

## CHURCH PLANTING: STRATEGIC PATHWAYS

### Church Planting is in our DNA

The surge of Baptist church planting in the 1990s made a significant impact on the Union but since the millennium it has fallen away again. Various explanations may be offered for this, but we can say that we have learnt from the mistakes and glories of that decade and have gained greater understanding about the diversity of what a church plant may look like now as we have reflected on our changing society and multiple local mission challenges. All new church planting must reflect its cultural context and incarnate the gospel, rather than just seeking to replicate what has been before.

New Testament church planting provides a good model for us today, in that as it moved around the Mediterranean, from its Jewish roots and into the Greek and Roman cultures, it adapted to the new settings. Those small minority groupings made an impact with the gospel that changed the world. So we may say that church planting has always been in our DNA. The famous preacher C H Spurgeon encouraged the planting of perhaps 200 Baptist churches in the second half of the nineteenth century, through people in his own church and the people he trained at what is now Spurgeon's College. Church planting has been in our tradition.

We want to see all our existing churches flourishing, but we must also be involved in exploring fresh ways of taking the gospel into our urban, suburban and rural settings to touch the lives of more people. Church planting may not look the same as in the nineties, but it is as vital as ever. We hope that that this Mission File will give you food for thought, inspire you with some stories and give you some guidelines, so that you will respond when the Holy Spirit puts church planting on your agenda.

*'It is with cheerfulness that we dismiss our twelves, our twenties, our fifties to form other churches. We encourage our members to leave us to found other churches; nay, we seek to persuade them to do it. We ask them to scatter throughout the land, to become the goodly seed which God shall bless. I believe that so long as we do this, we shall prosper.'*

C H Spurgeon



## Motivation

Why do we do what we do? What is our motivation for church planting?

God in Christ has called us into a relationship with himself and he is keen for us to pass that on to others. This 'good news' is not for us to simply enjoy, but it is something for all people. Some have questioned God's strategy in using other human beings to pass on his message; people are prone to get it wrong or to be inadequate. However, God doesn't have a 'back-up plan' or another strategy, and he doesn't wait until we are perfect.

God is a missionary God (Missio Dei – the mission of God) and brought the church into being. It is often said that 'the church is the only organisation that exists for its non-members'<sup>1</sup>. This is not a new statement, but it is a true statement; however, whilst it is something which churches aspire to, it is rarely a reality. This paper seeks to encourage churches of all kinds to live out this ideal. God's calling for his people is for them to be a missionary people and to live his message as well as take his message in word and action to others. In that sense, we are incarnational. It is often said that if a church isn't mission centred, then it is not a church; the church's focus is to be outward, rather than inward.

We need to live and breathe the good news, in order not only to live for Jesus but to live like him. This will enable us to connect with people and truly engage in the 'mission of God' so that they too will be attracted to Christ (Luke 10:2). An outcome of this will be the need to gather people together for encouragement and to pass on that good news to others. The Great Commission (Matthew 28:16-20) has become the 'Great Omission' for too many. Let us once again get excited and be thrilled that God has chosen his people to take himself to others, and along the way grow and multiply churches.

## Understanding the Context

The way church has been organised in the

<sup>1</sup> Attributed to Archbishop William Temple

West has tended to embrace a white, middle class, Christendom culture, and understood it as Christian. When looking to plant missional churches, there is a need to understand and engage with the culture in which one is planting. The complexity of this for the contemporary church planter means not only facing cultural issues of geography, various people groups or socio-economic differences. There are also the challenges for the church in how it organises itself in a post-Christendom, post-modern and post-commitment context.

Not all are called to cross-cultural mission, but even if we remain in a culture we are familiar with, we need to recognise the cultural chasm between church and those outside. All churches need some form of incarnational expression of faith, and this is particularly true when planting new churches. This is not to accept uncritically a new culture. It is recognising we are not taking Christ to them, but that he is already there among the people. We minister by creating opportunity for the liberating and redeeming of each culture, believing within it is the possibility of salvation, holiness and grace.

Barney Barron's experience of moving from a very affluent Hampshire village to a large estate, recognised as an area of high deprivation, was that he learnt to listen and not assume he knew. He respected the knowledge and experience of those who had lived on the estate for a lifetime, spending two years living in the community, getting involved, building friendships before ever having a meeting as a church. Therefore when he did begin to gather people the meeting reflected a local response to God rather than his understanding of what church should look like. He went to teach and to help the people of the estate, but, as he puts it, he has been humbled and learned so much. An unnamed American student put it like this, 'In working with young people in America, do not try to call them back to where they were, and do not try to call them to where you are, as beautiful as that place might seem to you. You must have the courage to go with them to a place that neither you nor they have ever been before.' (Donovan 1978: preface p.xiii)

## Understanding the changing culture

It is widely known that far fewer people are in any sort of church community today than the middle of last century. In church planting it is important to understand the culture change of which this is part. In the UK we must acknowledge that the nation has seen the end of the era of Christendom that had flourished for centuries, bringing Christian values into government, education and the arts. The time in which going to church was the norm is past and now most people consider any 'belief' system as equally valid. This is part of another change in society, from Modernism to Postmodernism. Postmodern thinking sees the world as a much more uncertain place, with all truth relative to one's viewpoint rather than absolute. This dismisses the over-arching story of God's dealings with the created world and has encouraged the lack of long-term

commitment to anything that we see around us. For many Christians this fast-changing world has even knocked their confidence in the gospel.

These major changes in the culture and many sub-cultures in which we move need to be understood, but do not need to be feared. Postmodernism has raised up renewed interest in the spiritual aspects of humanity that is even reflected in the National Curriculum; whilst Post-Christendom places the church at the margins of society again as in New Testament times and in the early centuries of Baptist life. Evangelism today will mean rediscovering the gospel of the kingdom and a re-appraisal of what good news looks like for each generation.



When Barney Barron came as student minister to Leigh Park Baptist Church from a Hampshire village he found himself in a different world culturally. He spent two years as a student minister listening and learning from the local community. No new projects were started, but Barney got involved in local projects which were already running.

Following this initial two year period of getting to know the community, he set up what became known as **Café Church** – meeting in a café on a Friday night and teaching through conversation and discussion. Those who came along found ways to reflect and engage with what is being learned. Barney has continued to be involved in serving the community in projects which are already up and running, rather than relying on people attending church activities. This includes working with the local children's centre to start a Dads' Group. Through the relationships which have been built up with dads and children some have now begun to express an interest in faith.

'Alan' was one such dad who came to the Dads' group and was then invited to a men's night out with people from the church. He then came to café church because he thought he could disrupt it, but through it has grown in his own faith and has now asked to be baptised.



Through this relational ministry, Barney is managing to reach people who would not have gone to a traditional church. He is encouraged that the local people are now beginning to lead things in the church - on the core team, leading children's work and running Faith and Football for young people in the community. These are people who, when Barney first met them, would not have given church or God a thought.

## What is church?

If you are going to plant a church it helps to know what a church is! What are the negotiable and non-negotiables for the church you are going to plant. If you intend to copy an existing church you will know what the end result should look like. However, you may be open to an expression of church that looks different to your present experience of church and will want to know what is acceptable.

Church planting provides opportunity to express church in new and appropriate ways for our country. You may become involved in planting

a defined community of people with a name, constitution and even a building; you might be a small band of friends trying to reach others as a group; or you might be hoping to form another congregation alongside others in your church - be that on Sundays or during the week. Perhaps this fresh expression of church will be part of your existing church, but those people will have little contact with the existing church or they may share church life with them.

A few years ago when Baptists planted a new church it looked fairly much like the existing ones with a few tweaks; but that is changing.

## Jacob's Well

For the past four years, Jenni Entrican has been leading an alternative style of church called Jacob's Well. It started as an idea from Chipping Sodbury Baptist Church who felt that it was important to try and reach people who wouldn't usually go to a traditional church but were seeking spiritually.

Jacob's Well began with a core group of people who attempted to discover what was needed in the present culture and how to build a group of 'apprentices for Jesus Christ' who are relevant in the 21st century. At the planning stage, the core group knew that the church wasn't going to be a 'place' – they wouldn't have a building, but would be more of a network. However, initially they were trying to be a place where people would encounter God, learning now to become people who encounter God.



It has not been an easy road for Jacob's Well, or the parent church, as they tried to explain why they do not meet on Sundays. But it has been an encouraging journey as people have grown spiritually. People now talk about their faith naturally in their work situations or when they meet up with other people. They will now go confidently into a Mind, Body, Spirit Fair to engage in conversation with people who are searching spiritually.

They have been encouraged and supported by Chipping Sodbury Baptist Church which still supports them financially and prayerfully and West of England Baptist Association and Home Mission which gives a grant towards what they are doing.



Jacob's Well is trying to become a missional, incarnational church of people who are going out and making contact with others - joining them in their activities rather than inviting them in to church activities. This requires a change of mindset and an intentionality about it. They have learned that the Christian life is about what we are doing every day, not just on Sundays. Jacob's Well is beginning to understand that there is no sacred secular divide, and believes that this is an important message for the church in the 21st century.

Now the church planting landscape is seeing new forms of church which, on the surface at least, seem to have little in common with the inherited church. So what is church, if you hope to plant one?

### What is church? ...

A problem with using the phrase 'church planting' is that it places the focus on what you do rather than on God. A working definition of church is that church is the result of God at work when people are joining together as his followers. That definition gives more of a 'God perspective' on church planting. Church planting is what **God** does, and we get to join in with him. It's his mission and his church we join in with, and we get the responsibility of organising the church that comes out of God's activity. In the extreme, sometimes we will be surprised by the church planting that God is doing and need to catch up with his agenda ... "We started a Monday morning group for parents after dropping their kids to school; but church seems to be emerging!"

There are many different ways to organise the church that comes out of the mission in which we are involved. In the words of church planting consultant Stuart Murray-Williams, "Church planters act within the boundaries of **convictions, context** and **constraints** and these shape what the church is".

You, and the people you will plant with, have **convictions** about what church is and what the priorities are. Before you launch into a frenzy of church planting activity, spend time finding out what you agree on and what you differ on. Can you work through your differences to make a stable cohesive team? Be honest with each other now; it will avoid tears later. It may help to distinguish between those things you see as essential for the church to be and do for it to be church, and those things which you see as beneficial. You can also explore those things you see as undesirable and those things which are unacceptable. Once you've done this piece of work you will know if you have a common view or if you have show-stopping differences of beliefs in the group.

### The essence of church

Here are a few questions to help you explore what the essence of church is:

- What is the purpose of this church? Why does it, or why should it exist?
- How will this church join in with God's mission and what will the church's priorities be in mission, evangelism, social action, the environment, peace and justice...? It's all very well to say, "We'll have a holistic mission", but what will be prioritised?
- Will you have services? If yes, what are the non-negotiable ingredients of those services for it to be church? Who gets to do what in the services?
- How should decisions be taken and power work? What is the role of leaders? Do you need an ordained person or not? Arguments and painful church splits often stem from power struggles. And while we're talking about power, what power will any sponsoring or sending churches or organisations have over this church plant and for how long?
- Do you have an understanding of Holy Space? Must that space be reserved for corporate worship? If you have rejected church buildings, will you replace that with a series of events?
- Does the church need to all meet together? On Sundays? Weekly?
- How will you share your lives with each other as Christian community and make it church?
- Does the church need to have a membership, constitution, be a charity or have centralised finances?
- Must it be a Baptist church? How will it relate to the wider Church and be accountable to it?

It is tempting to write a long list of convictions about the church to be planted and decide what you will do. But what about the people

group or area you want to be missioning in? Aren't they going to be involved in shaping this church? The **context** will inevitably mould the emerging church. In the Baptist family in Great Britain people are planting churches in many contexts: amongst people groups such as Poles, young adults, and those addicted to drugs. And people are planting churches on estates with high levels of deprivation, in suburbs, pubs, villages, the list goes on... The churches that emerge will, or at least should, look different because they are planted in different contexts. Where you plant can radically shape the church that emerges. So, what aspects of the local culture will you embrace and when will you need to be counter-cultural to be true to your understanding of the Gospel? eg If you hope to reach night-clubbers, what might your corporate worship look like (if you felt it appropriate to have that)? Or, what could your community life look like as a church through the week if you were planting a church in an old people's home?

However, **constraints** may soon bring your dreams back to earth with a bump. The skills, gifting, money, times, property and other things at your disposal, will enable and also constrain how you can express church. You might start to feel frustrated that this new church can't be 'complete' from the start. Does it need to be? Are the existing churches 'complete' in fully expressing church through their life? If all churches are 'a work in progress' then are there minimum requirements for your church plant to have in place from day one?

Caution: once you have launched a regular public event in your church plant, such as a Sunday service, you will find your resources sucked into sustaining it, and increased energy needed to keep the show on the road. Church plants often have a private phase before going public. If you do wish to go public with a church service be aware of the consequences and how difficult it is to reverse such a step.

For five years Gary Serra di Migni was pastor of a medium-sized church in south-east London, but then he sensed God call him to reach out specifically to those who would not normally set foot in a church building, for a whole host of reasons. It soon became apparent that this would mean leaving his London church. Gary was appointed as a Team Leader with the church planting agency Urban Expression, who helped facilitate his move to Manchester at the end of 2008, to start a church which would reach out to people in a way that would be relevant and meaningful to them. For the first 18 months he's been living among the people - getting to know the community, how they do things, what kinds of things appeal to them, how they socialize etc. He works in Blockbuster and Asda as a good way to get to know the community, and also ministers through bereavement care - doing funerals and bereavement counselling - which allows him to minister to local people and build relationships with them.



Although many church planters feel a sense of isolation in their ministry, Gary has had a lot of support from the church planting agency Urban Expression. As soon as he arrived in Manchester, a Regional Minister of North Western Baptist Association, very supportive of this kind of ministry, also suggested that Gary make a link with a local Baptist Church. That church has embraced Gary and his wife – praying for them, listening to them, offering hospitality and affirming them. They are interested in their kind of ministry which has meant that they don't feel alone – and that is very important to them.

Gary doesn't know what shape any new church will take. If he is to begin a fresh expression of church for a particular group of people he feels that it will need to be customised to their needs - and he won't know what they need until he has been among them and with them for at least 18 months. The only thing of which he is certain is that it will not have a building!

## Vision

Barrack Obama coming into office in a time of recession said, "We are going to come out of this." It was a simple vision statement that gave people hope and something to believe in. As church planters, stating our vision can help to gather and motivate a team and supporters. However there is a need for caution when stating a vision.

Make your vision realistic and achievable. It can be good to aim high, but if we aim too high people can become disillusioned and fed up. This can lead to feelings of failure and despair.

A church planting conference had the strap line, 'More Churches than Starbucks'. This sort of vision statement seems to be more about an imperialistic Christendom culture than the humble but subversive nature of Christ.

We need to remain flexible. As we begin to engage with a new community, we may find our original vision is not relevant or needed in this situation. We need to remain flexible, as we grow, to the leading of the Spirit and not be confined by the original vision.

It is not necessary to micro-manage how you are going to get there. Five year plans can stifle creativity and do not allow room for the complexities of life and organisations.

You may consider gathering a team and supporters around shared values. This can be an alternative or addition to a vision statement. Shared values will help cement the team as you journey together, and can be quite visionary in nature.

## Who does the church planting?

There are many different ways to plant a church and a key question is 'who gets to plant it?' Who gets to join in with the Holy Spirit in helping this new church into being? Who will the church planting agent be?

Church plants are initiated in many ways by many different agents, and there is no right or wrong starting point. Sometimes a local church or a regional Baptist Association sees a need. A cluster of churches can sponsor the initiative or a pioneer church planter might be the driving force. Perhaps a church will church plant using their own resources, or recruit a professional or bi-vocational church planter, or enlist the services of a church planting agency. The church might have homegroups in a particular part of town and it becomes clear they should become a church or congregation in their own right. These are just some of the answers to the question, who?

How many people will plant the church? At one end of the scale is the single church planter and at the other end a group of 100+ people who, from day one, can do Sunday services if they wish. With more people in the initial group there are more gifts, resources and mutual support, and the whole endeavour will be less risky, in that it will be less likely to fold. But the larger the group the more costly it will be to the sending, mothering or supporting church(es), and it will be far harder to resource multiple church plants, or for the church that is planted to plant a church until it has grown greatly in size. By having a smaller initial church planting team there is an increased risk of 'failure' and the church plant will be vulnerable to one or two leaving, but it will be less costly to the sending church(es). If it is hoped that the new church will express the gospel in a different culture to the sending church(es) then a smaller group or individual will find it far easier to die to their own culture and get alongside the local community who can own the church, whereas a larger group will tend to impose an expression of church on a people group or area.

**It is not the church which 'undertakes' mission; it is the missio Dei which constitutes the church. The mission of the church needs constantly to be renewed and re-conceived.**

David J Bosch,  
*Transforming Mission*

## Liaisons

One of the strengths of a Baptist Church is also one of its main weaknesses – the autonomy of the local church. Baptists do believe in the local church gathering together to discern the mind of Christ and to engage in mission where they are located. However, Baptists are also part of a family and it would be foolish to either ignore or hold at arms lengths the immediate Baptist family and the wider Christian family when it comes to starting to meet in a new location.

Contact with the Regional Baptist Association is crucial as most Associations are looking strategically at their Association and help facilitate people within the area sharing together and supporting one another. Your Regional Minister will also be able to advise on the grants that may be available from Home Mission to support church planting. The 'Incarnate Network' is a network of church planters primarily within the Baptist Family and whatever type of church plant one may be involved in, someone else within the network will be in a similar situation and there is no point re-inventing the wheel when others are around to encourage, help, support and guide you through whatever the issue may be.

For the sake of good order and good relationships in your community talk to the local grouping of churches about what you may have in mind. Our calling is to grow kingdom (not 'build empire') so when starting something new, as a minimum, others ought to know about our plans. There is so much that could be done there is no point duplicating what is already happening. In addition and for the sake of openness, talk to the local Council and other community stakeholders. When people are told what is happening much of the suspicion and antagonism that could arise (especially so in today's climate) will be dissipated.

Church planting is exciting and attracts attention. Who will you allow to join the team, and what criteria will you use to decide? Also, in the early months and years of the church plant, what policy will you have to those Christians who wish to transfer to your church and to de-churched Christians joining who have a tendency to be cynical? Some church plants welcome them and others do not let them join. Will they add to the life of the church, or dilute the mission you are about to enter into? If you do let them join, and additional numbers are very tempting, it is vital that they are inducted into the values, mission and practices of the church, and you may want to give them a 'probationary period'. If they join you, and on Sundays or at other times attend another church, how will that help and hinder your desire to immerse in God's mission in that particular place with a particular group of unreached people?

**The church's mission is not a steadily cumulative process in which we move ever further away from the biblical narratives. We are always beginning again from the biblical narratives, which still open up unexpected possibilities for our own future within the future of Jesus Christ. ... We are always starting again from Jesus who is the one human for all others, and we are always starting again from Pentecost, the event that gives birth to the new community on its way to the new future.**

Richard Bauckham,  
*Bible and Mission*

## Benefits and Dangers

Well, clearly the benefits of church planting are church growth, which hopefully equals (although not always) kingdom growth. Church planting is the story of the early church and we would have a very different church landscape here in the UK without church planting. However, church planting is not without its difficulties. As one newly retired Baptist Minister put it, of all the ministries he had been involved in over 30 years, church planting was the toughest.

This was certainly the experience of Baptist minister Adam Eakins, who planted a church just over four years ago. He talks about the mistakes that were made early on finally catching up with the church plant, which sadly closed last year. His reflections on this experience have led him to two conclusions: start as slowly as you can and with as much understanding of what is involved as possible. These, while not guaranteeing success, do heighten the chances of it being a long-term project.

So making sure you have the right core group to start with is important. Having a large enough team, so that if a few leave you will not be too small a team, is vital. People's circumstances can change or people can leave as the challenges get harder. You need to be prepared for that. Then spend time as a team praying, researching and talking to others. You need to give consideration to the right venue in the right location. Who are you trying to engage with in this church? What relationship will you have with a mother church, if any? Where will your funding come from? How will you maintain accountability, support and from whom?

Church planting is a journey, and like any important journey you prepare for it as best as you can. There is a saying in endurance sports which might also apply here, called 'controlling the controllable'. There are some things you can control and some you can't. Plan for those you can and trust God for those you can't. And finally, enjoy the journey without getting too fixed on the destination.



Penny Marsh has been church planting for around nine years, initially in London Docklands where she was appointed by LBA to look at pioneering a new church on the housing estate. She has now moved on and is working with the South Eastern Baptist Association looking at the new housing developments between Dartford and Gravesend in the area known as Kent Thameside. Over the next 20-25 years it is expected that there will be about 20,000 new homes in this area, and Penny's passion is to reach the people who will live in these new homes.

One of her visions is that everyone who moves in to these new housing estates will have an opportunity to meet with Christians. She hopes that the churches and groups of Christians there will begin to give a lead with aspects of the community, just like years ago when church really was at the heart of the community. There will be many ways of expressing practical Christian faith in a way that allows people to meet with Jesus. She will be looking for teams to be built up to engage with and get to know people and find the crossingplaces in their lives where they can express Jesus and church in ways that are easy to understand.

She will be looking to explore different models of church and different models of expressing Christian mission, including a congregation meeting together on a Sunday or different day; community projects around a community building; new community enterprises that engage people in different ways; projects linked to a school. There are lots of opportunities.

One of the key things is to ask the mission questions of how to share Jesus with people in really practical ways, and not expect people to come to a building or church meeting.

## Resources

- Arbuckle, GA (1990) *Earthing the Gospel* - Orbis books  
Bakke, R (1987) *The Urban Christian* - MARC  
Bauckham, R (2003) *Bible and Mission: Christian Witness in a Postmodern World* - Paternoster Press  
Bevans and Schroeder (2004) *Constants in Context* - Orbis books  
Bosch, DJ (1991) *Transforming Mission* - Orbis books  
Croft, S and Mobsby, I (2009) *Ancient Faith Future Mission: Fresh Expressions in the Sacramental Tradition* - Canterbury Press  
Croft, S (ed) (2008) *Mission-Shaped Questions* - Church House Publishing  
Donovan, V (1978) *Christianity Rediscovered* - Orbis  
Eastman, M and Latham, S (2004) *Urban Church* - SPCK  
Evans, D and Fearon, M (1998) *From Strangers to Neighbours* - Hodder and Stoughton  
Frost, M (2006) *Exiles* - Hendrickson Publishers  
Frost, M (2003) *The Shaping of things to Come* - Hendrickson Publishers  
Fung, R (1992) *The Isaiah Vision* - WCC Publications  
Gaze, S (2007) *Mission-Shaped and Rural* - Church House  
Male, D (2008) *Church Unplugged* - Authentic  
Morisy, A (1997) *Beyond the Good Samaritan* - Continuum  
Murray, S (1998) *Church Planting* - Paternoster Press  
Murray, S (2004) *Church after Christendom* - Paternoster Press  
Murray, S (2008) *Planting Churches: A framework for practitioners* - Paternoster Press  
Nelstrop, L and Percy, M (2008) *Evaluating Fresh Expressions: Explorations in Emerging Church* - Canterbury Press  
Nicholls, BJ and Wood, BR (1996) *Sharing the Good News with the Poor* - Paternoster Press  
Northcott, M (1998) *Urban Theology* - Cassell  
Payne, JD, (2009) *Discovering Church Planting: An Introduction to the Whats, Whys, and Hows of Global Church Planting* - Paternoster  
Rainey, J (2008) *Planting Churches in the Real World* - Missional Press  
Sheppard, D (1974) *Built as a City* - Hodder and Stoughton

Other complementary Mission Files can be downloaded from the Baptist Union website:  
*Church Planting: Checklist* - [www.baptist.org.uk/resources/resource\\_downloads/543.pdf](http://www.baptist.org.uk/resources/resource_downloads/543.pdf)  
*Church Planting: New Housing Developments* - [www.baptist.org.uk/resources/resource\\_downloads/544.pdf](http://www.baptist.org.uk/resources/resource_downloads/544.pdf)  
*Church Planting: Creating Ecumenical Partnerships* - [www.baptist.org.uk/resources/resource\\_downloads/545.pdf](http://www.baptist.org.uk/resources/resource_downloads/545.pdf)

### Websites:

[www.incarnate-network.eu](http://www.incarnate-network.eu)  
[www.urbanexpression.org.uk](http://www.urbanexpression.org.uk)

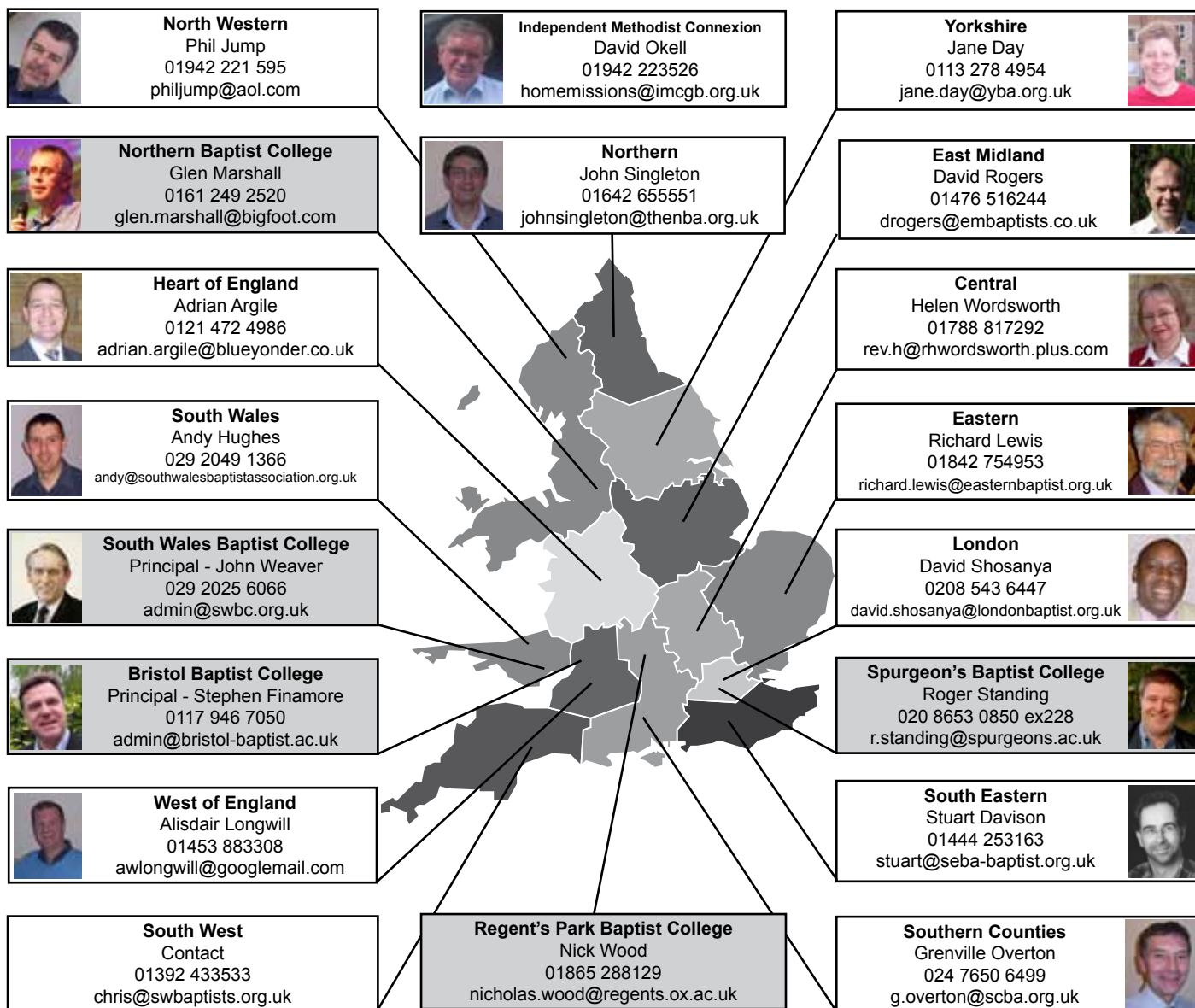
### Further Reading

- Gladwell (2000) *The Tipping Point* - Abacus  
Mintzberg, Ahlstand and Lampel (1998) *Strategy Safari* - FT Prentice Hall  
Morgan, G (2006) *Images of Organization* - Sage Publications  
Senge, P (1999) *The Dance of Change* - Nicholas Brealey publishing  
Weick, KE (1995) *Sensemaking in Organizations* - Sage Publications  
Wheatley, M (1992) *Leadership and the New Science* - Berrett-Koehler Publishers

**Website** [www.new-paradigm.co.uk](http://www.new-paradigm.co.uk)

This leaflet is one of a series which has been produced by the Mission Department.

For more information about church planting please contact your local association or college (see contact details below) or contact the department on 01235 517713 / email [mission@baptist.org.uk](mailto:mission@baptist.org.uk)



Incarnate is the Baptist Union of Great Britain's church planting network  
The part-time Development Officer for Incarnate is Barney Barron  
02392 486140  
[barney.barron@incarnate-network.eu](mailto:barney.barron@incarnate-network.eu)