A Reflection Upon the Experiences of an Organisation's Management Team Seeking to Undertake Missional Work within a New Housing Development

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MA, Academic year 2018-19

ABSTRACT

This research was carried out to consider how to support an organisation seeking to undertake incarnational mission within the area of new housing. The library based research reflects upon the difficulties the management team are facing in respect of the mission and explores the area of incarnational mission along with prophetic dialogue.

The research identified that the management team has limited experience and knowledge in respect of incarnational mission which can lead to ambiguity within the team. Further, the research highlights the issue the management team are currently facing in respect of not having a permanent presence on the estate.

The research introduces the reasons why new housing is relevant today, as well as discussing this within the concept of mission. In order to fully explain, there is a brief history of Christendom and Secularisation. Consequently there are two in-depth areas the research explores; incarnational mission and prophetic dialogue. In the chapters pertaining to these missional methods it is highlighted that both methods link to areas such as hospitality, reciprocal fellowship and community.

Alternative ways of having a presence are explored within the conclusion as is the concept of analysing missional works. Both the Fresh Expression Journey and Maslow's Hierarchy of Needs are discussed and a new tool for analysing missional works combining these two theories is presented.

ACKNOWLEDGMENTS

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CHAPTER 1

INTRODUCTION

Context

The Government of the United Kingdom (UK) is committed to delivering 300,000 new homes a year by the mid-2020's, a policy that is directly affecting most towns and cities across the UK. It was announced by the UK Government in March 2018 that, at that time, they had delivered over a million new homes, with 2017 being the year in which the largest number of houses had been supplied. At the time of writing the numbers regarding the supply of new houses for 2018 has not been released by the UK government.

In response to the amount of new homes being built in the area, the Churches in Peterborough prayerfully responded to the above governmental action. Their prayer led to the development of an organisation called 'A Heart for Hamptons East' (HHE) which focusses on offering a welcome to residents moving into a large area of new housing known locally as Hamptons East. HHE employed a community pioneer to take a lead in rolling out the vision of HHE.

Hamptons East (HE), when completed, will be a development of just over three thousand houses, with two primary schools each with an attached community facility, as well as a secondary school which was the first public facility to be built. HE is part of a larger development that began back in the early 1990's and has undergone various developmental changes mostly due to economic climate and especially the recession of the late 2000's. HE is naturally separated from the rest of the development by the A15, being situated to the east of this main road.

The community pioneer

The community pioneer has been in post since March 2018; much of the early work has been focussed around the vision for the work which is 'building community that is for everyone'. However the long term vision of HHE is to facilitate the development of a Christian community on the estate.

There has been a long standing agreement with the trustees and one of the builders on the development that there will be provision of an office space for the community pioneer to be based in. Whilst initial progress towards this was made, due to external matters beyond the control of the project it is unlikely that this will come to fruition now.

The trustees had previously considered purchasing one of the first properties on the estate for the pioneer worker to reside in. However, for reasons regarding the positioning of the first houses it was agreed not to pursue a house in the early stages of the project. Furthermore, no alternative plan was put in place regarding a future purchase of a house on the development. Thus, at this time the project has no owned space of its own on the development and no plan to do so in the future.

The community pioneer's employment background includes employment as a Probation Officer for the National Probation Service. During this employment she pioneered a new programme of intervention to assist the most prolific offenders in the area to cease offending. This programme took a holistic approach to addressing offending behaviour, offering a bespoke programme of interventions. In addition to this employment the community pioneer has a long history of church based youth work and left secular employment to take up studies in theology and evangelism. She is currently engaged in MA studies in Mission Ministry and Practical Theology. During her time of study she has worked as part of a street chaplaincy, as well as being involved in youth, children and family work in local church settings.

It is clear that both the board of trustees and the community pioneer they have employed, bring positive skills to the project, yet collectively they have no real experience of pioneering Christian work in the area of new housing. Consequently, unforeseen issues or disturbances are being encountered as the work develops. It is acknowledged that to overcome these disturbances, time and space are needed for reflection which might lead to better knowledge and understanding in regard to them. It is hoped that this piece of research will facilitate for reflection upon some of the initial disturbances the project has encountered.

CHAPTER 2

REASONING AND VALUE OF RESEARCH

This chapter will unpack the potential value of this piece of work. The chapter will go on to set out the reasons why the research is library based while offering some detail around the methodology chosen for the research.

Working together, the trustees and the community pioneer for HHE spent time considering the collective vision for HHE. Out of this one of the underpinning values for the work was to be a welcoming presence; to be hospitable. By facilitating welcoming spaces, where all are equal, it is hoped that relationships can begin to form. The vision is that in these places of hospitality real fellowship will grow and that by being present in these spaces HHE will bring to the fellowship a spiritual dimension. Such fellowships are known as being 'koinonia' based. This will be explored in detail in chapters 5 and 6.

It is apparent that the vision for HHE is that a worshipping community will develop, yet until recently it seems there has been little thought in regard to how this might grow. The recent process of exploring this by the trustees has resulted in an agreement that incarnational mission is the best placed methodology to employ on HE at this time. Incarnational mission is mission that takes place from within a culture, and will be explored in detail in chapters 5 and 6.

The UK Government is committed, as outlined above, to see growth in the housing market and therefore it is likely that an increase in new housing complexes such as HE will continue for some years to come. In late 2018, permission was granted for a further five thousand houses to be developed just to the south of HE. If the Church as an organisation is to be serious about living out the Great Commission set out in Matthew 28, which states we are to 'go and make disciples', then the Church ought to be seeking to position itself in a positive place to enable engagement with residents who move into these areas.

It is the desire that the findings and recommendations of this library based research will offer insights for those thinking of working in the area of new

housing where the vision is to 'do something new' - engagement that is Christian, that engages with what the Spirit of God is doing, that actively demonstrates Christian living and engagement in which God's Kingdom purposes are lived out. The drive of this piece of work is to inspire those seeking to engage in areas of new housing, areas that might become places where the gap between heaven and earth may be tangible and can become areas where people are drawn into rich koinonia based relationships, areas that offer opportunities where individuals can encounter Jesus. In essence, areas where the presence of God is palpably present.

Why not empirical research?

A Pastor's wife once told me that when they relocated from one church to another, that she had instructed her husband to make no changes to the church within the first twelve months of his new Pastorate. What great wisdom this wife had. As the Pastor reflected upon how the church operated in the different seasons of the year he had the space to ask such questions as 'what is happening?' as well as 'why is this happening?' So when he did begin to bring in changes they were changes that he had time to consider in the context of the setting of the church; its members, visitors and the community which it served.

This piece of work is taking shape alongside HHE at a time where things are still being revealed. As already mentioned, HE is in the early stages of development which means that change takes place frequently; there is regular growth. It is acknowledged that this study could take place across a variety of similar works taking place across the UK. However, the context of other new housing settings may not necessarily reflect what takes place on HE; in the case of new housing the similarities often cease once movement starts to take place. For instance, a large housing development in Leicestershire could be said to be very similar to HE, especially as the local churches have employed a community pioneer to work on the estate. However, the local authority in Leicestershire and the developers partnered with the local churches at planning stages and as such the community pioneer's role and requirements have been written into the Section 106 agreement for the development. A

Section 106 agreement contains agreed planning obligations for a development.

The narratives within new housing estates are diverse because they are affected by a variety of external and often circumstantial factors including that of the planning process, the demographics of the area and the circumstances of the individuals moving into the estate. New housing can be affected by such things as the timing of the movement on the estates, the attitudes of those involved, as well as how individuals react; all of which will differ, and thus there is an exclusivity in how each area of new housing develops.

This work has specifically been embedded from within the context in which it is being experienced with a desire that the findings might support HHE in the work it is undertaking. This piece of work will explore relevant theory and practice considered to be specific to the context of HE; nonetheless, it is acknowledged that the findings may well be of benefit in other missional working, and especially in regard to engagement in new housing areas.

Why the Pastoral Cycle?

This work will loosely be based on the pastoral cycle. The pastoral cycle will be used to explore and reflect upon HHE and its work. The pastoral cycle was developed in 1912 by a Catholic Cardinal, Joseph Cardijn, who developed it for and with his co-workers engaged as ministers in workplace settings. He encouraged co-workers to look beyond the surface of what they encountered to seek out what were the theological and social issues they were really encountering. Cardinal Cardijn used a formula of see, judge, and act in his cycle.

This above cycle has been developed by a number of individuals including Paulo Freire (1972) and by the liberation theologian Gustavo Gutierrez (1973). Both Freire and Gutierrez suggest that a person can be liberated through the opportunity to engage in reflection to a point where transformation can take place.

The pastoral cycle was further promoted by the thinking of Daniel Kolb (1982) who exhorts that reflection and conceptualization, alongside experience, are

of great importance for learning to take place. His experiential learning cycle, which has influenced western education, is a cycle not dissimilar to the pastoral cycle introduced by Cardinal Cardijn. It starts with an experience and relies on opportunity to reflect on the experience and pose the questions what is going on and why?

Likewise Ballard and Pritchard (1996) suggest that the use of the pastoral cycle provides a 'means of understanding…using a process of discovery and action' (p. 87). Again, in their cycle the starting point is an experience; an event that provokes tension or interrupts the norms of a situation. However, it should be noted that many practitioners use reflection in more informal situations. For instance, Probation Officers use reflection as part of their practice to undertake formal case reviews as part of ongoing professional development and learning. Reflection is part of the culture of Probation practice and thus it often takes place in informal settings with professional colleagues. Reflection might therefore be said to be how professionals operate rather than reflection being a methodology.

Johannes van de Ven developed the pastoral cycle further into an extended cycle in the 1990's. This extended cycle explores an experience through measurable research. The reflection upon the experience is ongoing through six different theological stages using a variety of means. Finally the results are offered in stage seven. Such a cycle, whilst lending itself to research, requires a prolonged period of time to undertake the cycle fully.

Various considerations have been made in respect of which is the best pastoral cycle for this piece of research. These considerations include the context in which the research is set, the fact that the writer is part of the context themselves, as well as that the research will analyse disruptions in practice and may draw on the theological, sociological, physiological and economic circumstance of the context and those undertaking the work. It is recognised that these factors may affect the outcome of the research. Given these considerations it is thought that the pastoral cycle that suits the needs of the research is Osmers' (2008) pastoral cycle. This cycle is practice focussed and

involves practitioners responding to questions around their practice. These questions are set out below:

- What is going on?
- Why is this going on?
- What ought to be going on?
- How might we respond?

CHAPTER 3

THE HISTORY OF THE HAMPTONS

In this chapter the context of the whole development The Hamptons, which HE is part of, will be highlighted. To support this, relevant history will be discussed as well as information provided in regard to the vision of the land developers. Due to the limitations of this research project the information contained within this chapter is limited to what is thought to be most appropriate to the research. More information can be found on the developers' website, www.ohhampton.co.uk

Set upon the southern side of the city of Peterborough in Cambridgeshire in the United Kingdom, the Hamptons, a former brickworks, is made up of four distinct areas. The first of these villages, as locals refer to them, to be developed were Hampton Hargate and Hampton Vale. The construction of these villages, which offer around three thousand six hundred homes including affordable housing, commenced in 1996. Serpentine Green shopping centre opened in 1999 and is the main shopping centre that serves The Hamptons. A third village, Hampton Heights is still under construction and offers a further three hundred and fifty contemporary houses to the south west of the development. Hampton Heights is located close to an already established nature reserve, which is maintained by the developers O&H Hampton who have committed themselves to undertaking the maintenance of the nature reserve as well as all the green spaces on The Hamptons.

As mentioned in a previous chapter HE is the final part of a long term development that commenced over twenty years ago. HE has been planned as four small villages and two small executive housing complexes. The first village to be developed is Hampton Gardens which houses one secondary education facility that opened in September 2017. Hampton Gardens will also have a primary education facility with attached community centre due to open in September 2020. The second village to be developed is Hampton Water. This development began in early 2018 and will consist of both housing and public spaces such as a cricket green, as well as a third school which will offer further primary facilities for the estate. A third village, currently under the very

early stages of construction, is to be known as Hampton Beaches and sits to the northern edge of the development. Hampton Beaches will spread around a lake known locally as Tear Drop Lake. It is planned that Tear Drop Lake will host a variety of water related recreational facilities once the housing development is completed. All three of these villages are still in development at this time.

Also in the early stages of development are the first of two executive developments known as the Hamlets; one of which will house fifteen executive homes and the other, twenty five executive homes. These two hamlets sit at the southern edge of the development, close to the nature reserve on the southern side of the development.

The A15, a main route from the A1 into Peterborough, runs through the middle of The Hamptons and separates the four villages and executive houses of HE from the rest of the development. Recently planning permission has been granted for Great Haddon, a development of up to five thousand three hundred more houses to the west of the A15, extending from the bottom of Hampton Heights down to the A1 which is a major road route between London and the north of England.

Such developments are not unusual across the UK. As suggested in the introduction, new housing is driven by government policy which specifies that three hundred thousand new homes a year will be provided in the UK by the mid 2020's. In the 2011 UK census Peterborough was identified as the second fastest growing city in the UK and it is estimated that by 2031 it will have around 242,600 residents which is a 30% increase on the population of 2011. Such growth is not surprising given the positive transport links Peterborough has, not only into London but directly into various major cities across the whole of the UK.

Specifics of the development

As stated above, building on The Hamptons commenced in 1996 and is due to be ongoing until the mid-2020's at the least. The population of the area was 10,472 at the 2011 census but is likely to increase by half again with the

completion of Hamptons East, and double when Great Haddon is completed. Whilst Great Haddon is a separate development, a consortium group for this development has been in existence since 2004 and consists of a number of stakeholders involved in The Hamptons development. Thus it is clear that the development of the area in which The Hamptons sits will continue possibly for a further ten to fifteen years.

Economy

As stated above the Serpentine Green shopping centre serves The Hamptons along with two business parks and various leisure facilities currently offering in excess of 1200 employment opportunities; it is thought this will increase as these parks and facilities are developed and the community grows. In the 2011 census, Orton and Hampton Ward had the highest proportion of employed people in Peterborough with 76.6% of 16 -74 year olds in employment. This is likely to remain the case in the 2021 census as each area of the development has its own local shops and retail units as well as the business parks. Both large and international businesses such as IKEA, Kiddicare and Volvo are locating distribution centres and head offices within the business parks, supporting an increase in the employment opportunities locally.

Environment

The developer for The Hamptons, O&H Hampton (O&H), is committed to retaining large areas of the site to protect the natural wildlife that has established itself on the site since the brickmaking industry ceased here back in the 1950's. As a result, and through partnerships with various wildlife organisations, a nature reserve has been established making the area a designated Site of Special Scientific Interest. The nature reserve is home to Europe's largest population of crested newts as well as many varieties of butterfly, water beetle and dragonfly.

Furthermore, O&H are committed to retaining half of the 2500 acres as green spaces on the development and to date has planted over 110,000 trees on the land. O&H state the following:

> More than **1,000 acres of open space, lakes and woodland areas** in the Hamptons provide a habitat for a huge range of birds, reptiles, insects and rare plants.
>
> Per household, there is at least 80 sq m of woodland, 180 sq m of lakes and 240 sq m of nature reserves - thought to be the **highest amount of green space per resident in any new development in the country** (O&H Hampton,n.d).

Finally O&H are committed to ensuring that the local community are able to benefit from, and connect with, the green space provision by organising community events that invite residents onto the nature reserve. These include weekly butterfly walks during the spring and summer, school visits and opportunities for environmental volunteers.

Infrastructure

As part of the development a variety of infrastructure has been included. A new doctor's surgery was established at the beginning of the development and is situated within the Serpentine Green shopping centre along with a library and a theatre.

The development will have five primary education facilities along with three secondary facilities, one of which offers post sixteen educational facilities. The first two primary schools were built during the early stages of the development and each has had to have at least one extension of provision since opening. Despite these extensions each primary school is oversubscribed; a circumstance that is not likely to be rectified in the long run by the building of the final two primary schools. It seems that educationally there is not enough provision for the demand. It is likely that as the development grows and as the current primary population ages this issue will move into and across all the education facilities currently in place.

There is one police station on the estate with a small local policing team including Police Officers and PCSO's who deal with a variety of criminal matters including parking issues.

Religious infrastructure

The Section 106, the document that governs how a development like The Hamptons will be managed and when certain public facilities need to be made available, includes the provision of one Church of England building. This church building is located to the north of the original development and opened in 2014. However, a worshipping community has been established on the estate since 1999 drawing from a variety of denominational backgrounds. The current church building hosts a coffee shop which opened in 2015 and has two separate areas which are available for community use, one of which is currently occupied by a Christian charity working with young people in the area.

There is no further provision for similar buildings within the Section 106. That said, in discussions with O&H it is apparent that they are willing to accommodate other such projects on appropriate green spaces that would be available for sale should such a project meet the strict criteria O&H have, which includes that such spaces must benefit the local community.

As the above demonstrates, whilst infrastructure was considered at the commencement of this project, some twenty to thirty years later this infrastructure is proving to be outdated and unable to meet the demands of the current population. This is especially apparent in the area of education and medical provision.

CHAPTER 4

WHAT IS GOING ON AND WHY?

Having explored the context of HE this chapter gives a brief history of the project HHE which is seeking to undertake mission on HE. The chapter will explore, from within HHE, both what is taking place at this time as well as explore why it might be happening. In order to do so the chapter has a brief explanation of mission in areas of new housing as well as briefly explaining how a rise in secularisation might affect mission today.

A Heart for Hamptons East

A Heart for Hamptons East (HHE) is a Christian organisation established by a group of Christians responding to God's call to pray specifically for the area of HE. The project which formally formed in 2016, but predates this as a prayer group, is led predominantly by three Baptist churches in Peterborough. In addition, HHE has the support and recognition of the East Midlands Baptist Association who recognise that HE is a possible site for a church plant.

Historically the organisation HHE has been managed by a group of trustees drawn from the leadership teams within the three supporting churches and the chair has been one of the senior leaders within these churches. Whilst the current chair is a senior leader, in regards to the rest of the trustees it is recognised that some no longer hold leadership status within the church they represent. Nevertheless, it is the case that the majority of the trustees have remained in place due to their individual skill sets that are thought to be useful.

HHE trustees currently number five and include a treasurer, secretary, and chair. One member is due to step down in mid-2019 when he retires from ministry. For the foreseeable future all the other trustees are likely to remain in post. Since March 2018 the trustees have been joined by the community pioneer who has no power in regard to voting on decisions. Whilst this group of individuals might be a true representative of the churches that support HHE, they do not reflect the diverse culture and nature of HE itself. Furthermore, apart from their engagement with the management of HHE the majority of them have no other connection with HE.

It is noted that in its early stages HHE was driven by one specific minister who took a lead role in the project; the vision for the project seems to have been his vision. This minister has since left the area and thus is no longer involved with HHE. Apart from the employment of a community pioneer, the trustees have struggled to compromise a coherent strategy for the work they envision for HE.

An early vision statement that is thought to reflect the original vision along with what was thought the work of HHE might look like is available online and sets out that HHE is:

> to contribute to the development of a community in Hamptons East. The group [HHE] are well aware that just because people all move into a new estate at the same time, does not mean that they will automatically become a community. This takes time and commitment, being there for the long haul and above all, listening to the needs of the community. Without a co-ordinated approach to building community cohesion, this will not happen naturally and 'cracks' will begin to show. A Heart for Hamptons East are committed to being there from the very beginning.
>
> They [HHE] want to be a welcoming presence for the new housing area of Hamptons East that facilitates, in the name of the Christian Church, the building of community with all the residents, service providers and developers (Across Peterborough, n.d).

As alluded to earlier, originally HHE were seeking to purchase the first property on the estate; however, following discussions with the developers and builders this plan was dropped. The reason for this decision is considered to be that the first house would be on the outskirts of the development and it was felt it would be more practical to have a house situated more centrally on the estate. However, no contingency plan was put into place for the provision of a more appropriately positioned house. As such currently the community pioneer is not residing on the estate and this is a situation which has yet to be resolved.

During the first 10 months of employment the community pioneer has worked hard to continue to building relationships with the stakeholders for the estate and with residents as well as working with the trustees in considering a vision statement. A result of this latter work has been to review the vision of HHE with the trustees. This process has not been without its difficulties, some of which will be discussed as and when relevant in this piece of work. In reconsidering the vision, it became apparent to the trustees that being a presence, as stated in their original vision, is still core to the work. It has also become apparent that having a presence is likely to be made easier by having a space of their own, such as a house.

The new vision adopted by the trustees for HHE is 'Building the best community for everyone.' Yet this in itself has caused some ambiguity within the team. There are concerns that the vision might be viewed by the supporting churches as being too context focused, specifically that within the new vision statement there is a distinct lack of Christian language.

Further, it is noted that the trustees of HHE agree that an incarnational method of mission is the most suitable missional method to use in their work especially as this method of mission will require them to facilitate a presence on the estate. That said, the trustees have a limited understanding of incarnational mission and within the team as a whole, including the community pioneer, it is acknowledged the experience of incarnational mission is extremely limited. Moreover, since reviewing their vision the trustees have discovered that the previous language they have employed in respect of their work might be considered more fitting to a planting missional method. For instance the trustees have previously expressed they wish to see a worshipping community develop on the estate; whilst this might be a long term desire of HHE it remains a desire that is refuted by the lack of presence as well as a lack of building to facilitate a presence.

Mission to areas of new housing

Evangelism has been described by someone as 'one beggar telling another beggar where to get bread.' Perhaps such a statement is unhelpful in that it could display evangelism to be for those perceived to be in need; the hungry,

the homeless the persecuted or perhaps even the weak and vulnerable in society. However, mission should not merely be to the poor, vulnerable or the persecuted; it is the role of the church to be undertaken anywhere and everywhere regardless of need. Teasdale (2016), supports this thinking, stating that Jesus did 'not preach a change in people's quality of life, but to call people to identify…in right relationship with God and each other' (p. 271). Similarly Scott argues that the church is not to evangelise but to be missional, to 'multiply, create and sustain a missional culture…' (2018, p. 80).

As a result of the housing that is being built on HE, movement of people onto the estate is taking place. The main developer O&H estimate that approximately five hundred homes are being completed and populated each calendar year. Thus with each year that passes the population on the estate is increasing by approximately one thousand to four thousand in number; the new community is rapidly being populated.

In a recent podcast Ali Boulton, founder of the National New Housing Hub recognises that new housing is a political and social issue but she also poses the question 'is this also a spiritual issue?' She concludes it might be a Kairos moment, a moment of opportunity, that God's kingdom is drawing near (Boulton, 2019).

In the same podcast Boulton goes on to explore moving house, suggesting it is one of those moments in life where individuals question the big issues in life, including questions about the existence of God. Boulton is suggesting that the creation of new housing areas means a mass move of people into new spaces. Whilst these people may be from different backgrounds, many of them might be posing the question "what might new life look like in this new community?"

It is recognised that what possibly is taking place on HE echoes Boulton's thinking; new residents may be asking the question 'what does new life look like in this new community?' Boulton suggests this to be a window of opportunity, where the mission of the church might engage and offer the 'beggar an option of where to find bread'.

One of the problems that HHE faces is that currently HHE is not part of this rapidly growing community. This situation does not lend itself to an incarnational mission approach; an approach of 'doing with' (this will be explored in chapter 5). HHE has undertaken some community events and at times these events have looked more like HHE is involved in doing things to or for the community rather than being able to 'do with' as would be the case in incarnational mission. For instance the community asked for a Christmas event, which HHE accommodated for the estate. However, those organising the event were the trustees and community pioneer rather than it being planned with the community on the estate. Thus this event was very much 'done to' or 'done for' the community.

In this context the danger of mission that is 'done to' or 'done for' others is that such mission is linked to activity – they are based around 'projects or events that can be stopped at the discretion of the giver' (Keeble, 2017, p.38). It is the giver who has the authority or is perhaps seen as superior in such mission methods. This stance can result in a variety of issues including those around actions that might actually be judgmental. Furthermore, rather than pointing people to God, engaging in 'done to' mission can build a dependency on individuals, not to mention the terminology related to such mission which is often linked to military language and can be negative. For instance language that talks about winning people over or taking ground might not be seen as positive language for those living in the new housing area. Suffice to say that if HHE is to employ an incarnational theology to its missional approach, starting off from a missional method that could be interpreted as judgemental or develops dependency or apathy might not be supportive of future engagement with the community.

Brief history of Christendom and Secularisation

Up until the fifteenth century, the time known as Christendom, there was a belief in a collective truth, rooted in the past with credible grand narratives which established the overall meaning to life. Our towns and villages were built around the very buildings in which the stories and beliefs were held: Churches. However, Christendom weakened and, during Enlightenment it came to an

end; this is perhaps when modern secularisation first became apparent. Secularisation is considered to be a process through which religion becomes less central to society and eventually will die out. Hirsch (2009) describes it as 'that process whereby the church was taken from the centre of culture...and increasingly pushed to the margins' (p. 108). Subsequently, there is no longer a common belief in the grand narratives of old; or what might be said to be the truth. Truth has been affected by globalisation and today the truth seems to be whatever you want it to be or whatever best suits you at any given time. Truth is accessible twenty four hours a day, seven days a week, and reflects ideologies and theologies from all over the world. The fact is we have access to 'multiple truths' (White, 2014, p. 57). White goes on to suggest that a result of multiple truths is ubiquitous truth which consequently results in there being no actual truth, and having no common truth has resulted in there being no sense of 'overall purpose' (Cray, 1998, p. 17).

The possible impact of secularisation to mission today

Pete Ward (2012) promotes that it is important to take time to understand a culture if the development of a Christian community that reflects that culture is to grow from within it. In terms of their faith journey, the current trustees of HHE might be described as a group of individuals who have come to faith during the time of Christendom. Given that this might be the case it would seem probable that their own experiences will impact on how they interpret being missional today and at times there seems to be a struggle with the concept of a post-Christendom society. There is a lack of understanding in regard to the fact that the truths and narratives that may be the foundation of the trustees' own faith hold little relevance in today's secular society. Thus for the trustees this seems to be a time of paradoxical thinking which at times may feel negative and disruptive for them - yet perhaps it is a process that is necessary for them to travel together for them to fully grasp what it is that they are undertaking.

Ma (2010), suggests it is only those who really understand the uniqueness of Jesus Christ, those who have encountered Christ for themselves, who are able to fully participate in the missionary call of the church. Thus the current trustees, who have encountered Christ, are by this measure deemed equipped

to engage in mission, but what might be of use, as Ward suggests is for them to gain a better understanding of their missional context.

Therefore the trustees of HHE, as well as the community pioneer, are in a position of having an agreed vision and an agreed method of approach to the mission, yet they are also a group of individuals who have limited experience in such mission. It is this factor that can make the process of undertaking the mission feel ambiguous which in itself leads to outward disunion. It is noted that the trustees recognise this apparent disunion and its possible negative impact on the mission as well as with those supporting the work.

Thus it is considered important that the trustees and the community pioneer seek to improve their knowledge and understanding around the use of incarnational mission, seeking to understand how this might work within their context. Furthermore, given that the trustees have articulated they want to be hospitable it might be beneficial to consider the concept of prophetic dialogue. Chapter 6 will explore prophetic dialogue in detail; however, in essence this is the use of dialogue to build relationships, and the dialogue is supported prophetically by seeking out where God is already at work. Hence the following two chapters, which imitate 'what ought to be going on' in our reflection, are aimed to broaden understanding in relation to incarnational mission and prophetic dialogue. It is hoped that the findings will not only benefit and improve understanding for the trustees of HHE but also offer insight to those seeking to engage in mission in similar settings. As Bishop Steven Croft stated recently, 'one of the major challenges for a church in mission is the equipping of all of its members to bear witness to their faith in the…wider community' (Croft, 2019).

CHAPTER 5

INCARNATIONAL MISSION

> 'We must be prepared for the untidiness and mess which always accompanies experiment, evangelism and growth' (Croft, 2019).

Biblical Understanding

Incarnational mission is ministry embedded in the doctrine of Jesus Christ. John's Gospel sets out what incarnational ministry is: 'The word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and only, who came from the father, full of grace and truth' (John 1:14). When considering incarnational ministry as a form of mission to new housing the Message translation of this passage is very helpful: 'The Word became flesh and blood, and moved into the neighbourhood. We saw the glory with our own eyes, the one-of-a-kind glory, like Father, Like Son, generous inside and out, true from start to finish' (John 1:14, The Message).

John 1:14 is often quoted in passages about incarnational ministry. The 'Word' refers to Jesus who as we can see from the translations used above 'moved into' an area, and thus the correlation to incarnational ministry is seen. However, the phrase 'and made his dwelling among us' as set out in the New International Version has much deeper connotations. It is widely agreed by various commentators that the original Greek word from which we have the translation dwelling meant 'to tabernacle' (Elliott, MacLarens, Benson, Gills). Thus, this phrase underpins Jesus' presences as being like the presence of God in the tabernacle in the land of Israel,

> there is no doubt [this] reference [is] to the Tabernacle
> in which the divine Presence abode in the wilderness...
> But the Tabernacle was not only the dwelling-place of
> God, it was also and, therefore, the place of Revelation
> of God (MacLarens, n.d.).

So, being incarnational is more than just dwelling with others in their place. What John 1:14 suggests is that whilst incarnational ministry is about movement to a place, at its core is about how one lives in that place; 'We saw

the glory with our own eyes, the one-of-a-kind glory… generous inside and out, true from start to finish'. Incarnational ministry is not just about dwelling somewhere but is actually about how one lives in that place, about demonstrating God's glory in that place, a kindness that goes beyond the ordinary; it is about living out the truth so as to reveal the sending one, God. Hence the quote at the beginning of this chapter which suggests mission will be messy.

It is acknowledged that at the end of the Gospel of Matthew, Jesus says to his disciples 'go and make disciples of all the nations' (Matt.28:19a); also in John's Gospel Jesus is recorded as saying 'As the Father sent me, so I am sending you' (John 20:21b). Both these passages reinforce that to be incarnational suggests movement. Yet it should be noted that for some the doctrine of the incarnation is primarily concerned with the 'act of divinity becoming human' (Chester, 2008) and as such to be incarnational is not humanly a possibility. Likewise, Billings (2012) reminds us that 'the New Testament considers God's act of becoming incarnate in Christ to be utterly unique' (p. 61). Billings suggests that incarnational mission is in danger of placing the worker in a position where their presence is seen as being redemptive rather than that of Christ.

So, it is acknowledged that the use of the term "incarnational" in regard to mission might detract from full understanding of the incarnation of Christ. Moreover, Stetzer (2011), points out that maintaining a hold on the incarnation of Christ is essential if we are to hold fast to the gospel message, of which one of the core elements is Jesus being fully God yet also fully man. It is acknowledged here that only Christ could be fully incarnational in this way. However, in order to understand incarnational mission perhaps consideration of Paul's first letter to the Corinthians might be helpful. In chapter 9 Paul, talking about his own incarnational mission states, 'Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible' (v19). Thus, for the purpose of this piece of work when talking about being incarnational, the focus is on a move to a culture or sub-culture and from within that culture seeking to serve those of the culture in order that many will see God through action, deeds and words. It is acknowledged here that

creative ways of moving into a culture are required when there is nowhere for individuals to dwell.

Furthermore, if may be helpful for those engaged in mission with an incarnational approach to remember that in 2 Corinthians 4:5 Paul sets out our Christian duty to tell others of Jesus Christ being Lord, and to become, ourselves, servants for the sake of demonstrating who Jesus Christ, our Lord is. It is acknowledged that when using the phrase incarnational mission the intention is to reflect that as 'disciples who bear witness to Christ and his reign by the Spirit…we are always to point beyond ourselves' (Billings, 2012, p. 61). Hirsch (2009) attempts to regulate the use of the language of 'being incarnational' by explaining that in being sent as God sent Jesus (John 20:21) we must narrate the gospel message, which is embodied within us. Therefore, we are the embodiment of Jesus within our contexts today. Like others (Billings; Stetzer), Hirsch goes on to suggest that a danger of not fully grasping the fact that we are the embodiment of Jesus can be that we obstruct our capability to 'sow within our missional settings' (Hirsch, 2009, p. 136).

Hospitality

As has already been touched on, incarnational mission holds an element of mission that involves a move away from inviting others to come; rather those undertaking the mission will move into the culture it is undertaking mission to. In today's context, at its core incarnational mission is experimental, involves doing new things and perhaps, as already suggested above, a vital component is that it will be messy. Various writers about incarnational living explain that to be incarnational means to take Jesus to a culture (Hirsch, Keeble, Wells). Unlike mission that involved invitation to come, where those inviting others in were considered to be the hosts, with incarnational mission the culture becomes the host and thus incarnational living requires the individuals undertaking it to be willing to be the guests.

Throughout his ministry Jesus used hospitality; Jesus placed himself in situations where he was the guest; the gospels record various times he ate with others (Matt. 9:10; Mark. 14:13), and then there was the woman at the well who Jesus asked to give him water (John 4:7). It is important at this stage

to gain an understanding that in Jesus' day to offer hospitality to another was a way of life. In Deuteronomy 24:14 the Israelites are instructed to remember the less fortunate among them; it was the law to be generous to such people and so if they encountered someone in need, even someone they did not know, they were to provide for the need.

Pohl (1999) suggests that in today's culture hospitality has been 'emptied of its central moral meaning' (p. 39); hospitality relates to one's social activities with family and friends and has lost its value; indeed it is no longer the law to be hospitable. This might not be surprising; in Biblical times there was a lack of social mobility and thus one's quality of life was governed by one's position at birth. This is very different from today when social mobility is not only possible but is what many are striving to achieve. Social mobility is in part responsible for the fact that the Church is having to reconsider its missional efforts; yet, the reading of Acts 2 might show that there is hope for the church today. It might be constructive today for mission, especially mission set in the area of new housing, to seek to recover an early church approach of hospitality, because it is 'a means of demonstrating what life touched by the salvation of Christ look[s] like' (Teasdale, 2016, p. 273).

As Nouwen (1976) points out, hospitality is a way of life, an attitude towards the other in which one opens up possibilities. Today when considering hospitality we possibly think about such things as sharing food or hosting events; however, hospitality means more than this. Hospitality is about space; space in which individuals recognise the value of one another, where one is respected and interest is shown towards each other. It is a two way space; hospitality is reciprocal. In such a space the stranger moves from being unknown to being known, thus it is a space in which friendship is formed. Furthermore, hospitality offers a space where real listening to the other takes place and thus each individual is 'challenged and changed' (Ross, 2008, p. 170).

Koinonia

As suggested by Hirsch (2009), being incarnational is not only about embodiment of the gospel message in a setting but also about true kinship

with those of the setting. Furthermore, Keeble (2017) suggests that to be incarnational one must live out ordinary life from within the context - ordinary life, yet life that demonstrates commitment to Christ. Yet again the need to enter into a culture is expressed here, which others agree is fundamental in incarnational mission (Bosch,1998; Donovan,1982; Hirsch,2009; Ross,2008). Similarly, it is suggested that 'the church will always enter into the context in which it happens to find itself' (Bosch, 1998). It would seem right to suggest that what is important in moving into a culture is that when the purpose is missional 'we are doing it with an awareness of missional implications' (Keeble, 2017).

A reflection on Acts 2 may help in underpinning the missional implications here. We see in Acts 2 that the early church did life together, they ate together, learnt together, worshipped together and shared all that they had. The Greek term for this is koinonia. Koinonia best translates as fellowship in the English, but even this limits what koinonia really refers to. It is a deep intimate sharing where individuals are considered equal and included, a place where one to one ministry takes place. It could be said to echo our horizontal relationship with God. As Christians, nothing should be done in life excluding God; koinonia is about living out Christian life together with our neighbours (Waterman, 2018). Writing about his experience of incarnational living and development of new ecclesial communities Dunlop (2018) stresses it is important to be intentional in growing koinonia within communities; yet as Pohl (2012) extols, the biblical imagery of Acts 2 is rarely what we experience in today's context. Nevertheless, such a way of living, one where significant relationships are lived out and where, because of such relationships, life is 'done' together was exactly what seemed to draw people into the early church and resulted in growth; both numerical growth as well as individual spiritual growth.

In explaining what he means by 'mission with' Keeble (2017) suggests at its core is a koinonia relationship, a relationship that includes a partnership where sharing, giving and receiving takes place; a relationship where what happens to the other happens to me. Mission is not about someone doing something to or for the other but is about living alongside the other as equals

where support and encouragement are two way (Keeble, 2017). This is similar to incarnational mission being to 'exercise genuine identification and affinity with those we are attempting to reach' (Hirsch, 2009, p. 142).

Community

Many, (Hirsch, Keeble, Dunlop, Pohl, Nouwen) echo the thoughts of Donovan (1982) who advocates that God is already at work in people's lives, 'he [God] was there before we ever got there' (p. 47).

> 'By acting incarnationally, missionaries ensure that the people of any given tribe embrace the gospel and live it out in ways that are culturally significant and meaningful to their tribe. The culture as a whole thus finds its completion and redemption in Jesus. The gospel transforms the tribe from the inside… (Hirsch, 2009, p. 148).

Therefore it seems that the role of the missionary is to help individuals to recognise God from within their context whilst allowing the culture to live out the message in ways that are culturally relevant to them. Thus in our constantly changing cultural conditions, from culture to culture as well as from generation to generation, there is a need for missionaries to seek out drastically new and different ways of delivering the gospel message (Hirsch, p. 147).

Whilst it may be clear from the above that koinonia, the development of real fellowship with individuals, is important in incarnational mission we also begin to identify how koinonia might support the missionary in maintaining the Christian message. As suggested, people will come to know God through how the missionary lives. Both incarnational ministry and koinonia support mutual respect for each other, which in turn will deepen relationships and assist individuals in recognising where God is already at work.

Another element in incarnational mission is a desire to benefit the community. This can only take place when social capital is established. Social capital is a collective resource embedded in and released from informal networks (Lin, 2002, cited in Gilchrist, 2009). Social capital arises from a place where mutual

respect is present, where life is lived out together and shared, where people are well connected, and this is 'maintained through voluntary associations, civic life and community activity' (Gilchrist, 2009, p. 10). This supports the preferred necessity for incarnational mission to take place from within the culture it is attempting to reach. Therefore, and perhaps important within the area of new housing, what is highlighted is the real need for missionaries to move into the new area as soon as is possible.

Furthermore, social capital should support the health and well-being of the individuals connected within its structures as well as bringing about collective efficacy which brings about influence and power from within. 'By working together people can change situations and challenge injustices' (Gilchrist, 2009, p. 16). Thus, perhaps concern deepens when individuals live through issues together, rather than hearing or reading about them, 'where it is having an effect on people's lives, and you are one of those people' (Keeble, 2017, p. 40). In such a situation a Christian who is well connected is better placed to support the community and better able to bring peace into such situations.

Reflecting on the research of Robert Putman in regard to social capital, Blair, et al, suggest that 'at the core…are rich networks of organised reciprocity and civic solidarity…cooperatives, mutual aid societies, neighbourhood associations and choral societies' (2014, p. 251). Yet, establishing such a way of living together may not necessarily be positive for all members of a community. Reed, (2013) points out that in order to attain harmonious living there is a 'set of guidelines, outlining what it means in practice to live…in a particular time or setting' (p. 28); Reed goes on to suggest that not everyone may be able to, or even want to abide by these guidelines. Furthermore, a community that has such guidelines can be seen as being oppressive, and thus can be seen as tribal. In order to avoid and overcome such circumstances developing, Gilchrist suggests 'a networking approach to community development [which is] proactive in countering and overcoming barriers set up through personal loyalties, cultural biases and prejudices' (2009, p. 18).

Thus far it has been established that movement into a community is important in incarnational mission and that reciprocity and trust that facilitates the growth of positive relationships is also important. Furthermore, the missionaries' behaviour within these relationships ought to reflect the embodiment of the gospel. A challenge here is that often in mission there is a stance that 'the receiving person or culture is seen as needy [and] vulnerable…' (Ross, 2015, p. 69). Ross goes on to suggest this thinking needs to be turned around stating that as we welcome the stranger and fellowship starts to form and deepen we start to see ourselves as the other sees us; it is here we are challenged. Ross calls this the 'gift' that the stranger brings for us (2015, p. 70), suggesting that we are all created in God's image, thus to love our neighbour means to enter into the presence of God.

Critique

We have briefly touched on the fact that there are issues with incarnational mission and specifically the danger that incarnational mission might diminish the uniqueness of the incarnation of Christ; though this is not the only concern that incarnational mission presents. Incarnational mission is a multifaceted missional method, with diverse connotations dependent on the setting within which it takes place, not to mention the diversity of the individuals undertaking it, as well as those to whom it is to reach. As such, the concerns or problems it might incur might best be described as complicated and complex in nature. Thus it is impossible to cover all probable concerns related to incarnational mission. As this piece concentrates on incarnational mission in the area of new housing the concerns mentioned below are those considered to be mainly relating to this area of work.

Incarnational mission brings together both word and action; evangelism resulting from incarnational mission takes place by both proclamation of the gospel as well as with the behaviour a missionary demonstrates. Predominantly and historically, those involved in incarnational mission have been missionaries who, leaving their own culture, enter a foreign culture for the purpose of evangelisation of that foreign culture. Furthermore, incarnational mission has often involved evangelism that proclaims the word

along with social action evangelism (Gunder,1994, cited in van den Toren-Lekkerkerker & van den Toren, 2015).

It is acknowledged though that this piece of work is addressing a more recent understanding of incarnational mission; mission in which the missionary embodies the gospel message so that it is, as Bosch (1998) suggests, 'a kind of ongoing incarnation' (p. 454). Bosch reports that early incarnational mission relied on the missionary accommodating the Gospel message within the host culture; translating it within the context so that it could be understood. He goes on to suggest that a more recent view of incarnational mission is that the missionary needs to contextualise the gospel message.

Consequently, in the area of new housing where the missionary is moving into the culture in order to share the gospel it could be seen that the missionary is moving onto the estate for 'work' or 'calling' purposes rather than by choice. For evangelism to take place within incarnational mission we have explored the notion of koinonia and mission that takes place alongside those we are building koinonia relationships with. This then poses the question, can the missionary be as open as is needed for the true authentic relationships given the reasons behind their relocation? We have already touched on the need for legitimacy in the way the missionary works in the area of new housing, yet some are posing the question regarding the authenticity of the relationships that such missionaries develop (Loewen, 1975; van den Toren-Lekkerkerker & van den Toren, 2015).

Subsequently, with the possibility of the missionary's motive for choosing to move to the area probably being seen by others as being comprehensively different to their own, the missionary is in danger of being cast aside by the community. The missionary's involvement within the new community might be seen as being self-sacrificial, self-promotional or even as setting themselves up as being above others. This is likely to have a variety of effects on the mission, from acceptance within the community, to developing equality which has already been highlighted as being important in incarnational mission.

Another issue for missionaries in new housing is that in these areas cultural change is constantly taking place. For instance, in the case of the HE estate,

building began in 2017, yet completion of the estate is not due until the mid-2020's. Each year the estate is growing by a rate of about five hundred new dwellings. Both geographical change as well as increased population will be taking place and both will be matters that affect the culture of the estate. Additionally, it is likely that tensions will arise due to these constant changes taking place; it might be that missionaries will have to let go of their own desires, thoughts and longings for the community they have moved into.

Missionaries may have their own 'agendas' around family needs, such as schooling, child-care and employment, to mention just a few. Letting go of such things is likely to carry further personal tensions for the missionary - what's more, living with a variety of differing views is likely to bring forth various tensions for the missionaries, not to mention any facilitating group such as HHE in the HE setting. It is acknowledged that such tensions are likely to be disruptive to the work taking place and the key to overcoming some of these tensions may be to hold fast to the vision for the work. A vision for such work should be rooted in Christ and reflect that incarnational mission requires that the missionary is the embodiment of the Gospel within the culture; it is this that helps to make the Gospel known. Furthermore, being rooted in Christ should be an underlying key foundation upon which all works are built.

The above highlights that incarnational mission requires hospitality and koinonia that facilitates community cohesion. Hospitality is the provision of space where diversity and difference are explored and necessarily celebrated; a space where those entering it can expect to be changed by it. It is in this space where deep relationships develop; specific in incarnational mission is that these relationships will have a spiritual element to them. To sustain such relationships long term there is a real need for dialogue that facilitates understanding and for the recognition of where God is already at work; prophecy. These will be discussed in the following chapter.

CHAPTER 6

PROPHETIC DIALOGUE

In the last chapter we looked at incarnational mission, which might be described as a method of mission – one way in which Christians might engage in missional work today. This chapter is going to explore a way of working or a strategy that might support incarnational mission, that of prophetic dialogue. Prophetic dialogue might best be explored as two separate strategies of engagement in mission; mission that stems from or is rooted in the prophetic, and mission rooted in dialogue. This chapter will attempt to unpack prophetic dialogue as a missional strategy that might be useful when used from within an incarnational mission setting.

Mission

Reflecting on the work of the church in the twentieth century it is clear that Christians, either denominationally or cross denominationally have been exploring the future mission of The Church. Various seminars have been held, from the World Missionary Conference in 1910, to Vatican II in the early 1960's, to an important seminar organised by the Service of Documentation and Study on Global Mission (SEDOS) in 1981 which specifically focussed on future mission. The outcome of these and other meetings, councils and subsequent publications from them is that there is much to consider in evangelism and thus it is concluded that mission is multidimensional.

We have already explored that incarnational mission is mission that is lived out from within a context. However, it is important to remember that historically mission language and action has reflected that of the military (Bevans & Schroeder, 2011), with dominating territories and winning 'lost souls' being the aims of what was taking place. The above mentioned meetings, along with many others, started to consider new ways of considering mission. Since Vatican II discussions have shifted focus from a military one to one in which 'the church can no longer think of itself as superior' (Bevans & Schroeder, 2004).

Many writing about mission today, (Bevans, Irvin, Keeble, Nouwen, Phan, Phol, Schroeder) and specifically those writing about mission that is dialogical and prophetic agree that experience is important. However, during the nineteenth and twentieth centuries mission seemed to exclude experience, it was focussed on doctrines and 'proof of the doctrine from scripture and tradition' (de Mesa, 2018, p. 192). A result of historical missional methods is thought to be the danger that they could result in a loss of cultural identity for many who were evangelised. A result of recent thinking is that a more modern way of working is contextualisation or inculturation. Inculturation recognises the importance of different human cultures, and allows for the good news of the Gospel to be experienced through cultural interpretations, recognising the diversity that human culture imposes. De Mesa imposes that we are indebted to our ancestors for their perseverance in previous missional works, indicating that it is because of their works that we are where we are today in our knowledge and lessons learnt in regard to evangelism.

Traditionally, God has been portrayed as a noun; that is that God could be described as the 'person' above us or beyond us, the 'person' who holds more power than us, rather than God who dwells with us. Stephen Bevans, (2011) describes God as a 'verb'. God is action, he is the mission itself; yet God invites us to mission with him (Bevans & Schroeder, 2011). Further, Bevans and Schroeder suggest that mission does not take place because we accept God's invitation; God will move regardless, after all, creation is his to inhabit.

Since Vatican II there has been a move within mission from the military stance described above to one that is focussed on the context in which the mission will take place (de Mesa, 2018). In his 2017 book, Mission With, Paul Keeble states the importance of allowing people to genuinely follow Jesus from within their context. Likewise, de Mesa suggests that culture is where people express themselves and ultimately from where they will discover the meaning of God for themselves:

> People spontaneously express themselves through their
> culture, a collective tradition of experiences and manner
> of living that becomes second nature to them. It is through
> this dynamic and integrated system of feeling, behaving

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and thinking that they instinctively tend to make sense of any given reality (2018, p. 193).

Such mission allows the Gospel to transform the people from the inside out (Hirsch, 2009). It reflects something of what John wrote about in Revelation 21 & 22. In these chapters John tells of his vision regarding the New Jerusalem. He describes it as a place where people dwell with God and who praise God for all that he has done for them – they have had an experience that then results in them praising God.

It is important in missional work today and in the future that missionaries hold fast to the above learning from the past - being mindful of the importance of understanding the culture in which the mission is to take place whilst recognising that culture is important in understanding and making God known; for missionaries to understand that God does not wait for the missionaries to turn up; He may already be at work. His missio Dei, God's mission, may already be taking place - the role of the missionary is to recognise this and to join in.

In their book, Constants in Context, Bevans and Schroeder (2004) set out some important aspects to consider when engaged in mission which they suggest are elements of prophetic dialogue. The book reminds the reader that mission is the witnesses in faith to what Bevans and Schroeder call constants – the unchangeable facts of the faith which includes the works of Jesus Christ as the son of God – within a changing context. Bevans and Schroeder introduce the concept of such mission being an ongoing dialogue which facilitates the message being passed on and link this to the fact that the church is 'obliged to preach the fullness of the gospel always and everywhere' (2004, p. 350), pertaining then that missional dialogue needs the prophetic.

Hospitality

Whilst the Oxford Dictionary defines prophetic as being the ability to accurately predict the future in the Christian tradition, being prophetic is considered to be a gift from the Holy Spirit; it is the latter understanding that we are concerned with here. We see from the Bible that when the prophetic gift is in operation it must be tested (1 Cor.14; 1 Thes.5) to ensure that it lines up with scripture and

that it is positive. It might be thought that the prophetic should speak out against injustices and stand for the marginalised to name but a few things. Nevertheless, Ross, 2015 urges the church to reconsider the prophetic in view of hospitality, rather suggesting that in drawing into relationship with the other, or the guest as Ross relates to them, we can see the resources and spirituality of the guest community. Likewise Bevans, 2012 suggests that mission is not simply working for justice, but is the witness to God's love that invites the other into relationship with God; a relationship that by the power of the Holy Spirit leads to partnership with God.

It is acknowledged that in the Bible there are various individuals who are considered to be prophetic either in words or in deeds. Further, it is also acknowledged that the prophets form a large part of Biblical writings and teachings, perhaps demonstrating the importance of the prophetic in Kingdom works; however, given that this piece of work is exploring mission as people who embody Christ, it is Christ's prophetic nature that will be highlighted. The prophetic words of Jesus Christ are seen in his teachings such as in the sermon on the mount (Mtt:5-7) and the parables that Jesus used to contextualise his message. Jesus is also seen as one whose deeds were prophetic; the Gospels tell that Jesus cast out demons, gave sight to the blind and healed the lepers, to name but a few prophetic actions. The words and deeds of Jesus Christ embodied the love of God – they demonstrate God's love and His power.

Within the Fresh Expressions movement, a multi-denominational movement of those involved in new forms of church, it is widely known that the starting point for any fresh expression of church is prayer and listening. Similarly, Bevans and Schroeder, (2017) suggest prophets to be those who listen to God and who are contextually aware and who recognise and can adjust to individuals. To be prophetic is to have an awareness of the other, of their body language, of the tone of their voice, as well as how the other expresses themselves. Such an awareness requires that the missionary is both prayerful and able to listen intently. Thus it might be said that to embody Christ missionaries must seek to prayerfully recognise God within their context, recognising that God is likely to be present even in those who have not yet encountered him. In prophetic mission it will be good to remember the words of Vincent Donovan in his book

Christianity Rediscovered, 'God was there before we ever got there. It is simply up to us to bring him out so they can recognise him' (1982, p. 42).

Koinonia

Although Donovan was writing about context and his concern that missionaries understand the context, he is also highlighing God's nature as a verb; being ever at work. In a similar vein George Lings, writing about church planting suggests that it (church planting) is a 'discernable movement of the spirit' (2012, p.162). Bevan and Schroeder propose that a discerning prophetic missionary will acknowledge God being at work. Such a discernable movement can be seen in the book of Acts where we read of Philip and the Ethiopian (Acts 8:26-40). Philip finds the Ethiopian reading from Isaiah; the Ethiopian has an awareness of God and Philip engages with the Ethiopian, starting with the book of Isaiah, where the Ethiopian is experiencing God. Yet Philip brought about a new revelation to the Ethiopian, one that moved the Ethiopian on toward relationship with God.

Therefore, what might be important in being prophetic in mission today is how the missionary operates in relationship. As Bevans and Schroeder point out, our mission gets its 'authority from our authenticity and transparency' (2011, p. 31). Our interactions with others are important. Likewise Ross, (2015) points out hospitality is a prophetic practice that involves relationships, both with God and with the other – koinonia relationships.

Prophetic dialogue might best be described as a way of living in which the missionary needs to be vulnerable, humble and open to change (Bevans & Schroeder 2015; Pohl, 1999, 2012; Ross, 2015). We have already exposed that hospitality is multifaceted. It requires recognition of the worth of others (Pohl,1999) - equality and compassion are elements of hospitality (Rynick,2007) and at its core it disregards differences, breaks down barriers and seeks to build bridges with others (Kessler, 2012). Furthermore, Nouwen (1975) submits that in hospitality service to one another results in the move from stranger to friend where the gifts each bring to the friendship are made known.

Community

It is not difficult to see where dialogue can play a part here. Mission takes place through dialogue. However, what might be of help here is to rethink dialogue learning from the understanding that Asians have of dialogue, which starts with dialogue of shared life and common action, representing communal living and common action; following this comes dialogue of theological exchanges and dialogue of sharing religious experiences (Tran, SJ, 2018). Dialogue then is not about the enforcement of one's views but rather a way of living. It would seem that in the area of new housing, evangelism needs to be about being, about how we live alongside, speaking out our faith; or as the phrase attributed to St. Francis of Assisi suggests, we should share the gospel and if one has to, use words. Bevans and Schroeder (2015) describe such dialogue as being listener orientated, or as Ross (2015) suggests such dialogue requires a presence that facilitates deep listening.

Within the context of new housing what needs to be considered is from which position our mission is being worked out. For those able to reside within the context it might be that they perceive themselves to be the host; yet we have already discussed that it is arguable that regardless of our geographical position all missionaries should perceive themselves as guests or might benefit from perceiving themselves as such. Seeing oneself as being a host might suggest a position of 'power', perhaps reflective of previous missional approaches, which as we have already explored are approaches that use military imagery, where those doing the mission sought to overcome sinners and to save lost souls. Such a missional approach might be described as emotive.

Thus, missionaries may benefit from recognising themselves as guests in their missional context, regardless of geographical position. As a guest they engage in dialogue whereby they 'act with care and respect, and take care to ask about customs and ideas that are foreign to them, while trying to explain their own customs to the people' (Bevans & Schroeder, 2011, p. 33). Likewise,'[i]t is all too easy…to see the world from the lens of our clan, our ethnic group, and to

forget that other groups, other races, other cultures, also have a claim to be honored as rich contributors to human flourishing' (Chau, 2018, p. 239).

God created man in his image (Gen 1:26-27), the image of God the Father, God the Son and God the Holy Spirit: the community of the Holy Trinity. What took place in creation is that God created space into which he placed his creation. Similarly hospitality is about creating space (Nouwen, 1975; Pohl, 1999; Ross, 2015). As is depicted in Rublev's icon of The Trinity (Appendix A) God creates space, space to join the community of the Holy Trinity; Father, Son and Holy Spirit.

Rublev's icon also demonstrates equality, each image of the Trinity is the same image just dressed differently, depicting each element of the Trinity. It is in such a community, a community of equality, a reciprocal community a community, where prophetic dialogue is being accomplished, that new ways of seeing takes place – seeing with expectancy, with love and prophetically (Ross, 2015, p. 75); it is in such community that we can invite others onto holy ground.

Critique

Carolyn Chau, (2018) speaking specifically about interreligious dialogue proposes the need for the individual to have strong convictions. Likewise, in Constants in Contexts Bevans & Schroeder suggest that the constants in mission that uses prophetic dialogue are: Jesus at the centre; the importance of church; the urgency of the message; the proclamation of salvation and the importance of the human and human culture (2004, p. 395). Yet, like incarnational mission, it is agreed that dialogical ministry requires for the person to become immersed in the world of the other (Bevans & Schroeder, 2011; Ross, 2015; Keeble, 2017; Tran, SJ, 2018). Furthermore, it is agreed that through hospitality – the creating of space where openness and reciprocity are positively practised – change of both parties takes place. Thus there is a danger that incarnational mission which includes both the prophetic and dialogue might lead to enculturation of the missionary, rather than evangelism of the other - that the missionary will take on the norms of the culture losing sight of the constants of their Christian convictions.

It could be that mission that is dialogical is easier to understand, after all dialogue is how many of us operate, albeit in today's digital context our dialogue may take place via electronic routes rather than in face to face settings. Dialogue is perhaps the norm for the majority of us. However, understanding how mission takes place through the prophetic is perhaps more complex. The prophetic relies on the dialogical to operate, to be prophetic relates to both word and deed. In essence '[t]o be prophetic in our mission is to share with the world the good news of God's future, the good news of a gracious, gentle God' (Bevans & Schroeder, 2011, p. 46), and it entails kerygmas (word), diakonia (action) and koinonia (being) and thus prophetic dialogue is perhaps better described as a spiritual way of living (Ross, 2015).

Such prophetic dialogue relies on individuals who are rooted in the constants mentioned above and possibly most importantly who are anchored to and by Jesus Christ - people whose convictions of these constants are solid. However, what is noted is that as we have explored already, through the act of hospitality both parties are likely to be moved in their thinking by the presence of the other, which suggests it might not be possible to hold to one's convictions when engaged in hospitality. Secondly, it is recognised that some Christians experience periods of time where they question their faith. What impact might a missionary have on the overall mission should they experience a time of questioning of their own faith when engaged in the mission? An alternative way to express this is to question whether prophetic dialogue might lead to one questioning one's own faith? If so, what are the issues that might arise from this? Whilst these musings are acknowledged here it is not possible within the constraints of this work to address them.

This chapter has explored what is meant by the term prophetic dialogue and explored how the two elements work and rely on each other. Prophetic dialogue has been explored in relation to incarnational mission, hospitality, koinonia and community. As we have explored mission is God at work, and that God invites us to join with him in this work so to facilitate others recognising God at work, relationship, dialogue as well as prophecy might seem necessary in missional work.

CHAPTER 7

CONCLUSION

This research set out to explore the context of incarnational mission and prophetic dialogue against the back drop of what is occurring within the organisation HHE. HHE is concerned with mission in the area of new housing. There have been various issues that the trustees of HHE have had to deal with. A community pioneer was employed in 2018 and since then has worked with the trustees to consider the vision for HHE and to consider how this work might be undertaken.

The result of this has emphasised some key areas for consideration. Whilst all agreed that presence is important, a lack of space means there is a limit to being present on the estate and currently the only way to have a presence is by creatively 'borrowing' space. A further identified issue is the collective limited experience and knowledge the trustees and community pioneer have in respect of the missional method they wish to adopt. Drawing on the explorations of incarnational mission and prophetic dialogue (discussed in chapters 5 and 6), this conclusion will seek to address the disturbances HHE have experienced relating to lack of space as well as lack of experience and knowledge in an endeavour to provide some resolve.

Having agreed to the use of an incarnational missional method, the trustees of HHE began to experience concerns that the mission might lose its Christian identity. In this instance exploration of different missional methods might be positive. It is recognised that there are a variety of different theologies relating to mission. This work will explore two; one of which is directly linked to incarnational mission, the method HHE have decided to adopt. Incarnational mission might be described as theology that reflects Christ being the transformer of culture; where the mission is done from within a culture. In such a theology it is the embodied truth of Christ that challenges the culture in the hope of 'transforming the culture' (Neiebuhr, 1951, cited in Lynch, 2005, p. 100). However, the uncertainty of this theology of mission is obvious, its *hope* is to transform culture.

It might be more helpful for HHE to consider a 'correlation' missional theology which places importance on space for dialogue. It is suggested that the dialogue is rooted in the 'concerns being wrestled within contemporary culture [which] become the questions theology has to address' (Lynch, 2005, p. 102). Paul Tillich, 1959 is associated with this specific theological approach. Tillich's approach demonstrates the importance of the culture having a voice, yet recognises the role of the church (or missionaries) in preserving a prophetic voice. Interestingly, Tillich also recognises that the culture may contain prophetic voices itself which may 'challenge the practices of the Church' (Lynch, 2005, p. 103). This mirrors the discussion of hospitality in chapter 5 which details hospitality as being a reciprocal space in which all are changed. Moreover, here we see that Tillich identifies that the art of prophetic dialogue, explored in chapter 6, is important.

Nonetheless, this information, rather than annulling issues around maintaining a Christian ethos, might feed such an argument. With this in mind what follows is an exploration of two missional tools currently available as well as exploration of one secular tool that measures self-fulfillment. It is suggested that used together the three tools might be helpful to HHE. The first tool is the Fresh Expression Journey (Figure 1) (Fresh Expressions, 2017)

The Fresh Expression Journey

underpinned by prayer, ongoing listening and relationship with the wider church

FIGURE 1

The Fresh Expression movement formed in 2004 and the Fresh Expression Journey was developed having explored experience of those engaged in growing fresh expressions of faith. Given that this tool is rooted in most recent practice what follows is an explanation of the tool in regard to HHE which will draw on the previous discussions around incarnational mission and prophetic dialogue (chapter 5 and 6).

It should be noted that this journey is not without its drawbacks. The process of a journey suggests that by travelling the journey church will emerge, when in actual fact it may not. More recently it is recognised that what might emerge is a social action, such as a foodbank. Another observation is that the journey is not set within a time frame. This can be misleading to those unfamiliar with the process. Given that each circle is the same size it could be presumed that each circle represents an equal period of time, yet in practice it is likely that some circles take longer to travel through than others and that timescale can be affected by a variety of factors both internal and external. When Jesus sent out the 72 in Luke 10:1-12 his instruction was that when they found the people of peace the workers should stay with them, yet he gives no timescale regarding how long they should stay; one might assume they should stay until the work they have been sent to do is done.

So the Fresh Expression Journey is a journey, with a vague timescale and unknown destination; yet it is a journey that seeks to engage with people, especially those of no previous church background. The Fresh Expressions website suggest this model as helpful when starting a fresh expression of church which it describes as:

> a new gathering or network that engages mainly with people who have never been to church. There is no single model, but the emphasis is on starting something which is appropriate to its context, rather than cloning something that works elsewhere. (Fresh Expressions, 2017)

As the Journey suggests, each circle represents a process that is travelled through. Initially, it is probable that only the missionaries will be involved; nevertheless, as the journey progresses and relationships develop it ought to

be the case that others will join the initial travellers on the journey; these others are most likely to be the people who have never been to church, as described above.

It is thought that HHE are in the initial stages of this journey, and are considered to be journeying through the second circle. Therefore what follows is an exploration of these circles in respect of HHE.

Important to the journey is that it is underpinned by prayer. As is the case with HHE, entering the first circle should only take place as part of a prayerful approach to the mission. The Fresh Expression Journey depicts that the initial part of the journey is concerned with the act of listening. Considering new housing and incarnational ministry it is clear that this initial circle may well be engaged with long before any movement into an area takes place. 'Crucial decisions about areas of new housing are made long, usually years, before a brick is laid' (Churches Together in England, n.d.). Therefore, it might seem vitally important that Christians are involved early on in respect of new housing. However, that is not to say that Christians are unable to be missional in new housing after bricks have been laid.

Listening is also considered, like prayer, to be an underpinning action in the mission. As we have already explored, understanding the context the mission is to take place in is important and so listening is a key element linked to the future shape of the mission. Listening may assist the missionary in learning about the area and those involved in the area; listening supports contextual awareness. It has already been suggested that context in the area of new housing is likely to alter regularly due to movement, thus highlighting the important role of ongoing listening in the area of new housing.

The Oxford Dictionary defines the act of 'listen out for' as being an effort to hear, to be alert and ready to hear something. This implies that listening is more than just being present, it requires that individuals are active in their listening. Such a way of listening has previously been stressed as important in respect of dialogue in both chapters 5 and 6 on incarnational mission and prophetic dialogue. Perhaps most significant here is that through hospitality space is created not to impose one's views, but a space that allows for choice and

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commitment (Nouwen, 1975). Moreover, active listening underpins the findings in regard to being prophetic in mission in that one becomes fluently able to fully recognise how the other expresses themselves.

It could be suggested that to completely listen in such a prophetic way requires a closeness with those one is listening to. This emphasises that it is early on in the listening circle that it would be beneficial to move into the new housing area itself, should it be possible. As Ali Boulton states, '[i]t's crucial to journey with people and live alongside them' (2017), although it is recognised that due to circumstances this may not always be possible. It is however, still possible to listen, as is the case with HHE, and thus the act of listening might look a bit different in these cases.

Prayer has been at the core of how HHE operates; prayer for the community of HE commenced before any foundations were laid. What is more, since employment in 2018 the community pioneer has spent much time creating spaces in which both prayer and listening can take place. Initially this has been with external stakeholders, such as the local churches, as well as with the trustees and the local council. However, this engagement has also extended to the developers, the house builders, the sales teams who are present on the estate and more recently through face to face engagement with residents.

It is noted that when not able to have a presence there is an alternative. In today's digital age it is possible to listen through the power of social media, connecting with organisations and individuals in this space. Social media is a powerful tool, but it is essential to recognise that social media should not be considered an alternative to face to face contact (unless the vision is to set up an online mission). Social media can be both positive and negative, online platforms have drawbacks, including that individuals might be less inhibited online than in person, and people can be anonymous or unidentifiable on such platforms. Furthermore, there is a danger that overuse of social media might lead to thinking that face to face engagement is not necessary. Social media is not physical presence, but perhaps a positive alternative if used correctly when physical presence is

difficult. There is much more that could be examined regarding the use of social media in mission; however, it is not considered relevant to this piece of work, except to say that social media has been useful in the work of HHE as a viewing platform, a place where one can observe what is going on without necessarily engaging, which has its benefits.

The Fresh Expression Journey moves from listening in the first circle to 'Loving and Serving' in the second circle. As stated earlier Ross, (2015) suggests prophetic dialogue might better be described as a spiritual way of living; such a way of living is achieved through word, action and koinonia. It is in the circle of loving and serving that action starts to take place. The trustees of HHE have established that being present is important and it is acknowledged that through loving service to the community opportunities to have a presence on the estate have taken place. Furthermore, physical engagement through loving service facilitates face to face presence which in turn supports the listening progress.

In his 1975 book Reaching Out, Henri Nouwen defines hospitality as being 'primarily the creation of a free space where the stranger can enter and become a friend' (p. 49). Thus, by undertaking activities on the estate HHE are providing hospitality to the estate which facilitates space in which strangers can meet and connections can be made. What is more, these spaces offer opportunities for issues specific to the estate to be highlighted, which in turn has presented new opportunities for engagement.

Another factor drawn out in this piece of work is that contextualisation is important. HHE have found that loving service to the estate facilitates the ability to actively take part in life on the estate, albeit in short creative bursts. Through this there is limited development of understanding regarding the context in which the work is situated. Being aware of the issues the estate is facing as well as gaining understanding of the impact of these issues to life on the estate is the beginnings of contextual awareness.

In Jesus' ministry we see evidence of his contextual awareness and how he sought to be creative in how he made space to engage with others. For instance in Luke 19 Jesus encounters Zacchaeus, a tax collector. Jesus invites himself to Zacchaeus' house that evening where they eat together. Jesus had no place to invite Zacchaeus to himself, much like HHE has no place to invite people to gather in. We see here that not having space of his own did not deter Jesus from engaging with others. Likewise, it is acknowledged that having no space and having to think creatively around this has resulted in opportunities that may not necessarily have presented themselves otherwise. Recently, in partnership with a local business on the estate HHE hosted a well-attended Easter event. Whilst the current position of HHE necessitates a new way of thinking in respect of engagement, what is being experienced by HHE is that developers and businesses on the estate are offering spaces and support for the work HHE is doing.

Finding spaces of presence

Similarly, others undertaking mission in new housing have previously explored new ways to facilitate engagement. The work in Centenary Quay, Southampton started with the Pioneer Curate using the lift in their housing block as a meeting ground, she reports that she just spoke to residents and visitors as they travelled in the lift, perhaps helping some with shopping and moving furniture (Church Mission Society, 2018). Whilst this example is very different to that of Zacchaeus, it is clear to see that in both the case of Zacchaeus and Centenary Quay a space was found in which strangers met and listening took place. Similarly, The Turquoise Table initiative which started in the United States of America is a creative way of creating spaces to meet, around a turquoise table. This Christian initiative supports those who are present within a community, but for personal reasons unable to use their buildings for hospitality. The initiative facilitates for engagement by way of setting up a turquoise table in a public space that individuals can gather around. In 2019, Jeanette Hewes reported to successfully engaging with her community in Colchester using a turquoise table. Despite living in the community Hewes is not able to use

her home, yet she reports that the turquoise table allows for church to take place, albeit church with a difference. Hewes states that 40 people, who would not have normally gone to church attended a carol service around her table in December 2018.

Perhaps what this demonstrates is the need to think creatively around hospitality, to re-consider it within its spiritual context. Hospitality today is thought of as being the 'entertainment of friends at home' (Pohl, 1999, p. 36). Such a way of thinking about hospitality conjures up a variety of perceptions such as hospitality being something done with those we already know, as well as suggesting a need for space in which to 'do' it. Perhaps more helpful is to consider the origins of the word hospitality which derives from the Latin 'hospes' which relates to guest, stranger and foreigner. Immediately we see how the focus moves from individuals we already know to both those we know and those we do not yet know. Up until the seventeenth century hospitality was an act towards strangers, often strangers in need, and it is here we see how hospitality is linked with the birth of what we today know as hospitals, hostels and the hospitality industry itself - spaces that provide a service or are set up to address a specific need.

To be spiritually hospitable is to be aware of the theological and practical richness's hospitality offers today. Nouwen (1975) proposes that Jesus' teaching regarding the inheritance of the Kingdom of God was that the Kingdom was for those who provided for the stranger (Matt. 25:31-46). Nouwen goes on to stress that Jesus' teaching demonstrates how important engaging in hospitality to the stranger is in Christian mission. If we take a look at the interaction Jesus has with the woman at the well in John 4 we see how Jesus creates space, space in an open area. He requests water from this stranger, a woman, and through the hospitality she gives him, by drawing water, a dialogue commences that engages her in earthly things, but then Jesus moves her slowly toward the spiritual things he has to offer her. As she journeys with Jesus in this dialogue, or 'long conference' (Henry, 1708 - 1710) Jesus prophetically speaks truth about her life which moves her from unbelief to belief. John ends by telling

us that because of this woman's encounter with Jesus, the disciples and Jesus stayed in the town, probably accepting hospitality from others which facilitated that others also experienced Jesus for themselves.

Thus we see how hospitality, being present, dialogue and the prophetic might work in missional settings. It is important to note that John 4 starts by stating that when Jesus arrived in Samaria he was on a journey from Judea to Galilee. The quickest route for this journey was through Samaria. Jesus and his disciples had embarked on the journey in order to avoid contact with the Pharisees. Stopping in Samaria had not been part of his original plan; further, by stopping they added two additional days to their journey. By letting go of their journey plans Jesus and his disciples were able to provide an experience for the Samaritans that otherwise they would not have encountered; it is widely thought that many came to faith through this action.

In discussing incarnational ministry, the importance of letting go of our agendas was mentioned. Drawing on her own experience of laying down agendas Boulton says '[f]rom the outset I felt it was right to lay down any agenda. Instead, we've focused on listening to people and to God, watching to see what the Holy Spirit is doing and joining in.' She goes on to state' [t]here's a common misconception that pioneering is about getting a church established as quickly as possible' (Boulton, 2017). It is acknowledged that the trustees of HHE have an underlying desire to see a church grow from within the community of HE. This is a contentious matter for the trustees; a matter that has generated much discussion, has highlighted uncertainty in some areas and could be said to have been obstructive at times. Terminology within discussions around this matter has also led to confusion within the trustees and it is recognised could suggest disunion when in actual fact this is not the case. It is in fact the case that the trustees have been known to use opposing terminology yet they remain united in respect of the vision.

The trustees might benefit from considering Boulton's language above. Whilst she suggests agendas have been laid aside Boulton does not speak

of laying aside God, quite the opposite, she speaks of joining the mission Dei; recognising what God is already doing and joining in with that. Rather than building church or even a fresh expression of church the trustees of HHE may benefit from thinking about the mission as being something that seeks to recognise God already being at work and partnering with God in this work.

The overall goal of the work that HHE is undertaking could be said to reflect the Great Commission as set out in the gospel of Matthew 28:19; Jesus instructs that his disciples are to make disciples of others. In his 2017 book Mission With, Paul Keeble suggests that it is important that missionaries remember the missional effects of what they are doing, suggesting that there needs to be a focus on the impact of what we do has. With this in mind there are two possible tools that might assist HHE in considering the consequences of the mission as well as assessing what might support the mission. These tools are the Engel Scale and Grey's Matrix. These tools assist in considering where individuals are in regard to knowledge of God. Pilgrim (2013), an experienced user of these tools proposes that the Engel Scale is most useful where a specific need is notable, whereas Grey's Matrix is more useful where there is indifference to God; thus it is probable that Grey's Matrix (Appendix B) will be the better tool for HHE to consider.

Although it is early days in engagement with residents on HE, it is acknowledged that, of the four areas of Grey's Matrix (Appendix B) all could be populated at this point in. The fact that the project is at a point where it could start to populate a Grey's Matrix is a positive aspect and perhaps suggests movement within the loving and service circle when considered alongside the Fresh Expression Journey.

Maslow's Hierarchy of Needs (1943) (Appendix C)

In considering current theories as lenses to view the work HHE is undertaking we now turn to Maslow's Hierarchy of Needs (HON). Maslow's Hierarchy of Needs is a psychology theory concerning the self-fulfilment of individuals. The theory, which is often presented in a pyramid, sets out

five levels of need that it is argued ought to be in place for individual self-fulfilment.

Maslow suggests that the lower prerequisites of the pyramid have to be fulfilled before one can progress further toward self-fulfilment. As HON shows these needs are further identified by what has been called basic needs, psychological needs and self-fulfilment. In the west this tool is applied in a wide variety of skills such as education, health care as well as in the criminal justice systems. HON has been critiqued by many but most notably by Hofstede (1980) who suggests that the theory is western based and thus its stages do not take account of differences of need and of intellect outside of western societies.

Furthermore it is noted that HON is designed to identify needs of individuals rather than being a missional tool. However, intrinsic within the needs HON presents is belonging, and thus in mission where community is key, such as areas of new housing, this tool might be transferable because belonging is likely to be important. Given that HHE is working within western culture HON is considered to be suitable. Moreover, HON is being used alongside other tools rather than as a standalone tool.

Given that both HON and Grey's Scale can be used to identify 'gaps' in development it is anticipated that when used together they might be beneficial in identifying both what might profit the individuals as well as the community. It further offers a way of measuring the impact of any missional work. Therefore being able to identify the needs of individuals as well as where the individual stands in relation to faith might help inform the missionary's future engagement.

Drawing on the Fresh Expression Journey and HON a new missional tool is presented in Figure 2 below. This is a tool designed to assist consideration of purposeful future works as well as assessing the impact of such work.

In viewing the missional tool below it is important to note that the five circles of the Fresh Expression Journey have been translated as being five different levels of missional work that are presented vertically.

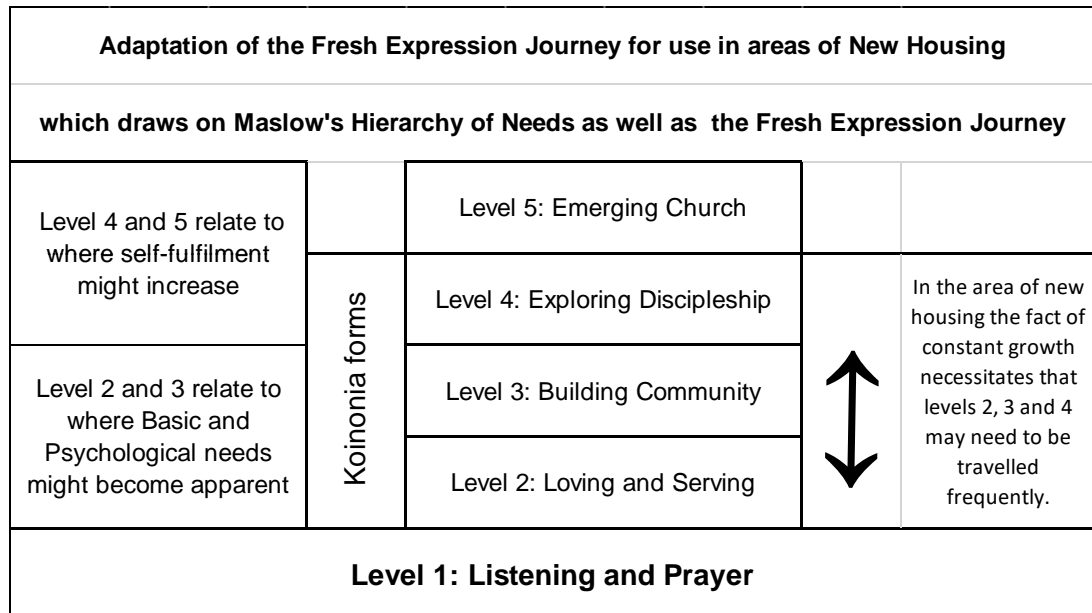| Adaptation of the Fresh Expression Journey for use in areas of New Housing | | | | |
which draws on Maslow's Hierarchy of Needs as well as the Fresh Expression Journey				
Level 4 and 5 relate to where self-fulfilment might increase	Koinonia forms	Level 5: Emerging Church		In the area of new housing the fact of constant growth necessitates that levels 2, 3 and 4 may need to be travelled frequently.
		Level 4: Exploring Discipleship	↕	
Level 2 and 3 relate to where Basic and Psychological needs might become apparent		Level 3: Building Community		
		Level 2: Loving and Serving		
Level 1: Listening and Prayer				

FIGURE 2

Figure 2 shows level 1, listening and prayer, as underpinning and supporting all the other levels, thus signifying that these attitudes should underpin every aspect of the missionary's work. The other levels, which sit above level one, are placed adjacent to the HON structure, to the left of the diagram, and are identified by the three features of HON - basic needs, psychological needs, and self-fulfilment. Furthermore, to the right of the diagram the directional arrow depicts that levels 2-4 are levels that might be travelled regularly within mission in new housing, recognising the fact that population of new housing rarely takes place at one moment in time.

Lastly the diagram identifies where koinonia, real fellowship, might take place. It is likely that hospitality will take place from level 2 onwards and as such relationship building also ought to be taking place. As discussed in previous chapters it is through hospitality that relationships can develop and ought to form into fellowship or groups of fellowship. This is where community starts to form. The idea of the above diagram is that it could

be used alongside Grey's Scale where it can help to explore spiritual growth. It is here that the missional impact might be explored.

The new missional tool used along with Grey's Scale is suggested to be a lens for missional work that may help to explore the impact of missional activity. For instance, one can identify the progress of the mission, where the mission sits within the Fresh Expression Journey, whilst also bearing in mind and allowing for the needs of those who are on the journey. Thus there is a holistic view of what is actually taking place and the mission or interactions can be adjusted where necessary.

It is recognised that the inception of this new missional tool came about as a result of ambiguity around incarnational mission. The tool in itself does little if anything to explain incarnational mission in any way. The thinking behind the tool is that it might assist in showing where a mission is successful, or in fact not. If the underlying concern is that HHE as a Christian venture is seeking to share the gospel for the purpose of evangelism then this tool, used with Grey's Scale might help to identify if this is taking place or not.

Furthermore, as previously mentioned, these tools do not necessarily result in new worshipping communities evolving; thus it could be said that the new tool is futile. Yet, if through its use it helps to address the ambiguity that HHE experiences, which in itself brings discourse, is unsettling and might suggest to others that there is disunion within HHE, the tool could be useful. In order to consider the usefulness of the new tool further research is suggested; research that applies the tool to a variety of missional settings and considers the results in-depth, thus assessing the future usefulness of such a tool.
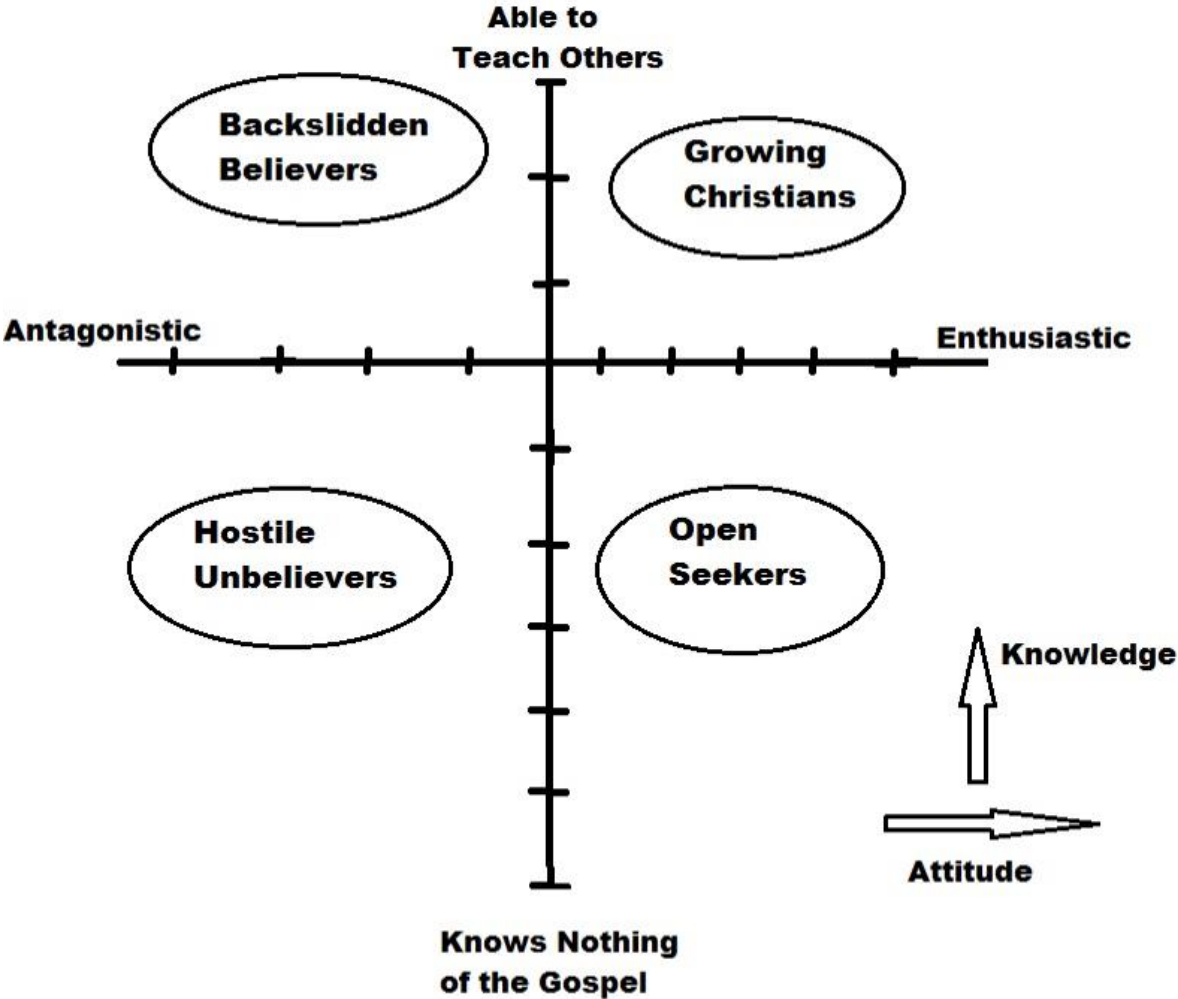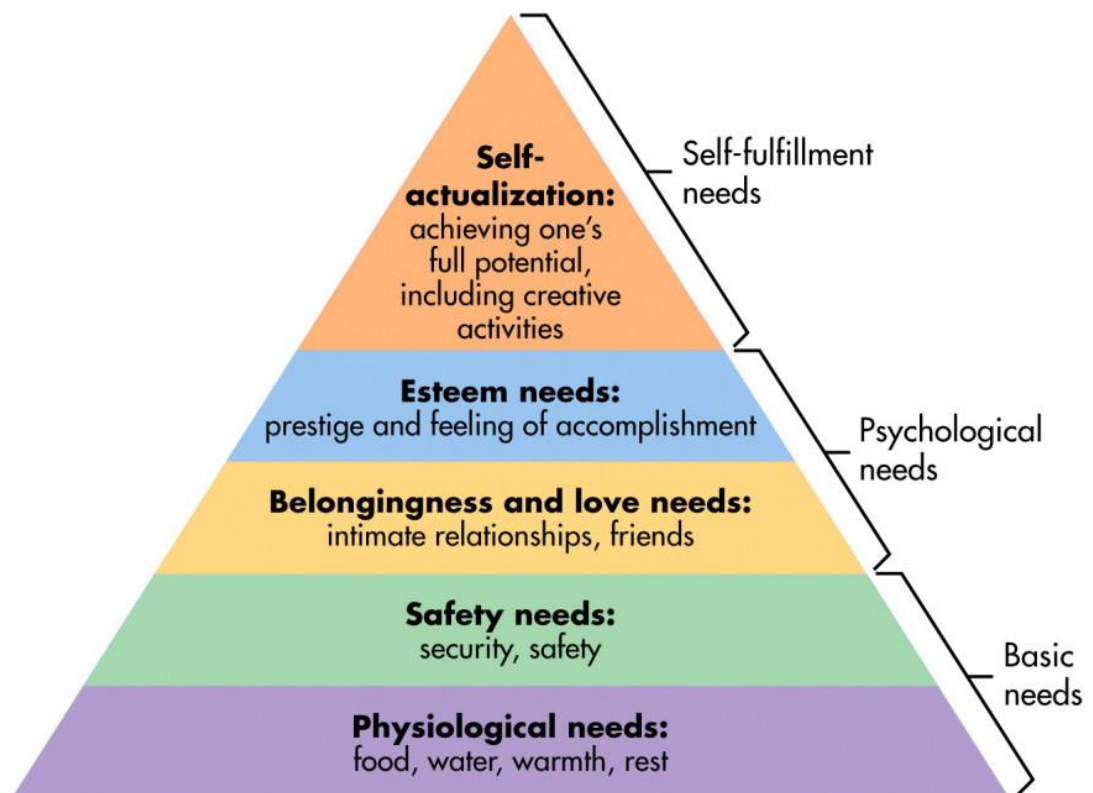
APPENDIX A

Andrei Rublev's The Trinity (1425-1427)

APPENDIX B

Greys Matrix

Maslow's Hierarchy of Needs (HON)

(McLeod, 2018)

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