not translate into church attendance.**

**‘We wanted to go to a church we liked (emphasis added). The group of 30 – 40 people was “bohemian” eclectic and creative. Desired flexibility and bringing people together around spiritual things. Wanting to cope with cultural shifts.’**

The majority of responses therefore suggest that if a missional approach is to be considered as coming from the planting or grounding of a dream, it is a seed planted in the soil of discontent.

## 2. What does “missional” look like?

We can stay with metaphors like “wheels” (Breen) or others more familiar such as seeds but what did the participants think it looked like in practice? And were there any similarities?

Firstly, initial answers were varied. Some talked about missional as being ‘not something we do, but a reflection of what we are becoming’<sup>4</sup> while others talked more of their activities.<sup>5</sup>

It may be a digression but the question is raised as to how much the expression of the missional vision is dependent on the leader or group of senior leaders and, additionally,

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<sup>2</sup> ibid

<sup>3</sup> Appendix B 1.2

<sup>4</sup> Greg: Appendix A 2

<sup>5</sup> e.g. Mathew ibid



what is the level of control or influence these individuals or groups have in deciding what happens and how?

The example of Greg Burson and Edge Kingsland underlines this possibility. As Greg explained, they are, as a church, what might be defined as “programme averse”. In speaking of himself, Greg uses the term “mystic”.<sup>6</sup> Are the two connected?

It may be going too far to speculate in this direction. Perhaps others who share Greg’s spirituality and ministry philosophy may not be leading churches that look like Edge Kingsland, but it would need to be seen to what degree those leaders have been able to input the various aspects of ministry in the way a leader can when the church is a new “plant” and independent.

Second, whatever activities are present are, for the most part, considered valid only inasmuch as they speak of, or manifest, identity. Blue summarises this way.

**‘We pretty much exist to love our neighbourhood so nearly every part of what we do is missional in its intention.’<sup>7</sup>**

Mathew seems to echo this understanding.

**‘...way we are trying to be missional is by reflecting into the community around us what it means to be people who worship the living God. And so we do that in a number of ways: our worship services, our teaching and through the symbolic praxis of reaching out to people beyond our walls.’<sup>8</sup>**

The desire would be that any activity speaks of who how they understand themselves and what their purpose is. In the case of Edge Kingsland this means they employ no evangelistic programmes (unlike St Pauls for example). Greg holds that ‘pastors are more communication professionals (who talk at?) rather than “priests” who listen.’ Edge Kingsland has moved away therefore from evangelistic programmes and toward the use of family, friendship, vocation, and leisure activities as “areas of influence”.

As Greg describes it, they have

**‘Ditched the “come to Jesus” approach and trying to win others to Christ but use music, poetry, drink, and food and events like the Vanuatu Fundraiser.’<sup>9</sup>**

Jared’s response points to the possibility that while an activity may speak of missional identity it is not necessarily guaranteed to do so.

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<sup>6</sup> Appendix B 2.3(b)

<sup>7</sup> Appendix A 2

<sup>8</sup> Appendix A 4

<sup>9</sup> Appendix B 1.3

**'...people are in the church to reach out to the world around them...but (the) people in the church reflect the programme orientation of the Church.'** <sup>10</sup>

And

**'It can be nothing more than social work. If it is not making disciples, it is not doing mission.'** <sup>11</sup>

Perhaps a measure of the activity is “how true is this to who we are?” And, if it is true of who we are, how effectively does it communicate that understanding?

That being the case, a programme orientated church is being true to itself. It is acting out of who it sees itself to be. Perhaps this identity has been accepted without question, but Jared’s comments raise the possibility that the programme orientation of many churches may not be speaking of who they believe themselves to be so much as the inherited programmed approach is forming that belief. It then becomes a chicken or the egg scenario where now both are part of a reinforcing circle in Systems terms.

Thirdly, the activity is relational.

There are no activities that specifically identify a church as “missional”. The participants were able to talk about a range of activities. Some were readily identifiable as “programmes”, for example, the form of Alpha run by St Pauls, but all participants appear to measure the activity in terms of relationship. That is, how relational is the particular activity?

Some activities in a church’s life might appear to be relational. Cell or home groups for example. But is this an assumption too quickly and easily arrived at? Jared did not think they were necessarily any more so than the Sunday morning Service. He also considered ‘the “Sunday and Small group” model’<sup>12</sup> a major challenge to the development of a missional identity.

Behind his understanding of what equates with relational is intimacy and vulnerability. His understanding was that there were “levels” of intimacy and these were consistent with the size of the gathering. What was lacking therefore in both the small and the larger gathering was intimacy because of a reluctance or inability to be vulnerable. He found this to be fundamentally inconsistent with a Jesus, ‘stripped, naked, and hanging on a Cross’.

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<sup>10</sup> Appendix B 1.1

<sup>11</sup> Appendix B 1.2(b)

<sup>12</sup> Appendix B 1.3

Others too underline the primacy of relationships. The overview of Mosaic’s relational activities highlight their missional expression. As Blue describes it;

**‘We don’t create programmes. We do the things we like to do and ask/invite others to do them with us. I love camps. I love cooking. We love street parties. So we utilise the café when it’s spare and have poets, Jam and bread nights for people who want to connect. There are Quiz, Movie nights and craftsman opportunities.’<sup>13</sup>**

He and Mosaic do the things they love and invite others to join them. In his own words, Blue appears to be saying that programmes are those activities specially designed or “created” to achieve a specific outcome whereas missional activities are “normal” life activities to which we can invite others.

Greg comments

**‘My life is connected to others, influences others, helps, and enhances others. Self-awareness is essential in shaping community awareness. We live better as the Gospel if we are self-aware and an embodied Gospel is the only one that can make sense to those around you. Our lives therefore make sense to others is we are self-aware. Being confident in our own skin. To talk about Jesus I have to introduce and talk about me. We are the body of Christ. We embody life, religion, morals – right or wrong.’<sup>14</sup>**

He is responding to the question “Is another definition of missional “becoming more self-aware” and so it relates more to himself, rather than his personal activities or those of his church. He understands the impact he makes or his influence, not in terms of an activity or activities, but as a series of relationships.

A number of relational activities repeated themselves in the survey and interview results. Hospitality is an example of a relational practice common to almost all participants. Availability was another. Sometimes the two were directly connected as in the case of Mathew

**‘...we seek to practice hospitality by having a number of people come and stay in our house and being the kind of environment where people can come and talk through the issues of life.’<sup>15</sup>**

Blue talks about inviting people in his neighbourhood for meals but also utilizes his workplace (Crave Café):

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<sup>13</sup> Appendix B 2.4(a).

<sup>14</sup> Appendix B 2. 3(c).

<sup>15</sup> Appendix A 3

**'I place myself in the café we built and make myself available for people to 'interrupt' if they want to discuss personal needs in their lives that arise.'**<sup>16</sup>

### 3. What is discipleship and disciple making?

Discipleship and disciple making are terms that share an immediate kinship with that of missional: they are prone to ready assumptions. A survey of the congregation of a single church may be likely to provide us with quick, but somewhat varied, answers.

A natural understanding of the disciple as a synonym for "believer" in that a Christian is someone who believes in Christ and is therefore his disciple. Disciple making is possibly seen more as being achieved through a set course of study or a programme. Generally, all these assumptions are questioned by the participants' responses.

The understanding of being a disciple and therefore what constituted disciple making was remarkably consistent across all the four participants. Disciple ship is understood as living in a certain way, mimicking a particular model. In the case of Christians this is Jesus. Disciple making therefore is about living in a way progressively more in keeping with the model of Jesus and encouraging others to do the same. Primary then to this understanding is that a disciple is not "made" without other disciples.

**'As you seek to follow Jesus with your life gather others around you who will walk alongside you listening to His voice and joining in the activity of God with you.'**<sup>17</sup>

The progressive nature is underlined by Jared when he says that disciple making is

**'Making someone who increasingly worships Jesus in all of life (up), increasingly being changed by Jesus in all of life (in) and increasingly obeying Jesus in all of life (out) and teaching others to do the same.'**<sup>18</sup>

Here the progression moves beyond the initial set of disciple/disciple maker and incorporates the "others" 'teaching them to do the same'.

Greg and Mathew, one from a "mainline" church and other from a "contemporary" independent church say very similar things.<sup>19</sup>

**Greg: 'Follow me as I follow Christ... i.e. Christ with me, in me, as me'**

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<sup>16</sup> ibid

<sup>17</sup> Blue: Appendix A 5

<sup>18</sup> ibid

<sup>19</sup> ibid

Mathew: **‘I see the term “make disciples” primarily as a desire to apprentice people in some kind of way. In particular, I suppose, the Biblical idea it is to make people apprentices to the Jesus way of life. That is to say that you’re helping people to live as Jesus did.’**

The understandings are therefore very close, but that is not to say that the methods are. In these there is variation.

When asked what forms disciple making takes in his church, Mathew listed ‘running children’s programmes on a Sunday morning, Small groups & cluster associated with the church, Theological Centre established at St Paul’s (and) Volunteer teams...’<sup>20</sup> Greg talks about, ‘As a community of people our lives speak and so we do expect others to listen and learn from us. That is realised in every aspect of our family dynamic.’ So while the Greg details no specific activities the Mathew is able to list a number, many of which are readily recognisable as Church programmes.<sup>21</sup>

In his situation, Jared emphasises what he calls a “Huddle” ‘discipling relationships’ and the “MC” (Missional Community) rather than cell groups/home groups as the preferred methods of disciple making.<sup>22</sup>

This invites the question: what influences exist for what appears to be a very close understanding in each situation, but nevertheless seems so differently expressed in the respective ministry environments.

In trying to provide any answers it is first recognised that the most identifiable approach is that of St Pauls who hold that the “classical” forms of Christian Education and ministry are “disciple making”. However, at the other end of the church “spectrum” is Edge Kingsland which offers us very little the average church attender might recognise. Additionally the query might be how welcome or well understood the Edge Kingsland’s approach might be in a mainline/traditional setting.

The above may be a good starting point for future Study. However, what appears to be happening as we move from St Pauls and Long Bay Baptist (as the “mainline examples) toward the more contemporary and independent models is a move from education to formation. That is, the practice of their understanding of what is meant by disciple making in practice becomes more ‘osmotic’<sup>23</sup>. The sense is that formation is preferred to education. Being a disciple is something you “catch” and is “viral”, not something you learn by the presentation and acceptance of positional truths.<sup>24</sup>

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<sup>20</sup> Appendix A 7

<sup>21</sup> ibid

<sup>22</sup> ibid

<sup>23</sup> Greg: Appendix B 1.4

<sup>24</sup> ibid

This assessment however, is like any generalisation, open to challenge. Is the preference of one the absence of the other? And is a formational approach totally absent from the “mainline” examples?

The answer to the second question would probably be a negative: the answers from Jared and Matthew suggest a level of understanding that disciple making is formational process. Matthew considers that being a disciple means living in the world and engaging with God.<sup>25</sup> That is, he does not suggest that being a disciple is merely something produced by knowing and understanding a prescribed body of knowledge. (That is, knowledge as data or information). For his part, Jared talked about discipleship as primarily seen as the work of the Spirit.<sup>26</sup> He also talks about his preference for a “huddle” as opposed to a cell or small group where again the formation of character and the Fruit of the Spirit is the objective rather than simply a mastery of a body of knowledge. Again Mathew who, talking about disciple making as an “apprenticeship”<sup>27</sup>, says that it appears in his work with his staff members as an intentional work, ‘sharing, challenging, a focus on character (aside from KPI stuff)’.<sup>28</sup> He talks about discipleship as ‘learning by doing’.<sup>29</sup>

Does the preference for and practice of disciple making as a formational process deny an educational component? This question was not explored with the participants but the answer is “probably not”. However, in listening to all participants, it is very hard to gain any other conclusion than to say that they generally hold disciple making to be a formational activity.

#### 4. How is discipleship and disciple making related to missional?

Jared appears to strongly suggest<sup>30</sup> that one precedes the other when he says that “Discipleship leads to mission’ and

**‘We are a missionary people sent by God in all of life, this world. I believe the best way to do this is to make disciples that make disciples of Jesus.’<sup>31</sup>**

That is, the business of mission is making disciples. ‘Make disciples and you get mission’.<sup>32</sup>

Others do not make such a plain connection even though acknowledging there is a relationship. Blue maintained that discipleship was not primarily an academic exercise but could be defined as spiritual growth ‘through participation in God’s redemptive work.’ This

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<sup>25</sup> Appendix B 1.4

<sup>26</sup> Appendix B 2.1(d)

<sup>27</sup> Appendix B 2.2(d)

<sup>28</sup> ibid

<sup>29</sup> Appendix B 1.4

<sup>30</sup> ibid

<sup>31</sup> Appendix A 1

<sup>32</sup> Appendix B 1.4

response suggests he understands a close connection without defining it or saying what leads to which. He does suggest however, that one is not without the other. In his response to the question, “What do you understand by the term “make disciples”<sup>33</sup> he responded, ‘As you seek to follow Jesus with your life, gather others around you who will walk alongside you, listening to his voice, and *joining in the activity of God with you*’ (emphasis added).

A correlation is seen too by Mathew. To the question “What does the term “missional” mean” he says

**‘To me, the term “missional” is a way of being in the world. It’s a kind of action or a posture towards the world, in which you’re living in a certain set of values so that the world becomes a certain kind of place.’<sup>34</sup>**

In Appendix A 5 he responds to the question “What do you understand by the term “Make disciples?”

**‘I see the term “make disciples” primarily as a desire to apprentice people in some kind of way. In particular, I suppose, the Biblical idea it is to make people apprentices to the Jesus way of life. That is to say that you’re helping people to live as Jesus did.’**

The two descriptions are related. Missional is about ‘living a certain set of values so that the world become a certain kind of place’ while making disciples and being a disciple is to make and be apprenticed ‘to the Jesus way of life’. The ‘certain way of life’ is living ‘as Jesus did’.

Greg raises another connection between discipleship/disciple making and missional. It is the idea of intentionality. In his answers to particular questions<sup>35</sup> he states this work was being done with ‘definite’ purpose on the leadership level with ‘the goal to produce more leaders with the agenda of building ownership to doing every day faith/life well’ and further underscores it by adding ‘there must be deliberate intentionality’.

This is echoed in some of the comments made by participants above. They too carry the distinctive sense of intentionality. For example, Mathew:

**‘To me, the term “missional” is a way of being in the world. It’s a kind of action or a posture towards the world, in which you’re living in a certain set of values so that the world becomes a certain kind of place.’** (Emphasis added).<sup>36</sup>

So we may be able to see intentionality is a commonality but in addition agree that discipleship and mission are also relational activities. Neither are activities done in isolation from others. As Jared explains:

<sup>33</sup> Appendix A 5

<sup>34</sup> Appendix A 1

<sup>35</sup> Appendix B 2.3(g)

<sup>36</sup> Appendix A 1

**‘...if you are make a disciple...you are making someone who is missional. Multiplication is within the fabric of discipleship which is why it’s such a relational thing.’<sup>37</sup>**

Mathew, in talking about disciple making outside of his ministry roles, also connects discipling relationships to missional practices:

**‘Yes, I am first of all seeking to make myself a disciple of Jesus in a number of different ways, and to learn what it means to follow Jesus. I also want to help my children to become disciples of Jesus, and this happens through a number of different ways. Through discussion, teaching and prayer with the children, hopefully through the life that I live and through the relationship with my wife. Also through the way that our family works at home; the way that we are able to extend hospitality to others and the way that we live with other people.’<sup>38</sup>**

His personal journey as a disciple, his disciple making of his children, and the way they relate as a family, flows on into the practice of hospitality and the way they generally relate with other people. There are therefore a series of relationships at different levels of his life which are both discipling and missional but probably the most important factor to note is that there is no clear lines of demarcation. Between the two activities is a flow which defies any easy attempts to separate them.

While Greg was reluctant to use terms like “making disciples” he did talk about missional as being, at least in part, about ‘...how we do life’ because ‘...our existence is deeply connected to all of humanity’<sup>39</sup> and then talks about disciple making using very relational terms – ‘follow me as I follow Christ’<sup>40</sup> and preferring ‘other metaphors...like friendship, caring, neighbourliness, philanthropy, etc’.<sup>41</sup>

Before moving towards an attempt to draw conclusions it is worth noting a further possible similarity, not directly between disciple making and missional perhaps, but most certainly between the practitioners. Each participant in the Study strongly endorsed the need for innovation. (Appendix A 9).

- Blue: ‘Innovation is a must...’
- Jared: ‘I believe it’s been huge. As we seek God’s voice and his leading sometimes we have to change or adapt. (It is useful to note that Jared accepted the possibility the change or adaption will be a mistake by stressing the need to accept failure (ibid).

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<sup>37</sup> Appendix A 6

<sup>38</sup> Appendix A 8

<sup>39</sup> Appendix A 1

<sup>40</sup> Appendix A 5

<sup>41</sup> Appendix A 8



- Greg: ‘Innovation is absolutely paramount at every level – theologically, philosophically, culturally, sociologically, etc. Innovation demands we evolve as a people of faith who live in a postmodern world.’

It is Mathew however that provides the most direct link with mission and disciple making:

**‘Innovation has been an element within the life of St Paul’s and we see innovation as a key part of creativity, which is also a high value we hold at St Paul’s. We like to do services in way that engages people, and for services to remain engaging they need to be fresh and need to be able to connect with people in a number of different ways. So we rely on being innovative to make those connections.**

**We also see creativity as a key way in which we can reflect into the community around us something of the character of God. So we see Innovation as a key practice as a church and this has a number of different forms. Through making films, design and the worship songs that written here. It’s also the practice of teaching our children in our Children’s Church, we’re always seeking an approach that connects with them and is relevant to them.’**

He stresses the place innovation has in designing Services and ministries that engage and connect with people. What he mentions above he talks about elsewhere as missional and disciple making activities.

How innovation is linked with discipleship and mission was not explored in this Study. The question was asked on the basis of a last minute “hunch” and innovation or creativity may be indicative of how both must be done in a postmodern environment. This is an area worth underlining when it is appreciated how much the Arts for example appear in the ministry expressions of at least three of the practitioners. While Greg stressed the place of the Arts at Edge Kingsland<sup>42</sup> with him pointing out that they have no mission or vision statements and when asked for them instead point to pieces of Art. These forms of expression were also evident at Crave Café (Blue and Mosaic). From personal knowledge, music and poetry play an important part in Long Bay Baptist Youth ministry (Jared).

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<sup>42</sup>Appendix A 4; Appendix B 2.3(d)

## 5. Conclusions

Mike Breen is well known as a past leader of St Thomas Crookes and St Thomas Philadelphia churches in Sheffield, UK and now leader of 3DM USA. In the cited article, Breen asserts that missional without discipleship is a disaster in the making.

**‘It’s time we start being brutally honest about the missional movement that has emerged in the last 10-15 years: Chances are better than not it’s going to fail.**

**That may seem cynical, but I’m being realistic. There is a reason so many movements in the Western church have failed in the past century:**

**They are a car without an engine.**

**A missional church or a missional community or a missional small group is the new car that everyone is talking about right now, but no matter how beautiful or shiny the vehicle, without an engine, it won’t go anywhere.’<sup>43</sup>**

His view is that if you make disciples you will always get a church but if you start with the church you will seldom get disciples. In further explaining his picture of the car, Breen talks about mission as being the wheels and discipleship the engine. However, what this Study suggests is that the relationship may be closer than that of the engine to the wheel and perhaps we would be better thinking about missional and discipleship as parts of the same wheel.

The responses of the practitioners would certainly encourage this view. They not only share a greater degree of commonality of understanding of what the two terms represent but also encourage the idea that they are talking about things which is so closely related it is hard to draw any clear line of separation.

This may be heart-warming for a practitioner and commentator like Alan Roxburgh when he says

‘Why is it that when terms such as discipleship, spiritual formation, sanctification and so forth, are used their referent is practically always to inner, private, individual experiences between self and God?’<sup>44</sup>

The understanding of discipleship outlined by the survey and interview answers would appear to be more about the transference of practices and seeking transformation in others than simply a return to individual expressions of quietism. Neither is it a desire to make others disciples so that the pews are better filled Sunday morning. Instead it is ‘helping

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<sup>43</sup> <http://www.vergenetwork.org/2011/09/14/mike-breen-why-the-missional-movement-will-fail/>

<sup>44</sup> <http://journalofmissionalpractice.com/practices-of-a-missional-people>

people to live as Jesus lived'.<sup>45</sup> A church of disciples could not help but be missional and a missional church could not help but make disciples.

None of the above justifies a “one size fits all” approach to mission/disciple making. Instead, other factors within the internal and external environments would appear to be more determinative.

Putting aside the external environment of the particular church or ministry, we are able to see from the participants’ responses the effect their own spirituality and ministry understandings have along with the “tradition” they are part of. The latter was most striking when Mathew’s ministry situation is compared with Greg’s. There were notable differences and whether or not these were more a reflection of the “tradition” or the individual’s preference is too difficult to say. What we might deduce however, is that there exists a “play” or interaction between the individual and the environment with the final outworking being dictated by the measure of innovation present in both. That is to say that having a blank canvas will not produce a masterpiece without a Picasso but a canvas largely filled would not allow a Picasso to make much of a difference. The tradition therefore will impact leader’s ability to build a missional/disciple making response to the surrounding culture in which the church or ministry is present.

A question remains regarding the innovative capacity of a leadership but more is being asked of the organisation.

However, the use of terms like “innovation” does not mean erasing whatever existed before: it means the freedom to begin another canvas that will stand along side earlier masterpieces in an ongoing story, somewhat in the way of a triptych. It is clear both the “mainline/traditional” and the “independent/contemporary” expressions showed differences but also commonalities in their response to mission/disciple making. And, if “numbers” are the measure there is little difference in the results between St Paul’s and Edge Kingsland. What is clear enough is that the four ministries all represented a high degree of capacity within their cultures for innovation. There were different reasons for this but each had at its heart a leadership and core nucleus of individuals who shared a common understanding among themselves of who they are as “church” and what their purpose is. If mission and discipleship are “team sports”<sup>46</sup> this is critical. It cannot be the vision, determination, and practice of an individual alone, but the expression and culture of a group.

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<sup>45</sup> Mathew: Appendix A 5

<sup>46</sup> Putman J. Church is a Team Sport: A Championship Strategy for Doing Ministry Together. 2009

## Appendices

### Appendix A

#### A.1 To you, what does the term “missional” mean?

Blue: Missional in my mind means the intentionality and direction of the activity you are engaged in. Missional means you are on mission.

Jared: I believe the term Missional means to believe we have been saved for a purpose, that we live in a way where all of life is to be lived for the glory of God, so all of life is for that mission. We are a missionary people sent by God in all of life, this world. I believe the best way to do this is to make disciples that make disciples of Jesus.

Greg: To be missional is to live your life for something bigger than yourself. A sense that our existence is deeply connected to all of humanity, and how we do life affects others. As it pertains to faith, we are all made in the image of God and the church exists to exemplify that.

Mathew: To me, the term “missional” is a way of being in the world. It’s a kind of action or a posture towards the world, in which you’re living in a certain set of values so that the world becomes a certain kind of place.

#### A 2. What present activities and practices in the life of your church/ministry would you see as being missional?

Blue: We pretty much exist to love our neighbourhood so nearly every part of what we do is missional in its intention. This comes out of our core value that ‘Mission is the reason church exists’.

Jared: Everything hopefully, 1 Peter 2:11-12 comes to mind that the way I live gives an account for the gospel. To be Missional is to proclaim the gospel in all of life so the way I love my wife, have dinner, play sport or celebrate leads people to the good news of Jesus. But one way we are doing this together, in a proactive way is Missional Communities. Which is a gospel community that lives out the mission of God together, in a specific area and to a particular people group, by demonstrating the gospel in tangible forms and declaring the gospel to others – both those who believe it and those who are being exposed to it

Greg: To be ‘missional’ is not something we do as much as it is a reflection of who we are becoming as a community of image bearers.

Mathew: • At St Paul's there are many activities and practices that we would see as missional. There is the practice of putting on programmes for evangelism such as 'The Life Course'.

- We have a volunteer network of people who make meals for families both inside and outside of the church that are in need, this initiative is called Angelfood.
- We have a pastoral care network that seeks to reach not only people within the church, but also touches on people who are outside of St Paul's.
- Our Sunday services are missional in the sense that they reach people who do not usually see themselves as part of the church.
- We have activities for parents, particularly mothers, who need some space in order to connect with God. We also have many opportunities for people who are struggling with infertility to receive prayer.
- We also support a number of people in the international mission's context. We are deeply involved in reaching international students at St Paul's and also support a number of missionaries who are working overseas.

A 3. For you personally, what do you see in your personal life and ministry practice as being missional?

Blue: I practice hospitality in my home cooking meals and inviting the neighbourhood over. I place myself in the café we built and make myself available for people to 'interrupt' if they want to discuss personal needs in their lives that arise. I join in community life/initiatives, school boards etc. I practice the spiritual rhythms of BELLS, Blessing, eating, listening, learning and being sent.

Jared: Again hopefully everything, but mission is not only reactive like when you feel the spirit leading you to talk to someone in the food store or on a bus ride home, but is also proactive. Proactive in the sense that you are doing something where people can witness or encounter the gospel. I'm doing this at the moment within my Mc whose people group is the youth of long bay college. Here we will be sent servants to the school building relationships with people pointing to the gospel through life e.g. sport groups, humanitarian events, mentoring and so on.

Greg: To be missional for me is to 'live fully alive'. Understanding who I am, what I am becoming, and how my life interacts with others.

Mathew: Firstly, I would see my work as a place of mission. In the sense that it is a place where I am seeking to replicate into the world the vision and values of the Gospel. My role as being a church leader, is to empower other people into the mission of the Kingdom of God as well through teaching, the Spiritual Direction, and through directing the Worship life of the church.

I also see my connection with the school at which my children attend as being missional, in the sense that we're seeking to outlive the values of the Gospel in that context. And also our

lives at home with our family, we seek to practice hospitality by having a number of people come and stay in our house and being the kind of environment where people can come and talk through the issues of life.

A 4. Would you see “missional” as the defining characteristic of your church at this point in time and why or why not?

Blue: Yes, Its why we came to this demographic in the first place. We are a church on mission.

Jared: I would say we are heading that way, and redefining what it means and looks like to be a follower of Jesus a disciple and where mission fits into this. It has not always been the case due to the western individualistic consumer culture in the church today. But more importantly just the wrong definitions of what it means to be a disciple and things like hospitality. I've heard sermons on the gift of hospitality and it's all ways been targeted to believes but it's actually more about making room for the stranger so a very Missional gift.

Greg: Yes...as it is represented in the personality and particularity of who we are as a community. We feel that the church is called to be a patron of the arts, so this shapes a lot of our spiritual aesthetic.

Mathew: Yes, I would see “missional” as the defining characteristic of St Paul’s. Primarily our desire is to be the kind of church that can be a light to the city, and so in this way we are trying to be missional by reflecting into the community around us what it means to be people who worship the living God. And so we do that in a number of ways: our worship services, our teaching and through the symbolic praxis of reaching out to people beyond our walls.

A 5. What do you understand by the term “make disciples”?

Blue: As you seek to follow Jesus with your life gather others around you who will walk alongside you listening to His voice and joining in the activity of God with you.

Jared: Making someone who increasingly worships Jesus in all of life (up), increasingly being changed by Jesus in all of life (in) and increasingly obeying Jesus in all of life (out) and teaching others to do the same.

Greg: Follow me as I follow Christ... e.g. Christ with me, in me, as me

Mathew: I see the term “make disciples” primarily as a desire to apprentice people in some kind of way. In particular, I suppose, the Biblical idea it is to make people apprentices to the Jesus way of life. That is to say that you’re helping people to live as Jesus did.

A 6. Is discipleship related to being missional? If so, how?

Blue: Discipleship is not about reading books, it is about spiritual growth through the participation of God's redemptive work.

Jared: Yes again going back to the first question if you make a disciple then you are making someone who is Missional. Multiplication is within the fabric of discipleship which is why it's such a relational thing. Everything I do you do then you teach someone else to do and say the same and so on.

Greg: Discipleship is obviously linked to mission, as long as it not seen as a quota filling exercise

Mathew: Jesus' life primarily revolved around the mission of establishing the kingdom of God on earth as it is in Heaven. With that in mind, to be a disciple of Jesus, or to say that one is learning to live that Jesus did living out the values that Jesus did. Therefore being a disciple of Jesus would mean one would be naturally involved in his mission also.

A 7. To what degree is disciple making a priority for your church and in what forms does this appear?

Blue: This has been a real struggle for us, we have focussed on people with no church/faith background to journey with and our results have left us wanting. Ill discuss this more with you when we meet.

Jared: Hopefully it's the point as it's a command to believers from Jesus (great commission). But my ministry structure going forward is hopefully built to enable the priority of discipleship in all areas of life. It's a 3 level plan with Missional Communities being the training ground and place for proactive mission as a family to the community. From this community through the work of the Holy Spirit, discipling relationships are formed and are progressed into a vehicle called a huddle. In a huddle a life on life discipling relationship is formed within a group where support, training, challenge and accountability takes place.

Greg: As a community of people our lives speak and so we do expect others to listen and learn from us. That is realised in every aspect of our family dynamic.

Mathew: It's hard to say to what degree in quantifiable terms, but disciple-making is a high value in our church, and it appears in a number of different forms. We're seeking to make disciples by doing the following:

Running children's programmes on a Sunday morning

Small groups & cluster associated with the church  
Theological Centre established at St Paul's  
Volunteer teams that we run

A 8. Are you personally involved in the making of disciples other than in public ministry roles (e.g. leading worship, preaching and teaching etc)? Please describe these activities.

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Blue: I am a public speaker and am the Director of the Northern Baptist Easter Camp.

Jared: Yes I am, I have people who I am discipling in a vehicle called a huddle and in everyday life. We have 6 areas that everyone does Christian or not, these we call everyday gospel rhymes which we Celebrate, listen, eat, bless, story forming and re-create. We as a community and group of people want to learn to live these in light of the gospel. I don't think we as the church or others in this world struggle with making disciples. We make disciples in how we live our lives all the time, we teach and proclaim things to pass, the problem is are we struggle making disciples of Jesus.

Greg: Making disciples is not a term that I would use on an everyday basis... other metaphors better describe this, like friendship, caring, neighbourliness, philanthropy, etc

Mathew: Yes, I am first of all seeking to make myself a disciple of Jesus in a number of different ways, and to learn what it means to follow Jesus. I also want to help my children to become disciples of Jesus, and this happens through a number of different ways. Through discussion, teaching and prayer with the children, hopefully through the life that I live and through the relationship with my wife. Also through the way that our family works at home; the way that we are able to extend hospitality to others and the way that we live with other people.

I am also seeking to make disciples whereby I have a number of people who are learning to do public speaking, especially in regards to preaching and teaching.

A 9. To what degree is innovation part of your practice as a community of faith and what shape has it taken on your journey?

Blue: Innovation is a must, we call it creativity. Call it what you may, it is part of being in tune with the Spirit (the most creative existence ever). How can we the church have strayed so far from our creative responsibility to the world.

Jared: I believe it's been huge as we seek Gods voice and his leading sometimes we have to change or adapt to where he is going and not where I want things to go. We pray allot asking God to reveal open doors and his leading. Plus I think it's good to have a good view on failure as we have learnt. With our community going a different root the last couple of years we have had to try new things out and learn a fresh which has caused us to fail..... a lot, and so we have learned to adapt and change in light of failing and trust in God's grace and his ever present love.



Greg: Innovation is absolutely paramount at every level...theologically, philosophically, culturally, sociologically, etc. Innovation demands that we evolve as a people of faith who live in a post-modern world.

Mathew: Innovation has been an element within the life of St Paul's and we see innovation as a key part of creativity, which is also a high value we hold at St Paul's. We like to do services in way that engages people, and for services to remain engaging they need to be fresh and need to be able to connect with people in a number of different ways. So we rely on being innovative to make those connections.

We also see creativity as a key way in which we can reflect into the community around us something of the character of God. So we see Innovation as a key practice as a church and this has a number of different forms. Through making films, design and the worship songs that written here. It's also the practice of teaching our children in our Children's Church, we're always seeking an approach that connects with them and is relevant to them.

## Appendices

### Appendix B

#### B 1. General questions

##### B 1. 1 What led to you pursuing the path you have? What triggered it?

Jared

A sense that the Church was missing what it meant to follow Jesus. Knowledge of both “the world” and the Church and how unequipped people are in the church to reach out to the world around them. Way of “doing Church” is not doing it. People in the church reflect the programme orientation of the Church.

Mathew

St Pauls was historically the first Anglican Parish in Auckland city and had a vision for being the “Church for the City”. The present work of St Pauls therefore follows this historic intention and the continued belief that it is important for the City to have a church. A renewal of the vision came about in 2004 and following with Mike Norris who came from an Anglican evangelical/charismatic church in the UK.

Greg

A dream. A young man we had married had a dream he shared with Linda and myself. It was specific, even to where it was to be. We started initially though using St Stephens Presbyterian in Jervois Road. Before this we had meet together with a small group of people in a home for five months. There was some reluctance and resistance to begin a church in the “institutional” form and a group of around twenty people met regularly prior to us “going public” July 4th 1999.

Blue

From a bit of a love/hate relationship with the church. There was some vision, a glimpse of what church could possibly be but quite frustrated with the reality. I was lead to train as a pastor but sensed God saying that I was to be a different sort of pastor. There was a waiting time of 2 years as the question was asked over and over “what is the church”? If you wipe

everything away, what are you left with? What if you made missional engagement the first filter? We started by imagining this place into being. A community to raise children in. Crave Café was the mission statement – relationships, engagement, conversations. Being here for something more. A different language and environment in which to be the church.

B 1. 2 What sources have made a major contribution to your thinking and actions – people, books, etc, Models?

Jared

The primacy of relationships – not programme “highs” but genuine relationships. The church is not geared to relationships but to “quick fixes” so how do we get church to look like church? Some of the sources to help answer – Francis Chan, 3DM, Soma, Bonhoeffer. The call is to be a follower of Jesus.

Mathew

Many of the initial new people at St Pauls had come from St Mary’s in London. They brought with them a specific culture and posture toward mission/evangelism. It was a cultural transplant.

Greg

I had lead 4 – 5 church plants prior to 1993. This was in line with the church growth drive of the 1980’s however there was little fruit. The methodology was “regimented” based on demographics as opposed to intuitive. (Agrees that the technical problem vs Adaptive challenge is a good fit in talking about the difference in approach). Rejecting parish model and church being for births, deaths, and marriages.

Culture now is time poor but spiritually interested. This interest does not translate into church attendance.

We wanted to go to a church we liked. The group of 30 – 40 people was “bohemian” eclectic and creative. Desired flexibility and bringing people together around spiritual things. Wanting to cope with cultural shifts. Working with people who have fallen in love

with us and want to be part of us. The exercise of common grace. Exegete culture and not only Scripture.

Church people have demonised culture but there is a need for healthy boundaries for sexual expression and opportunities to interact.

Blue

Erwin McConnus. Mosaic in Los Angeles. A mentor in Phil Crawford at Capital Mosaic in Wellington. Frost and Hirsch. Darryl Gudder. Justin Duckworth (Urban Vision). Dave Andrews (Brisbane).

A sense of a calling to be what you are. For both myself and Nigel Cottle, a common ache. We brought the present site to live missionally in community.

B 1. 3 What have proven to be the biggest challenges?

Jared

The dominant culture of the “Sunday Christian” is extremely hard to change. Biggest challenge is Christians. A new Christian is easier. The “Sunday and Small group” model of church is a big challenge. Huddles are interpreted as cell groups. People dismiss Huddles etc therefore as “been there, done that”. Interesting that people dismiss something new easily.

A fear of the new.

Myself – getting to a place of trust in God.

Mathew

Leadership development.

“Ecclesiastical fundamentalism – The Prayer Book vs new forms of liturgy. The determination to preserve a certain way of worship.

Governance structures – Vestry etc. The comparison between a management suitable for the small garage/business and a large dealership. A “one sort” fitting “all sizes” approach does not work.

Greg

Deconstructing previous paradigms that shaped Christian understanding.

Myself – having to ask myself deep philosophical questions. Triumphalism, Evangelism. How do deconstruct and then reconstruct.

Leaders. They are the biggest challenge. People are ahead of their leaders. On some issues – e.g. same sex marriage the Boomers are undecided but their kid's attitude is "what's the issue?"

Shape of our theology needs to come out of culture rather than culture shaping our theology.

Listening to culture, society. Listen to people's lives. Our communication is better than our conversation. We are expert at the former but poor at the latter.

Pastors are more communication professionals rather than "priests" who listen. Therefore a move away from evangelistic programmes and use of family, friendship, vocation, and leisure as "areas of influence". Ditched the "come to Jesus" approach and trying to win others to Christ but use music, poetry, drink, and food and events like the Vanuatu Fundraiser.

Much resistance based on fear. Prohibition against using alcohol but instead create responsible environments. Blend all ages.

Blue

We are in an area that does not need God. People want engagement but when we offer they are terrified.

Personal costs high/terrifying, exhausting, and unknown. Do not know what is going to happen next/where the next challenge is coming from.

People not willing to join our community.

People are comfortable with their lives and unaware of any underlying discontent.

B 1. 4 In thinking about what “missional” and “disciple making” means, do you think one leads to the other? How are they related (if at all)?

Jared

Discipleship leads to mission. Make disciples and you get mission. Language and culture important so can see where the Roxburgh model has something to offer but also this approach is could be discouraging, quite hard. Better to start with making disciples because starting with mission could be legalistic. Best to start with identity and language. Jesus model – send them out, see what they don’t know. Eventually have to disciple wherever you start.

Mathew

Discipleship wheels, mission the engine (a la Breen).

Disciples of Christ is what it means to live in the world and engage with God. Not a church “doing” mission.

Learning by doing.

Greg

They are meant to relate.

Belonging, behaving, believing.

Missional. Surveyed young people who decided it meant “missionary”. So instead represent the idea in terms of philanthropy – what does it mean to “love humans”. In that we have our conversations about God. T help people understand the idea use coaching, mentoring, spiritual direction which helps to get the “buy in”.

Moving away from discipleship in terms of using forensic, propositional truth. Instead redefine that man fully alive if the glory of God.

Figuring out how to do this (be fully alive) and then help others by joining the dots in their own lives.

The mistake is that we have started discipleship at the Cross rather than at the incarnation and finishing at the Ascension.

Discipleship or “followers of Jesus” is about becoming better humans”

Evangelism is properly osmotic in nature. We don't realise the impact we have on others. It is about getting on with the neighbour not getting them to come to my church. The church building is a point of potential disconnect.

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Currently the construct - everyone is out and we need to get them in. But the transformational encounter is that everyone is in and we need to get them to know it. We all the children of God but need to fully realise it.

Blue

Danger of splitting hairs with terms. Being a disciple is doing what Jesus did. Involvement in the missio dei. Need to engage on a missional journey and therefore on goes with the other. Discipleship is an active process.

## B 2 Particular questions

### B 2. 1 Jared

B 2. 1(a). How do you know people are witnessing and encountering the Gospel? (3)

The development of the fruit of the Spirit, turning from old values, attitudes, behaviours, seeing love grow, character formation. The development of a repenting community. The conviction must come from the Spirit. No longer believing lies but the Good News. Love evident among Christians as they gather. Using indicators like baptism numbers are the “old way”.

B 2. 1(b). Is mission something other than being a disciple? (4)

It can be nothing more than social work. If it is not making disciples, it is not doing mission.

B 2. 1(c). You say “hopefully” a number of times in your answers. What does that suggest to you?

Wherever it is, I am not there yet. I think that is what it is saying. And part of that is need trust God more in what I am doing.

B 2. 1(d). How much is discipleship the work of your whole group and how much is it the work of a few?

First, this is the work of the Spirit. If the person is not regenerate, if they do not have the Spirit of Christ it is pushing water uphill. Regarding the village, Jesus had the many, the 12, and the three. It needs others to disciple you and there are various levels of intimacy. We need others to speak into our lives and in the village culture this happens more naturally. Must have the intimate 3 and the larger community adds value. Also the village aspect very important because it allows us to see people growing differently.

We are not good at this in Western society. Not good at vulnerability, so scared of rejection. But if you are going to be a follower of Jesus need to get used to it. There is little more vulnerable than stripped, naked, and hanging on a cross in front of everyone but this is how God flexes his muscles.

Build trust and you build love. When we give permission to speak truth to one another, bear one another's burdens etc, it builds love.

B 2. 2 Mathew

B 2.2(a). In (3) you say that your role is to empower other people into the mission of God and you separate this empowering from teaching, spiritual direction and directing the worship life of the church. What is it that you are doing, therefore, outside those tasks, which empowers other people into the mission of God?

Looking after then staff team – encouraging them in their empowerment of their leaders. (This is true to our context – a large church and team. It would look different in a smaller church). Preferred span of care – three to four other leaders.



B 2.2(b). What shape does your connection with your children's school take that makes it "missional"?

My wife is on the BOT and people are aware of me as a pastor. It is important that the message is given that the church is interested in all areas of life.

B 2.2(c). Would others inside St Pauls and outside it see "missional" as the defining characteristic?

Hard to say. Hopefully yes.

B 2.2(d). 'I see the term "make disciples" primarily as a desire to apprentice people in some kind of way'. How much is disciple making an actual, intentional practice? How does it look/what do you do?

I am intentional in my focus on the next three staff members – sharing, challenging, a focus on character (aside from the KPI stuff).

In my family context – leading and encouraging the family in prayers and in hearing God.

B 2. 2(e). Do you have a specific group or number of people that you might classify as your disciples in the sense of the Pauline "imitate me as I imitate Christ"?

Three staff members.

I have a number of different mentors personally – a leadership mentor, a spirituality mentor (of 18 years), and a mentor in the area of teaching theology.

B 2. 3(a). Is “missional” therefore “living the image”? (1)

How you do life represents best who you are. Life has a spiritual dimension. Need to awaken people to themselves as a fusion of dust and breath and what it means to be human – “this-ness” and “otherness”. There are others and there is otherness (God). Living the image is grappling with what does God look like? The answer is Jesus and what is it about Jesus that makes me want to live life better? There is something about Jesus that was/is significant.

I have had to learn to grapple with darkness, with light which has enlarged my life.

B 2. 3(b). What practices speak of what you are becoming?

See this as the second half of my life. In earlier years was ego driven but now more comfortable in my own skin. Prayer not so much a public or private activity but who I am. Being a prayer. Being the Gospel. Less driven. Used to being doing based – focus on disciplines. Question has changed to “where am I in this?” More mystic now. Away from the dualism of earlier days. Now see self as a fusion of dust and breath, not divided into body, soul, and spirit.

Changes in theology. Do not see life now as an apprenticeship for life hereafter. Life here/now is everything. When we die, post mortem everything.

No longer see self’s activity as a “Minister/Pastor” but “consultant”.

B 2. 3(c). Is another definition of missional “becoming more self-aware”?

My life is connected to others, influences others, helps, and enhances others. Self-awareness is essential in shaping community awareness. We live better as the Gospel if we are self-aware and an embodied Gospel is the only one that can make sense to those

around you. Our lives therefore make sense to others is we are self-aware. Being confident in our own skin. To talk about Jesus I have to introduce and talk about me. We are the body of Christ. We embody life, religion, morals – right or wrong.

B 2. 3(d). Why do you believe the church is called to be a patron of the arts?

The church as patron of the arts dates back to the Renaissance. Behind it is the affirmation of imagination. God speaks in culture through art. The new art is technology with the likes of Steve jobs at the forefront.

It is behind the aesthetics of our gatherings, an engagement of all the five senses. We have communion every time we gather. Food integral to culture. Visual presentations engage, stimulate. Coffee, smell.

No newsletter. No mission, vision statements. The latter are found in images including Old Masters. The return and value of icons. Icons are vital to memory in people's lives.

B 2. 3(e). You say that as a community of people our lives speak and so we expect others to listen and learn from us. What does this expectation look like? How is it expressed?

In understanding and helping people to live more. Take responsibility for their own crap. Life speaks loudly. Faith will find its own way into a conversation.

It's like being part of the Burson family and asking myself whether I honour that family.

Invite people to theologise their lives. Helping people by raising issues. We do give opinions but carefully. Better to help folk explore ideas.

B 2.3(f). You prefer other metaphors to making disciples like friendship, caring, neighbourliness, philanthropy, etc. Does this suggest you expect others to follow the model you are setting?

It would be naïve to say I didn't. Metaphors make Jesus unique and so we can talk about "making disciples" in other ways – follower? Subscriber? The world's most popular pastor is Mark Zuckerberg (Facebook) with 1 billion followers worldwide. Exerts a sort of pressure on us. Great philanthropist. The more you have following the more you want to give away?

The aim is to heighten generosity. Giving your life away. Terminology can and must evolve.

B 2.3(g). How much is disciple making (or whatever expression is preferred) the work of everyone at Edge Kingsland? Is the work of a few?

I love to romantically believe disciple making is important to everyone. There are many who are subtly doing it without any sense of definite purpose. It would be truer on the senior management level more.

Building friendship groups – folk doing it at an informal level. The goal is to produce more leaders with the agenda of building ownership to doing every day faith/life well. There must be a deliberate intentionality.

Must admit, sometimes there is a sense of being over it after 32 years of church planting. Has become less responsible for the outcomes as I get older but more caring. A hopeful Universalist. More relaxed. It is God's business more than it is mine. We can make God look like a failure. More able to laugh even when the stats look discouraging.

## B 2.4 Blue

B 2.4(a). How do you love your neighbourhood?

We don't create programmes. We do the things we like to do and ask/invite others to do them with us. I love camps. I love cooking. We love street parties. So we utilise the café when it's spare and have poets, Jam and bread nights for people who want to connect. There are Quiz, Movie nights and craftsman opportunities.

B 2.4(b). What is the demographic?

The area has gone from what might be called dangerous to one that is affluent.

B 2.4(c). You understand “making disciples” as gathering others who will walk alongside, joining in the activity of God with you. How often have you seen this happen? How effective do you believe you have been?

We are going through a re-evaluation. Stopped extra activities and the focus question became “how do we engage with the community.

We need a variety of voices in the mix. We have not seen growth as a community in our Sunday night gathering. Hard to pull people into an experience of the living God. Can’t get people to gather.

Re-imagining what church looks like. Remind ourselves to be faithful. Danger of being Martha in that I/we always working/running things so we can’t go deep and see God encounters happen.

B 2.4(d). You say that discipleship is not about reading books but about spiritual growth. How do you measure spiritual growth?

Becoming more Christ like. Hopefully over time seeing difference and holding to the view that actions trump everything else.

B 2.4(e). Discuss answer to (7).

Certainly no intention of being a mega church.

Far better to spend money on parties than on bricks and mortar.

B 2.4(f). Does the response to (8) say you have no disciples yourself?

I do have disciples, people I mentor. I see it about empowering others to answer the question have they decided to follow Jesus with all that they are.