

APPENDIX 8

28th July 2005 'MSN Messenger' Group Interview Transcript.

Interviewer says: (7:59:41 pm)

OK we are all here

Interviewer says: (7:59:52 pm)

Right, I think we are all here. The purpose of this online and recorded session is to allow people to clarify things in the transcripts that are unclear, which will largely be generated by you guys I hope.

I am then keen to briefly cover the following sub questions which we have covered a bit, but I wanted to give you guys as leaders the opportunity to add your say.

1. what do people mean by fresh expressions of church
2. "Why do we need new forms of church?"
3. "What makes these new forms church?"
4. "What makes these new forms Anglican?"

If we could give time for people to respond – and ensure that no one person dominates that would be good. I am keen to limit things to around an hour's discussion. Thanks again for your help in this.

Interviewer says: (8:00:54 pm)

But I am keen to start with the clarification stuff - drawing on the transcripts

Group Leader 1 says: (8:02:21 pm)

We need new forms because things that are not ever being made new (like cells in the body each day start to die. new is part of keeping alive), but new also builds upon the old, so the old is not thrown out. it is like adding fresh pancakes to a stack.

Interviewer says: (8:08:24 pm)

Can we start with the transcripts - are there areas people want to clarify or are there questions

Group Leader 2 says: (8:10:45 pm)

Point of clarification - sometimes our transcript seemed a bit vague. For your research, how sure can you be that you've understood what people were getting at?

Interviewer says: (8:11:41 pm)

OK - narrative research was about engaging with people and attempting to understand what people mean by spending some time with them.

Group Leader 3 says: (8:14:04 pm)

Our thoughts were that there was so much in the interview and yet it only reflected a tiny part of what our group is, and it's still a 19-page transcript. In a limited amount of time you only get a glimpse of our communities...

Group Leader 2 says: (8:15:53 pm)

I realised on re-reading that a lot has changed even since we spoke. Things evolve all the time, so there's always an inherent risk in taking a snap shot at any one point. For

instance we've decided to move right away from putting on bigger events to a situation where we encourage local initiative to come up with ideas for strengthening relationships within networks. People proposed a smaller event, our meeting around an existing interest and we fund it.

Group Leader 2 says: (8:16:23 pm)

Agree with Leader 3 about the tiny glimpse.

Group Leader 3 says: (8:18:15 pm)

My group has moved on considerably since the interview too, but I think that is the nature of all our churches. I struggle to keep up with my group half the time.

Group Leader 4 says: (8:18:20 pm)

Here too.

Group Leader 1 says: (8:21:18 pm)

Me too. My group, Apostles is deeper into the new monastic thing, and the cafe aspect is only an expression of 'our village of God' approach so the arts centre, cafe, monastic community with daily prayer and new house churches (living together in Christian community) around the 'abbey hub' together makes our group a church, so to call us a cafe church is just part of what we are doing, it is much more holistic.

Group Leader 2 says: (8:24:19 pm)

I've had questions stimulated by reading other people's answers, but is that what you mean...engaging in a dialogue? sorry to be thick.

Interviewer says: (8:24:28 pm)

Yep

Group Leader 2 says: (8:26:46 pm)

Interested by the uncertainty of some at Sanctus 1 to use the word church. Realise the word carries loads of baggage, but the best way to heal people's understanding is surely to give them a new experience by our actions rather than getting too bogged down in alternative usage of words. Church surely has to include community...but does community have to entail church?

Group Leader 1 says: (8:29:08 pm)

I'd say community has to entail the trinity, so whatever you want to call it, community in God that 'is' /happens whenever two or are gathered for this purpose.

Group Leader 1 says: (8:30:09 pm)

So we have community in the trinity at the local pub as much as in our abbey facility.

Group Leader 3 says: (8:30:09 pm)

Community is a woolly word...that's probably why we use it! We use language selectively; sometimes we refer to Sanctus 1 as community other times church. I think that we need to listen to the people that we are in dialogue with and use language selectively. Sometimes people find it more fulfilling when they realise that Sanctus1 is church rather than me telling them that it is...

Group Leader 2 says: (8:30:41 pm)

Good point Leader 3.

Group Leader 4 says: (8:31:08 pm)

Getting back to what you were saying Group Leader 2.

Group Leader 4 says: (8:31:19 pm)

I think that community does not have to be church.

Group Leader 4 says: (8:31:38 pm)

Church is a specific meeting where a community offers its gifts or worship back to God.

Group Leader 3 says: (8:32:16 pm)

Rowan Williams said that 'Church is the event of Jesus' presence with its characteristic effect of gathering people around him and making them see one another differently as they see Him.'

Group Leader 2 says: (8:32:22 pm)

I agree leader 4.

Interviewer says: (8:33:13 pm)

Are there other areas of the transcripts we should raise?

Interviewer says: (8:35:05 pm)

For me there was a theme of a distinction of seeing church as being distinct from the institution - or even post-institution.

Group Leader 1 says: (8:35:32 pm)

I agree with rowan. Worship is life lived in God. What we call worship/liturgy is the symbolic weekly gathering to we use to remind of us and where god reminds us (in word and table) of what daily life (worship) is and to fuel us for that, but worship 'happens' as we live life in Christ beyond the weekly gathering.

Interviewer says: (8:35:35 pm)

With a mistrust of some aspects of the institution - but more an idea of church as people?

Group Leader 4 says: (8:37:03 pm)

I imagine we would all agree with Rowan.

Group Leader 4 says: (8:37:22 pm)

But I think we need to stick to either talking about the church, or community or worship.

Group Leader 4 says: (8:37:27 pm)

Otherwise it gets confusing.

Group Leader 3 says: (8:37:41 pm)

I'm going to be woolly again...sometimes we distinguish ourselves from the institution; at other times we make it perfectly clear that we are part of it.

Group Leader 1 says: (8:38:01 pm)

Church is the 'soma' the ekklesia, the people who are the body of Christ. the institution is a help (supposedly) to the church (body) and it's functioning, but the organizational structure (which can change and evolve) is not the essence of church.

Group Leader 4 says: (8:38:48 pm)

I think moot are caught in between wanting to sometimes break away from the institution to pursue what we feel called to do.

Group Leader 4 says: (8:39:07 pm)

And the fact that this would mean no funding or opportunity to open a café church.

Group Leader 2 says: (8:39:09 pm)

Definitely Ian. There's a renewed understanding of the importance of relationship and inter-relationship as the primary defining characteristic. Post-institution for me is not an option though in the sense that the church is both local and catholic. Whether we like it or not from God's view we're also defined by relationship with other churches (and their institutions). Interesting theme of denomination being less important for the people in our churches.

Group Leader 4 says: (8:39:41 pm)

And also the tension with holding onto the idea of one holy catholic apostolic church.

Group Leader 3 says: (8:39:48 pm)

Post-denominational is certainly something that Sanctus1 is...

Group Leader 4 says: (8:40:14 pm)

Group Leader 3, do you still relate to other church structures?

Group Leader 1 says: (8:40:17 pm)

We are part of our institution, but we do not consider that being part of the institution makes us church. church is a creation of the spirit moving in human community around Jesus Christ. so if we were not part of the Anglican institution we would still be church.

Group Leader 4 says: (8:40:45 pm)

I agree Group Leader 1.

Group Leader 4 says: (8:40:58 pm)

But for me politics and power are an important element in this discourse.

Group Leader 3 says: (8:41:18 pm)

Yeah, the Anglican structures and increasingly the Methodist structures, we may even become an LEP.

Group Leader 4 says: (8:41:33 pm)

Leaving the institutional church in an official way and going it alone means you get cut off and are for all intents and purposes ostracised.

Group Leader 4 says: (8:42:11 pm)

Whereas staying means that you have the possibility of political clout and some power to affect change...

Interviewer says: (8:43:05 pm)

These issues seem to relate to the theme of dealing with being church in a post-Christendom situation where the institution still exists.

Interviewer says: (8:43:29 pm)

And still has some power.

Group Leader 4 says: (8:43:41 pm)

I think it always will exist.

Group Leader 1 says: (8:43:51 pm)

We accept structures (Anglican and Lutheran) as an aide to our being church not as definitive of our being church. we are Anglican just as much because we hold the 'essence' as valuable to us, and we will keep that essence even if would ever lose ties to the structure.

Group Leader 4 says: (8:44:27 pm)

It's difficult to imagine how the church could loose those structures as they enable it, however badly to relate to each other and between the denominations...

Group Leader 4 says: (8:45:03 pm)

I think part of it is that in a post-Christian context the structures are no longer serving the church as they once did.

Group Leader 4 says: (8:45:19 pm)

But they are changing... s-l-o-w-l-y.

Group Leader 1 says: (8:46:34 pm)

Without the structure I would not have salary support which is very, very helpful in helping us become self-sustaining, so the structure can be of great help IF it opens itself to wanting to fund church futuring more often, and this is a big 'IF'.

Interviewer says: (8:46:44 pm)

Q1 .“What do people mean by fresh expressions of church?”

Group Leader 4 says: (8:47:10 pm)

Point of clarity, do you mean what do we think or what do 'people' think?

Group Leader 3 says: (8:47:12 pm)

Point of clarity, what do you mean by 'people' does it mean us or the church??

Interviewer says: (8:48:06 pm)

I think we should speak for us - but may be helpful if you think there is a general perspective that is different.

Group Leader 2 says: (8:49:00 pm)

My community understands it as applying a bit of imagination to the fact that the form of church (place of meeting, type of congregation, structures, worship life) can be more reflective of the local cultural context or contexts in which Christians find themselves.

Group Leader 4 says: (8:49:16 pm)

For me it is anything that is trying to discover what church may look like in a post-Christian context...

Group Leader 4 says: (8:49:25 pm)

Although that is a very western perspective...

Group Leader 4 says: (8:50:15 pm)

I think it is also to do with trying to do contextual theology whilst holding onto the ancient traditions of the faith (i.e. the sacraments).

Group Leader 3 says: (8:50:21 pm)

I think that the major problem with fresh expressions is that nobody real knows what it is. I look on the website and see a vast diversity of churches. This is good but some of them are fairly standard Anglican churches using a tambourine rather than an organ. My concern is that there may be a time when somebody says that the emperor has no clothes on...

Group Leader 2 says: (8:50:42 pm)

For me I like Group Leader 3's phrase of having the DNA of mission. A fresh expression has, or should recover a sense of connecting to what God is doing in the world. We're defined by serving others, not meeting our needs our interests

Group Leader 4 says: (8:51:55 pm)

I agree, part of it is finding out what the spirit is doing in the world and joining in...

Group Leader 1 says: (8:51:30 pm)

Fresh expressions are forms of church that are resonate with speak the cultural languages of the current culture (whatever that is) in order to speak/embody gospel within that culture and fresh forms often will critique culture as well as express it.

Group Leader 3 says: (8:52:26 pm)

A fresh expression of church is, for me,

Group Leader 2 says: (8:53:25 pm)

It's about having the freedom to address the cultural discontinuity between church culture and people's everyday culture. Fresh expressions should be about removing people's ability to see Jesus because of the garbage we've wrapped him in.

Group Leader 4 says: (8:54:03 pm)

I think fresh expressions could also easily be hooked up with emergent churches/emerging churches/alt.worship churches a lot of people I have spoken to seem to use each of these words to describe moot...

Group Leader 3 says: (8:55:22 pm)

A fresh expression is a culturally authentic expression of the presence of Christ and the people that Christ gathers.

Group Leader 4 says: (8:55:23 pm)

I suppose there must also be a sense of discontinuity with what the church has done before, otherwise it is not fresh...

Group Leader 1 says: (8:55:24 pm)

fresh expressions are about using * current* and fresh cultural material to carry the message of God, so if the current 'radio' is an ipod, then podcasting sermons is a fresh option.

Group Leader 2 says: (8:55:30 pm)

Agree, with Group Leader 3. Some of the most effective expressions start from a person or people being sent to see what evolves as the Spirit works rather than tinkering with the margins of inherited church.

Group Leader 4 says: (8:56:14 pm)

Its very difficult from what we are saying to differentiate between any church and the churches we belong to if we focus on being culturally incarnated.

Group Leader 4 says: (8:56:31 pm)

As pretty much every church says that they are incarnating themselves to the culture they find themselves in...

Group Leader 4 says: (8:56:45 pm)

Its just we may say 'no your not'...

Group Leader 3 says: (8:56:49 pm)

Big difference for me between emerging. church and fresh expressions. Emerging church seems to be more engaging with post-modernity whereas some fresh expressions can be rooted with people still in a culture of modernity.

Group Leader 1 says: (8:57:22 pm)

Fresh expressions also ought be 'authentic' to a give community's real, practiced culture. we use ipods because half of our people have them. if we had a congregation of older women, using ipods might be silly and inauthentic.

Group Leader 4 says: (8:57:31 pm)

Although people in India may disagree with you Group Leader 3...

Group Leader 3 says: (8:57:52 pm)

I am finding it tricky to keep up...can we slow down??

Group Leader 4 says: (8:57:52 pm)

for some of the people Jonny Baker (CMS employee) met when he was out there emerging church was for them the hope of a contextual, non-British Indian church.

Interviewer says: (8:58:23 pm)

2. "Why do we need new forms of church?"

Group Leader 4 says: (8:59:26 pm)

Because the church in every age needs to rediscover Christ for the culture it finds itself in...

Group Leader 3 says: (8:59:31 pm)

Look at church attendance figures!!

Group Leader 4 says: (8:59:33 pm)

And in the culture.

Group Leader 1 says: (9:00:08 pm)

because things that are not being renewed/re-freshed will die. to change is to live. to not change is to die. so fresh expressions are not 'an option' just as eating fresh food is not an option to stay healthy and active for the purpose of God's mission.

Group Leader 2 says: (9:00:33 pm)

There are huge numbers of people who will never access the Christian faith through the existing culturally alien flavours that exist. Not to say they're not helpful for some. But more attempts are need to engage with listening to / understand the missing cultures so we can communicate Jesus.

Group Leader 4 says: (9:01:31 pm)

I think the acceleration of cultural change has meant that the church needs to change more rapidly than it ever has.

Group Leader 3 says: (9:01:44 pm)

We don't need 'new form of church' we need church. It's a human need, a basic desire for the other, for God. People are culturally excluded from church and we need to address that...

Group Leader 2 says: (9:02:06 pm)

Also, the numbers leaving tells us the current way of doing things is being rejected

Group Leader 4 says: (9:02:14 pm)

Whereas 50 years ago the church was pretty healthy in this country today as Group Leader 3 has said attendance figures are incredibly low

Group Leader 4 says: (9:02:51 pm)

I think people are not rejecting the church per se they just do not understand it or it is an irrelevance to them

Group Leader 4 says: (9:03:00 pm)

Yet most people say they are spiritually searching

Group Leader 4 says: (9:03:42 pm)

So for me part of new forms is helping old churches develop new signs, metaphors, language and imagery that relate to their context

Interviewer says: (9:04:20 pm)

A motif that Group Leader 1 said a lot is the 'ancient future' aspect of being church and doing mission

Group Leader 3 says: (9:05:01 pm)

can you be church and be mission?

Group Leader 1 says: (9:05:32 pm)

The church has an 'ancient message' that needs to be fresh in how it is communicated and lived out in any given living culture.

Group Leader 2 says: (9:05:45 pm)

Just a thought - it can be a bit arrogant of us to say we're inventing a new form of church. So many of us are rediscovering wisdom in ancient insights. It's part rediscovery of what we've lost sight of, part experimenting with culturally appropriate expression

Group Leader 1 says: (9:06:15 pm)

Church is what we are. mission is what god does, through and sometimes in spite of us!

Interviewer says: (9:06:28 pm)

3. "What makes these new forms church?"

Group Leader 2 says: (9:06:34 pm)

Agreed Group Leader 1

Group Leader 1 says: (9:07:16 pm)

The new forms are church insofar as they invite people into what god is doing in the world- kingdom/reign/making all things new

Group Leader 4 says: (9:08:41 pm)

And in how they invite people to partake in the story of God in the world, incarnate in Christ, and renewed by the spirit through the lenses of scripture

Group Leader 1 says: (9:08:54 pm)

Amen!

Group Leader 2 says: (9:09:00 pm)

Different understand of leadership style, "go - to" mission mentality, inclusive hospitality, creativity and variety in worship life and spirituality, willingness to listen to non-churched perspectives and recognise God's activity in the world outside church etc

Group Leader 4 says: (9:09:07 pm)

sorry that was rather convoluted - bit difficult to summarise what church is in a sentence...

Group Leader 4 says: (9:09:48 pm)

I think a view of God incarnate in the world and joining in

Group Leader 4 says: (9:09:54 pm)

Rather than God in here come and visit us

Group Leader 3 says: (9:10:04 pm)

Is this a new form of church? some of the points that we are raising could be the same as my parish church.

Group Leader 2 says: (9:10:15 pm)

Perhaps different understanding of effectiveness being related to faithfulness to call rather than numbers

Interviewer says: (9:10:36 pm)

But what makes your projects distinctively church rather than say just some mission activity?

Group Leader 1 says: (9:10:45 pm)

Fresh expressions of the one holy catholic apostolic church, so same, but fresh!

Group Leader 4says: (9:11:06 pm)

I would hope that we share a lot of similarities to other local parish churches as we are the same at the 'core' so to speak...

Group Leader 2 says: (9:12:14 pm)

I like the model of the church community and worship life deriving from mission rather than vica versa

Interviewer says: (9:12:47 pm)

But what makes your projects distinctively church rather than say just some mission activity? - not had an answer really

Group Leader 4says: (9:13:06 pm)

What do you mean by mission activity??

Group Leader 4says: (9:13:35 pm)

There are not many mission activities that are communities that have their own buildings or space to meet....

Interviewer says: (9:14:06 pm)

I am asking for something distinctively ecclesiological as there is a difference between a club and a church

Group Leader 4says: (9:14:27 pm)

As we said before the new forms are church insofar as they invite people into what god is doing in the world- kingdom/reign/making all things new

Group Leader 4says: (21:07:57)

And in how they invite people to partake in the story of God in the world, incarnate in Christ, and renewed by the spirit through the lense's of scripture

Group Leader 3 says: (9:14:12 pm)

Because we are more than mission. Mission is a core part of our being but it is not all that we are, we are there to primarily to worship Christ.

Group Leader 4says: (9:14:40 pm)

I think for me this is vastly different from a club...

Interviewer says: (9:14:51 pm)

Why?

Group Leader 4says: (9:15:55 pm)

Because clubs are based around people being the same, having the same interests...

Group Leader 1 says: (9:15:56 pm)

We 'dedicate ourselves to the apostles teaching, and fellowship, to the breaking of bread and the prayers' (acts 2:24) so to be church is a 'communal pattern for living life' and not just isolated mission activity.

Group Leader 2 says: (9:16:08 pm)

Mission activity doesn't necessarily imply an ongoing serious commitment to in-depth relationship and celebration of sacramental life.

Group Leader 3 says: (9:16:12 pm)

Worship, mission and community...

Group Leader 4 says: (9:16:26 pm)

The above does not...

Interviewer says: (9:17:21 pm)

I want to push this one further - Group Leader 2 - what do you mean by celebration of sacramental life. and how is this done in your projects?

Group Leader 1 says: (9:18:18 pm)

At apostles we gather around weekly Eucharist, which is real 'churchy' and old school Anglican

Group Leader 4 says: (9:18:34 pm)

Cool

Group Leader 4 says: (9:19:37 pm)

We are awaiting with baited breath for Group Leader 2's answer...

Group Leader 3 says: (9:20:15 pm)

We try to take a sacramental view of the whole of creation. The church sacraments convey God's grace to us all but so does walking down deansgate and seeing the diversity of people, i would want to differentiate between the sacraments of the church and a sacramental view of culture and humanity.

Group Leader 1 says: (9:21:02pm)

Yes sacramental life is life lived in god, so each day is sacramental and we ourselves are sacraments of god in the world

Group Leader 2 says: (9:21:07 pm)

Every church is a community of the resurrection. We anticipate our eternal home, we remember our debt to Christ. We experience him through the Spirit. What I'm getting at is that our church is about being those who are related and interdependent because of the symbols of the Eucharist (and we would not be together if it wasn't for that.) It's not we're into "mass" every second...but a defining characteristic of church has to be the regular participation of the community in the Eucharist

Group Leader 4 says: (9:21:42 pm)

I might disagree for me 'feeding' off Christ in the Eucharist is a core aspect of being church, it is here that we encounter the mystery of Christ in his life, death and resurrection and as a community 'eat' of him and then take him out into the world...

Group Leader 4 says: (9:22:07 pm)

Sorry I'm disagreeing with Group Leader 3 not Group Leader 2...

Group Leader 2 says: (9:22:43 pm)

Agree also with Group Leader 3 that emerging churches tend to have rediscovered a more sacramental approach to everyday life in that every circumstance or created thing can be an occasion for God to come to us.

Group Leader 1 says: (9:23:27 pm)

God comes to me in the Eucharist and when I go to the bar to socialise with good Christian friends.

Group Leader 3 says: (9:23:39 pm)

I'm not saying that the sacraments of the church are not important. It is core to my being. I just think that we get hung up on the sacraments of the church and fail to recognise the sacramental in the every day...

Group Leader 1 says: (9:24:14 pm)

A gift of the emerging church is we see God equally in the Eucharist and in drinking beer together in the local bar.

Interviewer says: (9:24:22 pm)

Ok - final question - 4. 'What makes these new forms Anglican?'

Group Leader 1 says: (9:26:36 pm)

The messiness of it, the incarnation focus, the common prayer focus in a community around Christ, the linkage to the past/ancient traditions of church and the not 'checking your brain at the door'

Group Leader 2 says: (9:27:41 pm)

Willingness to be accountable to the Anglican leadership structure / being willing to stand in the broad Anglican tradition of reason, scripture, tradition / broad Anglican understanding of sort of what's going on in the Eucharist / existing to serve others

Group Leader 4 says: (9:28:29 pm)

Wanting to hold together with the old and new, the centrality of the Eucharist and its meaning, use of liturgy, being part of the one holy catholic church, submitting to Anglican forms of authority...

Group Leader 3 says: (9:29:15 pm)

Sanctus 1 is Anglican because I am. We do not use Anglican liturgy, we use ecumenical liturgy, and we either have a Methodist, Anglican or a URC minister presiding at Eucharist. Our worship is not recognisably Anglican...however I am an Anglican minister, I am accountable to the Anglican Church, we sometimes meet in an Anglican building and they are the main sponsoring body.

Group Leader 2 says: (9:30:10 pm)

But what is recognisably Anglican worship these days, when the hierarchy are happy to give permission to experimentation?

Group Leader 3 says: (9:30:15 pm)

What does it mean to be Anglican?

Interviewer says: (9:30:37 pm)

Indeed - what does it mean in relation to our projects?

Group Leader 3 says: (9:31:20 pm)

They are the authorising body. This tells people that we are 'sound' and not a dodgy cult...

Group Leader 2 says: (9:31:39 pm)

Loads of Anglican churches use liturgy from all over the place. Surely it's about being willing to recognise value in your roots without feeling hide-bound to stick to one type of service

Interviewer says: (9:31:42 pm)

So is being Anglican only about governance?

Group Leader 4 says: (9:32:21 pm)

No - also about a tradition of allowing a wide variety of expressions of church within its denomination

Group Leader 4 says: (9:32:34 pm)

And also trying to relate ecumenically to others as well

Group Leader 3 says: (9:32:56 pm)

Add a breadth of theology

Group Leader 4 says: (9:33:11 pm)

That openness is something that helps keep us in the Anglican Church

Group Leader 2 says: (9:34:09 pm)

For me it's being willing to be lumped with a broad flavour of church...not that you agree with everything.

Interviewer says: (9:34:10 pm)

So it's about being a bunch of misfits in a church that encourages fragmentation and tribalism - or is there something more - I am being provocative...

Group Leader 4 says: (9:34:21 pm)

No you're completely right interviewer...

Group Leader 2 says: (9:36:26 pm)

We can be tribal but sometimes there's a power when we speak with one voice on issue like gun crime, or racism, or the closure of Rover. There's value in being part of the institutional expression of Anglicanism as it relates to the civic authorities

Group Leader 1 says: (9:37:38 pm)

We can't be quite sure these days, as all the great traditions (Anglican, Lutheran, reformed) need to rethink whether they are still 'distinct'; and if so why in today's post-modern era? the emerging church seems to be trying to bring many of these former distinctive flavours together in a new and 'generous orthodoxy.'

Group Leader 3 says: (9:37:45 pm)

It's about diversity, as a fundamental theological principle. No one model of church or theology can adequately reflect the breadth of God. I think that in the Anglican Church we have diversity and whilst that create tribalism, it can also be a wonderful witness to the world.

Group Leader 4 says: (9:38:03 pm)

I think Group Leaders 1 point is an important one...

Group Leader 4 says: (9:38:23 pm)

I think new forms of church critique the old ways of thinking that you have to stick with your tradition

Group Leader 2 says: (9:38:35 pm)

Yep

Group Leader 4 says: (9:38:45 pm)

We generally relate to anyone who interested in church and mission today

Group Leader 4 says: (9:39:12 pm)

Regardless of creed etc...

Group Leader 2 says: (9:39:18 pm)

People don't understand labels.

Interviewer says: (9:40:28 pm)

So no connection to unity in diversity - the vision of a church - Hooker that reflects an incarnational approach to locality and nation - sense of emerging towards the kingdom of God..... have you encountered a positive Anglican narrative of its origins or is what I am saying alien?

Group Leader 2 says: (9:41:12 pm)

you what?

Group Leader 1 says: (9:41:21 pm)

yes but the unity and diversity is within the church catholic more than interior to a communion

Group Leader 4 says: (9:41:27 pm)

no that's exactly what Ichthus would teach as well and they are not Anglican...

Group Leader 3 says: (9:41:35 pm)

I think that is what I was trying to say before I accidentally hit enter...

Group Leader 4 says: (9:41:42 pm)

I read nothing distinctive in what you wrote interviewer

Interviewer says: (9:42:28 pm)

I am not sure Ichthus would have much in common with Hooker - have you come across this type of thinking connected with Anglicanism?

Group Leader 4says: (9:43:05 pm)

they may not have even read hooker but what you said is pretty much part of their theology...

Group Leader 4says: (9:43:19 pm)

And yes I have come across this type of teaching in Anglicanism

Group Leader 3 says: (9:43:29 pm)

I've not read hooker...

Interviewer says: (9:45:53 pm)

ok - I think that is far as we can get through this limited media. I cannot express how grateful I am to you all for this research opportunity. I appreciate its limitations in dealing with complexity and the complex context, theology and social considerations..... I admire you all for what you are doing - I am hoping that this research will start some attempts to engage with research evidence.

Group Leader 2 says: (9:46:33 pm)

All the best. Sorry for the incoherence!

Group Leader 4says: (9:46:42 pm)

Yeah good to chat with you guys

Group Leader 1 says: (9:46:48 pm)

Ditto

Group Leader 4says: (9:46:49 pm)

Hope to catch up with you all at greenbelt...

Group Leader 2 says: (9:48:38 pm)

Cheers everyone

Group Leader 1 says: (9:48:39 pm)

Bye

Group Leader 3 says: (9:48:43 pm)

Ta ra

Group Leader 4 says: (9:49:02 pm)

Adios amigos