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The SatNav Series: Discipleship Journeys in Today's Culture

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GEORGE FOX UNIVERSITY

PROJECT PORTFOLIO

THE SATNAV SERIES: DISCIPLESHIP JOURNEYS IN TODAY'S CULTURE



IN PARTIAL FULFILLMENT FOR THE DEGREE OF

DOCTOR OF MINISTRY

PORTLAND SEMINARY

BY:

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CERTIFICATE OF APPROVAL

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O Thou who by Thy touch give form
To all things and their polity,
Whose sight is light to all, draw thanks
From us as we draw breath from Thee.

—Wendell Berry, *This Day: Collected and New Sabbath Poems*

Completing a Project Portfolio such as this relies on many journey partners – those who light the way, who point out the signposts; those who journey with you, who cheer you on. I am grateful for many people who have been my journey partners on this expedition and especially for:

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TABLE OF CONTENTS

| | |
|--|-----------|
| Acknowledgments..... | iii |
| List of Figures | vi |
| Preface | viii |
| Glossary | ix |
| Research Method | x |
| Abstract | xi |
| Introduction..... | 1 |
| The Journey..... | 1 |
| <i>Ministry Context and Starting NPO.....</i> | <i>1</i> |
| <i>Discovery Phase.....</i> | <i>3</i> |
| <i>Design Phase</i> | <i>5</i> |
| <i>Delivery Phase.....</i> | <i>7</i> |
| Evaluation of the experience and learning..... | 8 |
| Next Steps | 10 |
| Summative Reflection..... | 11 |
| Project | 13 |
| Introduction..... | 13 |
| <i>NPO Statement.....</i> | <i>13</i> |
| <i>Project Description.....</i> | <i>13</i> |
| <i>Project Background and Ministry Context</i> | <i>13</i> |
| <i>Project Scope</i> | <i>14</i> |
| <i>Benchmarks.....</i> | <i>15</i> |
| <i>Introducing the Project Documentation</i> | <i>16</i> |
| Presentation/Documentation of Project | 18 |
| <i>The Project – Delivery Status and Scope</i> | <i>18</i> |
| <i>Project Delivery Development – DMIN 950 and 951</i> | <i>41</i> |
| <i>Assessment</i> | <i>58</i> |
| Project Launch Plan | 64 |
| Project Description | 64 |
| <i>NPO Statement.....</i> | <i>64</i> |
| <i>Project Description.....</i> | <i>64</i> |
| Audience | 64 |
| Development Timeline | 65 |
| Iteration Process..... | 67 |
| Appendix A—Milestone 1 The NPO Charter..... | 69 |
| Appendix B—Milestone 2 NPO Topic Expertise Essay | 104 |
| Appendix C—Milestone 3 DESIGN WORKSHOP Report | 132 |
| Appendix D—Milestone 4 prototype iteration report..... | 180 |

| | |
|---|-----|
| Appendix E—Supplemental Project Documentation | 203 |
| Bibliography | 241 |

LIST OF FIGURES

Figures

| | | |
|----|--|----|
| 1 | Project Concept Summary, January 2022 | 18 |
| 2 | Pilot church website landing page linking to the SatNav Series micro-site | 20 |
| 3 | Concept copy used to develop “The SatNav Series” micro-site | 20 |
| 4 | Planned Series One SatNav Journeys for the pilot church..... | 21 |
| 5 | Proposed Series Two SatNav Journeys for the pilot church | 21 |
| 6 | The SatNav Journey outline | 22 |
| 7 | 2022 SatNav Series One, Journey #1 outline and dates..... | 26 |
| 8 | 2022 SatNav Series One, Journey #1 promotional copy | 26 |
| 9 | 2022 SatNav Series One, Journey #2 outline and dates..... | 27 |
| 10 | 2022 SatNav Series One, Journey #2 promotional copy | 27 |
| 11 | 2022 SatNav Series One, Journey #3 outline and dates..... | 28 |
| 12 | 2022 SatNav Series Two, Journey #3 promotional copy | 28 |
| 13 | SatNav Series form and content – outline goals and strategy..... | 29 |
| 14 | Orientation session template | 31 |
| 15 | Re-orientation session template | 32 |
| 16 | Orientation exercise – Connecting to my desires | 34 |
| 17 | Orientation exercise – Active listening..... | 34 |
| 18 | Forcefield analysis exercise, part 1 | 37 |
| 19 | Forcefield analysis exercise, part 2 | 38 |
| 20 | Excerpt from Songlines brochure façade – potential activities (screenshot) | 43 |
| 21 | Figure 20 copy reproduced | 43 |

| | | |
|----|---|----|
| 22 | Hope Songline promotional banner | 44 |
| 23 | Hope Songline session 1 handout | 46 |
| 24 | Hope Songline session 3 handout | 47 |
| 25 | Summary narrative – pitch presentation to pilot church senior pastors | 54 |
| 26 | Pilot church potential discipling infrastructure | 55 |
| 27 | Pilot church discipling ecosystem positioning “The SatNav Series” | 55 |
| 28 | Summary narrative – pitch presentation narrative to LICC..... | 57 |
| 29 | Research responses to Songline journey evaluation statements | 63 |
| 30 | 2022 Project Development Plan..... | 66 |

PREFACE

“You are my witnesses,” declares the LORD,
“and my servant whom I have chosen,
so that you may know and believe me
and understand that I am he.”

—Isaiah 43:10 NIV

These words of the Lord to his people through the prophet Isaiah have resonated with me for forty years. I am captivated by the life that can be imagined from this single concentrated verse in scripture. Two words – “so that” – are the lynchpin. It is a high calling to bear witness to the creator of the universe, who sustains all things and in whom all things hold together. It is an astounding honor to be wrapped up into his purposes in the world as his chosen servants. Yet there is more. The verse also reveals God’s extraordinary desire – that out of our living, our witness and our service, we should come to know him deeply and trust him implicitly, we should come to truly understand who he is.

Of course, life is not lived in a vacuum, but in a context and in a culture. My context is the UK, and its culture is rapidly changing. Secular, pluralist, and post-Christian, it is a culture in which Christian faith is mostly contested or dismissed as irrelevant by the majority, despite significant numbers holding “spiritual” beliefs. It is a culture in which discipleship matters. For, as many are now observing, if we do not disciple God’s people, the culture surely will.

Discipleship has been on my heart for decades. It was the reason I spent so many years with the London Institute for Contemporary Christianity (LICC). It is the reason why I grasped this opportunity to wrestle with the challenge of discipleship through the journey presented in this Project Portfolio. I imagine I will continue to do so for the rest of my life.

GLOSSARY

millennials. The generation born 1981–1995.¹

mission. Participation as God’s people in God’s own mission in his world for the redemption of his creation.² This means that all Christians are people in mission in every area of their lives, demonstrating what it looks like to live in relationship with the God revealed in the Bible and in the kingdom of God that through Jesus Christ has broken into the world. This definition, assumed in the Project, embraces but does not limit mission to evangelism. It also includes but goes beyond the definition of the Church’s mission in the Lausanne Covenant³ as both evangelism and social action.

sacred-secular divide. A hierarchical dualism arising from a belief that anything to do with the spirit and church is good, and anything to do with the body and the world generally bad. Hence it leads to the pervasive, often unconscious conviction that some parts of life, such as work, sport, sleep, are intrinsically less important to God compared with prayer, mission, or church-based activities. This promotes a “leisure-time” Christianity where evenings and Sundays are God’s, 9-to-5 is the world’s.⁴ It also encourages a privatized faith where religious expression in the public world is discouraged and people of faith can find themselves living in two separate worlds.⁵

whole-life discipleship. The process of learning and being formed in the way of Jesus in all of life, in one’s context, in these times. For some, the adjective is redundant, discipleship being inherently “whole-life”. In the UK, the term is used to emphasize a movement countering the sacred-secular divide. It assumes the lordship of Christ over all. It assumes the salvation won through Christ and the cross is not only personal but cosmic in scope, in line with a biblical narrative that reveals God’s actions and intent from creation through re-creation. Hence following Jesus has personal and public implications and discipleship embraces all of life.

¹ Definitions vary slightly but this Project aligns with Ruth H. Perrin, *Changing Shape: The Faith Lives of Millennials* (London, UK: SCM Press, 2020), 219.

² Christopher W. Wright, *The Mission of God: Unlocking the Bible’s Grand Narrative* (Nottingham, UK: Inter-Varsity Press, 2006), 23.

³ “The Lausanne Covenant,” The Lausanne Movement, 1974, <https://lausanne.org/content/covenant/lausanne-covenant>.

⁴ Mark Greene, *Imagine How We Can Reach the UK* (Milton Keynes, UK: Authentic Media, 2004), 34–37.

⁵ David Kim, David McCalman and Dan Fisher, “The Sacred/Secular Divide and the Christian Worldview,” *Journal of Business Ethics* 109, Issue 2 (August 2011): 203–208. <https://doi.org/10.1007/s10551-011-1119-z>.

RESEARCH METHOD

This Project utilized a blended methodology that draws upon bibliographic resources, data derived from stakeholder collaboration, and human-centered design and iteration processes to create a heuristic-based, application-oriented Project.

ABSTRACT

The Project was developed in response to the following NPO (specifically opportunity):
In a disorientating culture, forming disciples in the way of Christ needs a relational, experiential model that enlarges their capacity to integrate Bible, Spirit, self and context.

A key insight emerging from research was millennial Christians' sense of being outmaneuvered by a rapidly changing culture. This left them feeling stranded with insufficient way-markers towards flourishing, fruitful lives as followers of Jesus in their context. Research also identified a yearning for a discipleship model that was relationally rich, holistic and experiential in its approach, and which responded directly to everyday challenges shaped by the culture.

My ministry context is two-fold: I am a Senior Mission Associate with the London Institute for Contemporary Christianity and I co-chair the Board of a local church. Both contexts are committed to whole-life discipleship, recognizing that if the Church does not disciple God's people, the culture surely will.

The Project is a discipleship model to help UK Christians navigate life with Jesus amidst the formative cultural forces of today's rapidly changing world. Titled "The SatNav Series", the model offers blueprints for short discipleship journeys, each exploring a particular topic or challenge influenced by contemporary UK culture. The journeys have three stages: Orientation, Pits Stops and Re-orientation. The journey format, a blend of in-person intensives wrapped around three shorter digital sessions, addresses the whole person, body, heart, mind and spirit. The content strategy integrates four strands: engaging the Bible, creating space for the Spirit, provoking self-reflection, and connecting with context – both societal culture and the specific life and work contexts of the journey cohort. Developed for millennial Christians, the model can

be executed in the local church in a way that is simple, sustainable and scalable, thus enriching its discipleship eco-system overall.

INTRODUCTION

This Project Portfolio presents the outcomes of a journey catalyzed by a Need/Problem/Opportunity (NPO) in my ministry context, honed through a three-year process, culminating in a Project which will be iterated towards launch through 2022. The process uses a discover-design-deliver framework which this introduction draws on to highlight the journey, evaluate the experience and learning, and look ahead to next steps.

The Journey

Ministry Context and Starting NPO

Over three years, much can change. During these program years, my ministry context shifted. Part way into the first year, the global COVID pandemic hit. What did not change, however, was a desire to wrestle with the challenge of discipleship in a rapidly changing UK culture.

At the outset, my ministry context was the mission and activities of the London Institute for Contemporary Christianity (LICC), a non-denominational, UK para-church organization focused on empowering Christians and their churches to make a difference for Christ, Monday through Sunday. Summed up in the phrase “whole-life discipleship”, this is a movement to counter the sacred-secular divide, seeking to equip the 98% of UK Christians not in church-paid

work for the 95% of life lived on frontlines beyond the church – where they work and live, volunteer or study, create and play.¹

Contextually, this ministry is undertaken within the highly secular culture of the UK. The national ten-year census, due for publication late Spring 2022, is anticipated to cement the post-Christian era in the UK and show further generational disengagement from organized religion.² Church attendance has declined to 5% of the population³ and in 2017 only 2.1% of 20 to 29-year-olds in England were churchgoers.⁴ Consequently, discipling is recognized in the UK Church as a missional imperative as well as a biblical mandate.⁵ However, it is a pastoral imperative, too. Thriving ministries sustained over the long-term generally need thriving, resilient leaders. Likewise, fruitful disciples are usually disciples who are confident and resilient in the way of Jesus over time.

Today, this means learning to flourish and make a difference in a cultural context where powerful secular forces and competing worldview narratives form us, consciously or otherwise.

¹ Mark Greene, *The Great Divide*, 2nd ed. (London, UK: LICC, 2020), 3.

² “Less than half of Britons expected to tick ‘Christian’ in UK census,” The Guardian, March 20, 2021, <https://www.theguardian.com/uk-news/2021/mar/20/less-than-half-of-britons-expected-to-tick-christian-in-uk-census>.

³ “Church Attendance in Britain,” Faith Survey, accessed February 9, 2022, <https://faithsurvey.co.uk/uk-christianity.html>.

⁴ Peter Brierley, *UK Church Statistics 3* (Tonbridge, UK: ADBC Publishers, 2017), table 13.2.3.

⁵ Matthew 28:18–20.

This is critical for, as Alan Hirsch reflected, if the Church does not disciple people, the culture surely will.⁶

The research journey honed and focused the NPO and from the outset boundaries were set around its scope. One means to achieve this was through the target audience. Alongside my work at LICC, I was engaged in a second ministry context as a leader in a worshipping community. Geographically close to the capital, London, the church had attracted a disproportionate number of millennials. These years, 25–39, are formative as they include the first decade of working life through family formation.

My starting NPO statement was therefore this: Develop a culturally astute model of discipleship that joyously deepens Christian maturity and mission amongst working millennials in London and the South East of England.

Discovery Phase

The first stage on the research journey, the Discovery Workshop, was a process towards focusing the NPO, clarifying audience, and naming the desired outcomes from successfully addressing the NPO. Full details of the workshop, millennial participants, and findings are laid out in Appendix A.

The workshop generated one of the most important insights of the whole journey, a root cause that disrupted flourishing in Christian faith and life: millennials' sense of being

⁶ Alan Hirsch, *The Forgotten Ways: Reactivating the Missional Church* (Grand Rapids, MI: Brazos Press, 2006), 111.

outmaneuvered by the rapidity of change in the culture. The strength of emotion around this was unexpected. I named this root cause “disorientation”.

The Discovery Workshop also elicited insights into cultural tensions participants experienced, their need for wisdom for faith and life, and their desire for spiritual vitality. They indicated that any discipleship model needed to emphasize formation, mind-set and skill-acquisition. An experiential execution that embedded key concepts and principles addressing the NPO was required.

A second significant insight was participants’ yearning for meaningful community and friendship as they sought to grow in their Christian faith and life. I subsequently concluded that the Project would need to work at the local church level to enrich relational proximity within the worshipping community.

Following the Discovery Workshop, One-on-One interviews with three experienced stakeholders⁷ provided expert feedback on the findings. Additionally, they noted a paucity of missional insight amongst workshop participants and the relative lack of an operationally effective gospel of grace impacting everyday life. In other words, there was some theological reductionism as well as spiritual formation that would need to be addressed as the Project evolved.

⁷ The director of a national discipling organization; the chair of a millennial public leaders training program; a church minister in the target region.

Design Phase

From these findings, the NPO was refined to the following statement: Forming millennial disciples for contemporary life and mission needs a community-based model that enlarges their capacity to integrate Bible, Spirit, self and context. The scope of the Project was focused on demonstrating a viable response to the NPO in a single church. The subsequent design phase encompassed two stages – a Design Workshop and Prototype Iteration. Sadly, at this point UK COVID restrictions intervened, meaning that these research stages had to be executed digitally.

The Design Workshop drew together five millennial stakeholders on Zoom and using the Mural platform revisited the NPO, explored potential responses, and invited “napkin pitches” on the ideas with the highest votes. Full details of the stakeholders, exercises and outcomes are set out in Appendix C.

Whilst the Design Workshop elicited valuable insights, overall, it was disappointing in terms of the ideas generated and I reflect on this in the evaluation below. Following the workshop, therefore, I worked up three clear concept ideas based on the workshop findings which I summarized in a follow-up email to respondents and took to One-on-One interviews.

The One-on-One interviews with three expert stakeholders⁸ produced actionable insights that were flowed into the development of the final Project. Significantly, these interviews also focused the next stage of Prototype Iteration onto two of the three concept ideas.

⁸ The leader of a national UK denomination; the senior pastor of a thriving discipling church; the director of a national center for discipleship and culture.

Due to the pandemic, the natural next step of creating an in-person prototype experience was not viable. This presented a challenge since in well-designed prototype tests testing conditions and reality have some correlation. The solution was to prototype and test a brochure façade for the first concept – “Songlines”, a practice-based discipleship program. This was developed by storyboarding and then creating a website enabling respondents to explore the concept, so assessing potential engagement as well as offering concept feedback. Full details of the Prototype Iteration stage including the brochure façade are set out in Appendix D.

Assessment was undertaken with five Christian millennials. The format enabled them to engage with the brochure façade without prompting, with observations and follow-up conversation clarifying their responses. It was clear that the brochure façade described a viable prototype. The “Songlines” branding had been inspired by Aboriginal songlines,⁹ experiential, contextual, story-based orientation techniques used by Aboriginal people to navigate vast stretches of land in Australia. The opportunity to navigate unfamiliar territory offered by the “Songlines” concept resonated with the root cause underlying the NPO. The brochure façade had captured an ethos and mode that motivated the audience.

In light of the response and the fact that the second prototype was a variation on the first, I decided to develop the first prototype as the most viable prototype (MVP). This released time to undertake a second series of stakeholder research on the MVP. I therefore conducted in-depth, semi-structured, one-on-one interviews with a further 7 participants using the brochure façade.

⁹ Laurence Gonzales, *Deep Survival: Who Lives, Who Dies, and Why: True Stories of Miraculous Endurance and Sudden Death*, 2nd ed. (New York: W.W. Norton & Co., 2017), 180–181.

The purpose was to gain detailed feedback which would direct the delivery of the Project in year three.

Entering the delivery phase, two outstanding challenges were to the fore. The first was one of scope, a concern that the concept would require a level of content development and delivery that was beyond the reasonable scope of the Project following graduation. The second was around its integration with the life of the local church.

Delivery Phase

The overall goal of this phase was to clarify and refine the Project through iteration and testing processes to a point where the concept foundations and framework were clear, some market testing had been achieved, and the next stages of development towards a full launch beyond the program could be established. Specifically, this entailed developing and testing a critical component of the Project concept through an in-person half-day event, now viable within UK COVID restrictions.

By this stage, the NPO statement had been honed to the following: In a disorientating culture, forming disciples in the way of Christ needs a relational, experiential model that enlarges their capacity to integrate Bible, Spirit, self and context. Success benchmarks for the test were set around engagement, outcomes and quality. Feedback was gained through statistical measures of sign-ups to the event, a post-event evaluation questionnaire, and semi-structured interviews with the event delivery team. A positive decision by the pilot church to commission a full discipleship journey for 2022 was also a benchmark and a first draft form and content strategy was included in this phase too. Finally, it was important at this stage to obtain a first assessment of the Project's potential to scale beyond a single church. Hence, a pitch presentation to LICC formed part of the delivery phase remit.

The in-person prototype test was successful, meeting all benchmarks set and producing rich insights for further development. From this point, the Project evolved in two significant ways. First, it was re-branded to “The SatNav Series”. Second, the concept was simplified to follow a three-part journey pattern – Orientation, Pit Stops and Re-orientation – which would work in the context of the local church. Beyond these, vital feedback was garnered to develop the form and content strategy for the concept. Full details of this phase and its development decisions together with a presentation of the Project, its delivery status to date and future scope are set out in the Project section of the Portfolio.

Evaluation of the experience and learning

The discover-design-deliver framework together with disciplined refinement of the NPO and tight scoping of the response offered a robust methodology for developing the Project. Prototype iteration engaging stakeholders will continue to be central to Project delivery and launch beyond the program. The three-year research journey presented several challenges, not least that of conducting collaborative stakeholder research through a global pandemic. Restrictions preventing in-person research impacted the design phase of the journey in two ways. Overall, it slowed the delivery journey as learning from an in-person prototype experience critical to the Project was necessarily delayed to year three. The concomitant shift to a digital methodology in the design phase negatively impacted creative thinking amongst respondents in the Design Workshop and limited research observation and facilitation. An in-person experience would likely have generated greater innovation from respondents.

At this stage I also realized the significance of exercising agency as researcher and Project creator. I observed that respondents tended to offer ideas based on their own preferences and experiences. My ministry experience, research expertise and growing knowledge around the

NPO provided a broad-based perspective, meaning my own ideas and concepts responding to the NPO had significant value. In fact, the creative leaps, first to the “Songlines” concept (MVP) and then its evolution into “The SatNav Series” emerged from research but not directly from respondents, though they were subsequently evaluated by stakeholders.

During these program years, my ministry shifted from a primary involvement with LICC’s mission and activities to a work portfolio that included a more significant leadership role in my church. Engaging more deeply in the life and challenges of the church impacted the Project in two ways. It underpinned a desire to make the Project work in the church context rather than as a para-church project. The learning from an intense season in church leadership also shaped the Project so that it is more likely to succeed in the local church context.

At this stage, the Project is missing some important development steps. Most significant is the lack of a full journey test. This will be rectified in the short-term when the first full journey completes in April 2022. It is also clear that the form and content strategy for the journeys will require honing to offer biblically rooted and culturally astute wisdom for life and mission together with a process that can be faithfully transmitted to other churches. This learning process will happen over 2022 and may result in further simplification of the Project to be sustainable and scalable. At this stage, too, the concept has been tested with a limited audience. Currently it lacks input from a range of streams, ethnicities and socio-demographics within the UK church. These will need some evaluation to determine the long-term scope of the Project.

One of the long-term risks is “mission drift”, the potential for the Project to lose the focus on its cultural dimension. If this were to happen it would fall short in its ambition to help its audience understand and respond to cultural forces impacting life and mission in their context.

This is a challenging goal for the Project so will always need to be front and center as journeys are developed and particularly as the Project scales.

The MVP developed has resulted in “The SatNav Series”, a collection of short discipleship journeys to help Christians live faithfully and fruitfully for Jesus in a rapidly changing society. Each journey explores a particular topic through a three-stage journey blending in-person and digital engagement and drawing on DNA captured in a form and content strategy. Reviewing the research journey, a few alternative approaches to the NPO emerged but were not pursued. Several failed on one of two accounts: not addressing the whole person in the way that the Project envisages; relying too heavily on limited expertise. Examples of these are two design-stage napkin pitches, one based on high-quality didactic films and the other an intergenerational storytelling concept.

Three main concept ideas were considered before pursuing the MVP. Two had positive qualities in their NPO response and these were integrated into the development of the MVP. The third was an alternative approach that targeted church leaders, offering a workshop process to map a strategy and implementation plan addressing their millennial discipleship challenge. However, this did not offer the opportunity to develop first-hand the desired wisdom around cultural discipleship and so was rejected.

Next Steps

As the Project completes this stage of delivery and moves towards launch, next steps have also been guided by the outcome of pitch presentations to the pilot church and to LICC. The objectives are laid out in the Project Launch Plan section but essentially follow three stages.

First, to complete three full journeys in a one-year pilot of the SatNav Series in a single church. Through prototyping and testing these journeys, the pilot year will deliver in-depth

learning that will better capture the Project's DNA in an enhanced form and content strategy.

The aim is to embed the concept in the discipling eco-system of the pilot church. Feedback and learning mechanisms will draw on those used to date to assess engagement and outcomes.

The ability of each SatNav team to deliver a journey with the Project's DNA will be a critical metric.

Second, to create a process by which the SatNav Series can be reproduced faithfully in other churches, guarding core principles and DNA and training content developers and facilitators. Assessment mechanisms will be adapted to work with churches beyond the pilot.

Third, to further explore the integration of the concept with LICC's mission and activities in a way which enhances the outcomes of their ministry. It is anticipated that the scope of the Project will be defined by the end of 2022.

Summative Reflection

In conclusion, I am surprised by the opportunity that lies ahead to develop the Project towards launch following the program. The first two years of the research journey seemed to progress slowly towards the MVP, likely exacerbated by the global pandemic and consequent limitations on research methodology. I had expected to be further on in the development of the Project by the start of year three. However, it was a joy to discover that both pilot church leaders and LICC see such potential in the Project and are willing to invest further. The Project offers me an opportunity to contribute to ministry and community contexts that matter to me which I greatly value.

I remain exercised by the challenge of creating this discipleship model in such a way that it attends to the cultural forces shaping people in the UK today. My hope is that this Project Portfolio represents the start of a journey through which I can contribute to discipling wisdom by

paying attention to the formative power of cultural forces on the hearts and minds, bodies and souls of God's people. Over time and with others, I hope to hone approaches that are not only culturally astute, but biblically rooted and attentive to the Spirit, that cultivate an awareness of self in context and culture and have practical consequences for everyday life. I hope, too, that these discoveries will strengthen communities of Jesus-followers in their fruitful witness and faithful service, enrich their transformative relationship with the Lord of all, and enable them to confidently and joyous participate in the whole mission of God, wherever he places them. May it be so.

PROJECT

Introduction

NPO Statement

In a disorientating culture, forming disciples in the way of Christ needs a relational, experiential model that enlarges their capacity to integrate Bible, Spirit, self and context.

Project Description

The Project is a discipleship model to help UK Christians navigate life with Jesus amidst the formative cultural forces of today's rapidly changing world. Titled "The SatNav Series", the model offers blueprints for short discipleship journeys developed for a millennial audience¹ and executed in a local church context in a way that is simple, sustainable and scalable.

Project Background and Ministry Context

My ministry context is two-fold. As Senior Mission Associate with a para-church organization, the London Institute for Contemporary Christianity (LICC), I am engaged in their mission to empower Christians to make a difference for Christ Monday through Sunday – "whole-life discipleship" in short. In a highly secular culture, this is widely acknowledged to be

¹ Whilst the primary audience is millennial UK Christians, it is recognized that the Project will be accessed more broadly in the local church context. The analogy is the Alpha course which was developed with a 27-year-old metropolitan male as the primary target but is accessed by a much wider audience.

a biblical, missional and pastoral imperative within the UK Church.² I also have a leadership role on the Board of a local church committed to becoming a “whole-life discipling community”. This is the test bed for developing my model to date.

Two major influences have shaped the Project. First, in discovery research exploring the challenges of contemporary discipleship with the primary audience,³ the sense of being “disorientated” in a rapidly changing society emerged as a dominant theme. Second, bibliographic resources strongly emphasized the need for a “whole person” approach to formation and discipleship that experientially as well as intellectually addressed body and mind, heart, spirit and soul.

Building on these core insights, “The SatNav Series” offers a model to help millennial Christians navigate a range of discipleship challenges that are impacted by the forces of contemporary UK culture. The Series is distinctive in form and content and has been developed to be simple, sustainable and scalable at the local church level and to enrich the wider discipling ecosystem within a church.

Project Scope

Following two years of discovery and design, the delivery phase of the Project has been to achieve the following by the end of the January 2022:

² Two UK voices, for example, being: Alan Scott, *Scattered Servants: Unleashing the Church to Bring Life to the City* (Colorado Springs: David C. Cook, 2018); Wright, *The Mission of God*. Non-UK pastors, authors and theologians such as Timothy Keller, Andy Crouch, James K.A. Smith have also been influential.

³ Discovery research was undertaken amongst millennial Christians in the London and South East region of England.

Develop and test part of the Project concept (the first segment of a journey) in-person with the target audience.

Develop a high-level content and form strategy, including a journey outline that can be iterated through the 2022 launch plan.

Deliver two pitch presentations – one to the senior pastors of the pilot church and one to LICC – to assess the Project’s potential and scope the pathway to launch.

The overall goal has been to clarify and refine the Project through iteration and testing processes to a point where the concept foundations and framework are clear, some market testing has been achieved, and the next stages of development towards a full launch can be established.

Benchmarks

The following benchmarks were agreed for the Project to be executed to this point:

Success Benchmarks

At least 20% of the invited universe to the prototype journey event choose to participate, as indicated by the number of people signing up to the prototype journey event by the registration deadline using the ChurchSuite database and event software package, and the number of people turning up to the event on the day.

At least 80% of the prototype journey participants would be likely or very likely to recommend the journey to others, as indicated by responses to an appropriate question on an anonymous evaluation survey completed by participants at the end of the prototype journey event.

At least 80% of the prototype journey participants can name a specific outcome of the journey for them that relates to the journey’s goals, as indicated by responses to an

appropriate question on an anonymous evaluation survey completed by participants at the end of the prototype journey event.

At least 2/3 of expert stakeholders reviewing the Project's content and form strategy in the context of the Project and NPO recommend developing the Project further, as indicated in semi-structured interviews conducted in-person with three expert stakeholders following completion of the prototype journey event.

By the end of 2021, the Discipleship Pastor in the pilot church commissions another full journey for 2022, as indicated in a review meeting following the prototype journey event and in response to a proposal made to the Pastor at that time.

Quality Benchmark

The intended audience will find the prototype journey meets or exceeds their expectations of a discipleship retreat, as indicated by all participants agreeing or strongly agreeing to this statement in an anonymous evaluation survey completed by participants at the end of the prototype journey event. Note: The quality statement used "retreat" language since a retreat was the closest experience participants were likely to be familiar with that incorporated attributes that aligned with the prototype journey event.

Introducing the Project Documentation

The Project documentation has two aims:

To describe the Project, its delivery status and scope.

To display the work done on the Project in DMIN 950 and 951 towards its present status, signposting the way on to launch.

This is the documentation outline:

The Project – delivery status and scope

Presenting “The SatNav Series” concept.

Summarizing the content and form strategy.

Outlining a “SatNav” journey for 2022.

Summarizing the Project’s delivery status and scope.

Project delivery development – DMIN 950 AND 951

The prototype test journey and learning.

Stakeholder response to the content and form strategy.

Pitch presentation to senior pastors of the pilot church, and response.

Pitch presentation to LICC, and response.

Where brevity aids communication, associated detail is available in Appendix E and this is indicated in the main body of the documentation.

One comment is necessary to avoid confusion. In earlier iterations, the Project was branded “Songlines”. This branding emerged from an inspiration for the Project – Aboriginal “songlines”.⁴ These are experiential, contextual, story-based orientation techniques used by Aboriginal people to navigate vast stretches of land in Australia. As such, they capture something of the ethos of the Project. However, in research, I observed the branding required

⁴ Gonzales, *Deep Survival*, 180–181.

explanation and so revised it to “The SatNav Series” which retained the concept of “navigating unfamiliar territory” but was more quickly grasped.

Presentation/Documentation of Project

The Project – Delivery Status and Scope

Presenting “The SatNav Series” concept



Figure 1. Project Concept Summary, January 2022.

Figures 2–6 offer a succinct introduction to the “The SatNav Series” and its present delivery status at this stage following the iterative development processes of DMIN 950 and 951.

These visuals and copy were used to brief the development of a micro website to access the Project in its 2022 pilot stage towards launch – <https://thesatnavseries.co.uk>.⁵

⁵ Slide and other visual, promotional or communication material prepared for a UK audience in the Portfolio uses British English spelling and punctuation.



Figure 2. Pilot church website landing page linking to the SatNav Series micro-site, <https://thesatnavseries.co.uk>.

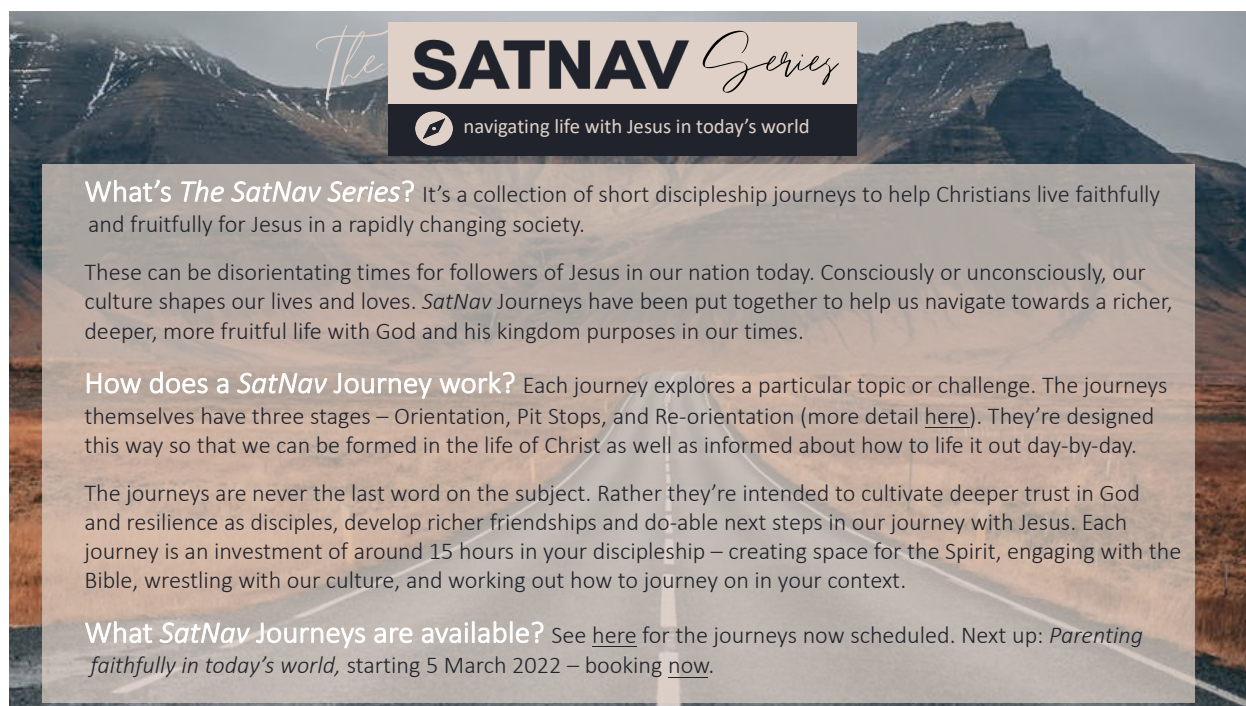


Figure 3. Concept copy used to develop "The SatNav Series" micro-site.



Figure 4. Planned Series One SatNav journeys for the pilot church.



Figure 5. Proposed Series Two SatNav journeys for the pilot church.

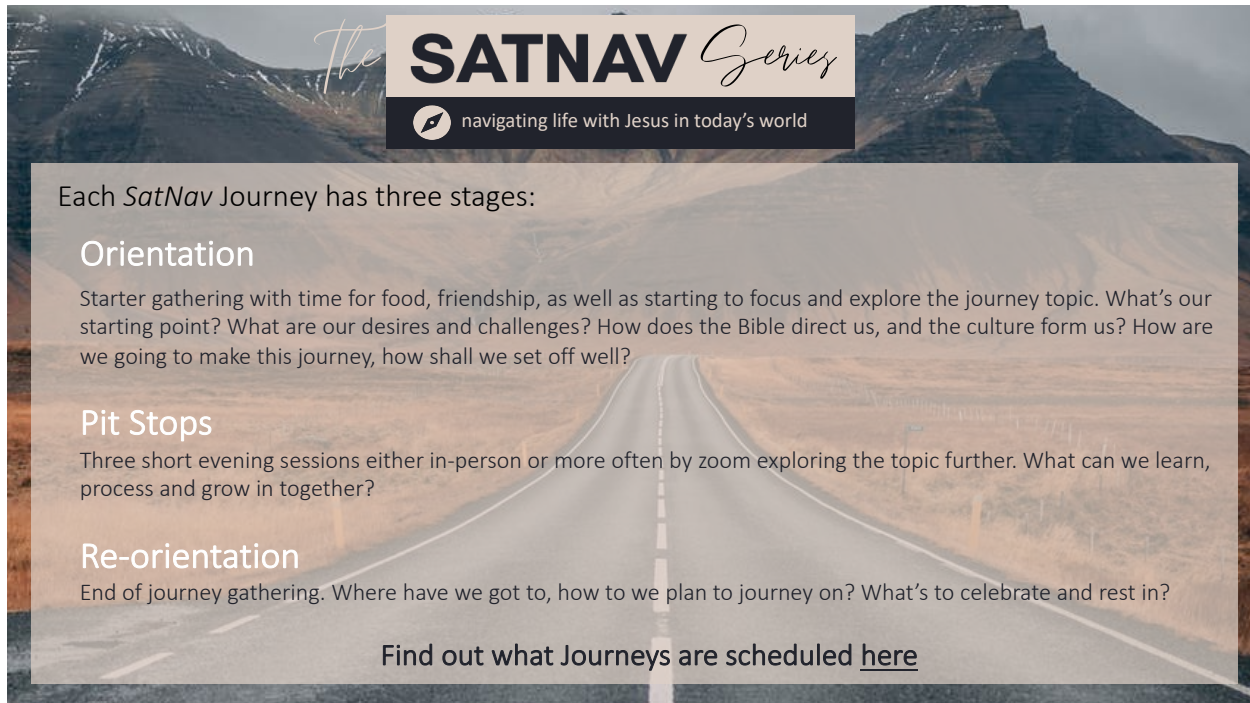


Figure 6. The SatNav journey outline.

The “SatNav Series” is a concept for developing and delivering short discipleship programs in the local church in a way that is simple, sustainable and scalable and which connect to the formational challenges presented by contemporary UK culture. It was developed for millennial Christians in the London and South East region of England as the target audience but is adaptable beyond this core. The concept has taken form iteratively through the design, research, and feedback processes of this program and will continue to be refined. However, the distinctives of its form and content have clarified, the primary ones being as follows.

In form, the discipleship journeys blend “formation” and “information” by using short, intensive, retreat-type sessions at the beginning and end of the discipleship journey (Orientation and Re-orientation). In the middle are shorter sessions (Pit Stops) which can be undertaken in-person or digitally. A prototype “Orientation” session conducted in Fall 2021 demonstrated the value and impact of the intensive. Evaluation feedback is in Appendix E. The Orientation and

Re-orientation intensives cultivate deeper relationships and accountability amongst the cohort, enable participants to be present to the work of the Spirit and the word of God, and create a space for rituals, practices, and creative or physical activities that form memories. They intentionally engage the “whole person” – body, mind, heart, soul and spirit – and create a context to name the cultural forces in play in relation to the journey focus. The shorter digital (or in-person) sessions between them enable the cohort to engage with and process learning in relation to the discipleship topic. The Re-orientation session at the end clarifies next steps for participants. The form of the journeys (a blend of intensives and shorter sessions) enables a rich content strategy that addresses the whole person, for example offering opportunity for creativity or doing things together that are memorable and formative.⁶

In terms of content, each journey is crafted around a felt discipling need in which Christians experience some form of disorientation in relation to contemporary culture. This may be a common felt need, such as parenting the early years,⁷ or something explicitly related to the culture such as following Jesus in a sexualized world, or a digital world, or a world of many faiths. However, the content is distinctive in that it intentionally explores the formational impact

⁶ Addressing the whole person in formation and transformation was a strong theme in the reflective reading undertaken in the Leadership and Spiritual Formation DMIN track. Examples are Gonzales, *Deep Survival*; Grenny, et al., *Influencer: The New Science of Leading Change*. 2nd ed. (New York: McGraw Hill Education, 2013); Thomas Lewis, Fari Amini, and Richard Lannon, *A General Theory of Love* (New York: Random House, 2000); MaryKate Morse, *Making Room for Leadership: Power, Space and Influence* (Downers Grove, Illinois: IVP, 2008); Bruce D. Perry and Maia Szalavitz, *The Boy Who Was Raised as a Dog and Other Stories from a Child Psychiatrist's Notebook: What Traumatized Children Can Teach Us About Loss, Love, and Healing* (New York: Basic Books, 2006); Richard C. Schwartz, *Internal Family Systems Therapy* (New York: The Guilford Press, 1995).

⁷ Millennials are currently aged 26–40 hence many are now in the early family formation years. They are discovering not only the challenges of parenting but the confusions and concerns of raising the next generation in a culture whose values run counter to their Christian convictions or whose mores, behaviors and values are powerful and/or confusing.

of contemporary culture on the disciple. The content strategy therefore seeks to integrate four strands: engaging the Bible, creating space for the Spirit, provoking self-reflection, and connecting with context – both the broader UK culture as well as the specific life and work contexts of participants.

A further distinctive of the content strategy is that it can blend “in-house” content development and third-party sourced content. To illustrate, a SatNav journey could connect into a program such as LICC’s “Open Book” series,⁸ drawing on expertise beyond the local church and reducing resourcing needs within the church itself. Or the content can be developed by the church leadership team in a way that is bespoke to the community. SatNav journeys are not intended to be the last word on a given topic. SatNav journeys are a way on from where people are towards a desired destination. After all, navigating life with Jesus in today’s rapidly changing world is complex. Furthermore, the strategy is mindful of millennials’ desire to co-create solutions as well as access mentors and their wisdom.⁹

On average, a SatNav journey would require 15 hours from participants, normally scheduled over two months, plus any preparation or reading for the sessions. This has the

⁸ LICC’s Spring 2022 Open Book program is a three-week discussion on discipleship in a sex-fixated culture based on Jonathan Grant’s book, *Divine Sex*. The LICC event blurb describes the program as follows: “Ours is a world where sexual identity and orientation are front and centre, yet it’s more likely to be debated in your workplace or school than constructively discussed and wisely practiced as the body of Christ. ‘Sex’ has been politicised and ideologically weaponised as a problem to be solved rather than a core part of what it means to be an image bearer tasked with multiplying and cultivating God’s creation. We desperately need a better conversation around sex. A safe place to wrestle, discern, grow, and reorient our identity around Jesus, the very source of abundant life itself. Across three interactive sessions this spring, join us as we dive into *Divine Sex* and discuss: A new way to see relationships in a sexualised age; The sources and shape of the modern sexual imagery, exploring the nature of authenticity, freedom, identity, happiness, and transcendence; A compelling vision for sexuality that blesses neighbours beyond the church, in our diverse contexts.” “Divine Sex”, LICC, accessed January 10, 2022, <https://licc.org.uk/events/open-book-divine-sex/>.

⁹ Perrin, *Changing Shape*.

advantage of positioning it as an investment in one's discipleship, but in a do-able, short-term commitment. The content strategy therefore offers immense flexibility to a church leadership team in designing their discipleship program over a three-year period and potentially enables a broader curriculum to be covered by the church.

Figure 4 summarizes the three journeys that will be tested as part of a first "SatNav Series" in the pilot church through 2022 to further develop the Project. The Series has been crafted in partnership with pilot church leaders and so also reflects their discernment around both discipling needs and the opportunities to re-engage people in-person following shifts in behaviors arising from the COVID pandemic. The test will include in-house and third-party produced content. Journey #1 content will be developed in-house by the church leadership team to an agreed brief. Journey #2 will blend in-house content with one of the SatNav guides' published books on apologetics. Journey #3 will be developed in partnership with LICC as part of the launch research and development plan.

Figures 7–12 outline the planned 2022 journeys and core promotional copy that is being used to develop the "SatNav Series" micro-site.



The **SATNAV** *Series*
 navigating life with Jesus in today's world

BOOK YOUR PLACE HERE

Journey #1: Parenting faithfully in today's world

Orientation A: Sat 5th Mar | 8.45am–1.15pm in person (dads)
Orientation B: Sat 12th Mar | 8.45am–1.15pm in person (mums)
Pit Stops: Thurs 17th Mar | Thurs 24th Mar | Thurs 31st Mar
 8pm-9.30pm on zoom
Re-orientation: Sun 3rd April | 10am–noon in person

More details [here...](#)

Figure 7. 2022 SatNav Series One, Journey #1 outline and dates.



The **SATNAV** *Series*
 navigating life with Jesus in today's world

BOOK YOUR PLACE HERE

Journey #1: Parenting faithfully in today's world

Raising our children is one of the greatest callings on our lives. We cherish our kids but it's also a challenge in these times. After all, life's complicated in today's world with the power of social media, pressures to perform and conflicting values and beliefs. So how can we orientate ourselves for this adventure as Christian parents for the sake of our children?

This *SatNav* journey is for parents with 0–10s. We start with an orientation session in-person in for mums and dads separately (*if you're a single parent and need help with childcare please get in touch*). Then there are three "pit stop" sessions by zoom to explore being the parents our children need, how to disciple our children at different ages and stages and parenting through the pressures of today's world. Then we'll finish with a re-orientation session all together where we can capture our convictions, pray and plan our journeys on.

We'd love you to join us, share your wisdom, and this journey together with other parents. Book your place [here](#) by 18th February 2022. Have questions? Get in touch [here](#).

Figure 8. 2022 SatNav Series One, Journey #1 promotional copy.



The **SATNAV** *Series*
 navigating life with Jesus in today's world

BOOKING OPENING SOON

Journey #2: Swimming confidently upstream

Orientation: Sat 21st May | 8.45am–1.15pm in person

Pit Stops: Thurs 26th May | Thurs 9th June | Thurs 16th June
 8pm–9.30pm on zoom

Re-orientation: Sat 25th June | 8.45am–1.15pm in person

Figure 9. 2022 SatNav Series One, Journey #2 outline and dates.



The **SATNAV** *Series*
 navigating life with Jesus in today's world

BOOKING OPENING SOON

Journey #2: Swimming confidently upstream

In a world of competing claims about what's good, beautiful and true, Christianity could seem to be having a hard time. For many in the West, it's just one way to live amongst a multitude of alternatives – many of which may seem more enticing, exciting, or even true. Not surprisingly, following Jesus can feel like we're swimming against the flow of forces that might thwart our journey on. And even if we, like salmon, continue to leap our way upstream, what about others we know who could be struggling?

This SatNav journey is an opportunity to take stock of the stories our secular, pluralist culture invites us to live in and consider how they impact our hearts, minds and souls – whether we're aware of it or not. We'll explore ways to help us swim more confidently against the flow and perhaps help others too. We'd love you to join us, share your wisdom, and this journey together with others.

Book your place [here](#) by 7th May 2022. Have questions? Get in touch [here](#).

Figure 10. 2022 SatNav Series One, Journey #2 promotional copy.

The **SATNAV** *Series*
navigating life with Jesus in today's world

BOOKING OPENING SOON

Journey #3: Embracing your calling everyday

Orientation: Sat 24th Sept | 8.45am–1.15pm in person

Pit Stops: Thurs 29th Sep | Thurs 6th Oct | Thurs 13th Oct
8pm–9.30pm on zoom

Re-orientation: Sat 16th Oct | 8.45am–1.15pm in person

Figure 11. 2022 SatNav Series Two, Journey #3 outline and dates.

The **SATNAV** *Series*
navigating life with Jesus in today's world

BOOKING OPENING SOON

Journey #3: Embracing your calling everyday

"How can anyone remain interested in a religion which seems to have no concern with nine-tenths of his life?" the great writer and thinker, Dorothy Sayers, concluded in 1942. 98% of Christians spend 95% of their lives beyond "gathered church". That's in their homes, at work, with extended family, on the sports field, in an artist's studio, and more. Does who we are and how we live in these places matter to God? Is our faith relevant?

"Yes", we may respond, but what do we mean? We might champion the opportunities to witness to Jesus but are we also convinced that what we do through our everyday callings has intrinsic value to God? And what does our culture have to say about "calling"? What goals or values does our society celebrate and how do they shape us?

In this short journey, we'll have opportunity to explore our callings, and to discover how we can live them out more joyously, day by day, growing in our encounter with God and engaging our world more fruitfully. We'd love you to join us, share your wisdom, and this journey together with others. Book your place [here](#) by 10th December 2022. Want to know more? Get in touch [here](#).

Figure 12. 2022 SatNav Series Two, Journey #3 promotional copy.

Summarizing the form and content strategy

Figure 13 outlines the form and content strategy that will shape the developing Project. The elements in this were refined drawing on prototype feedback and input from key stakeholders.

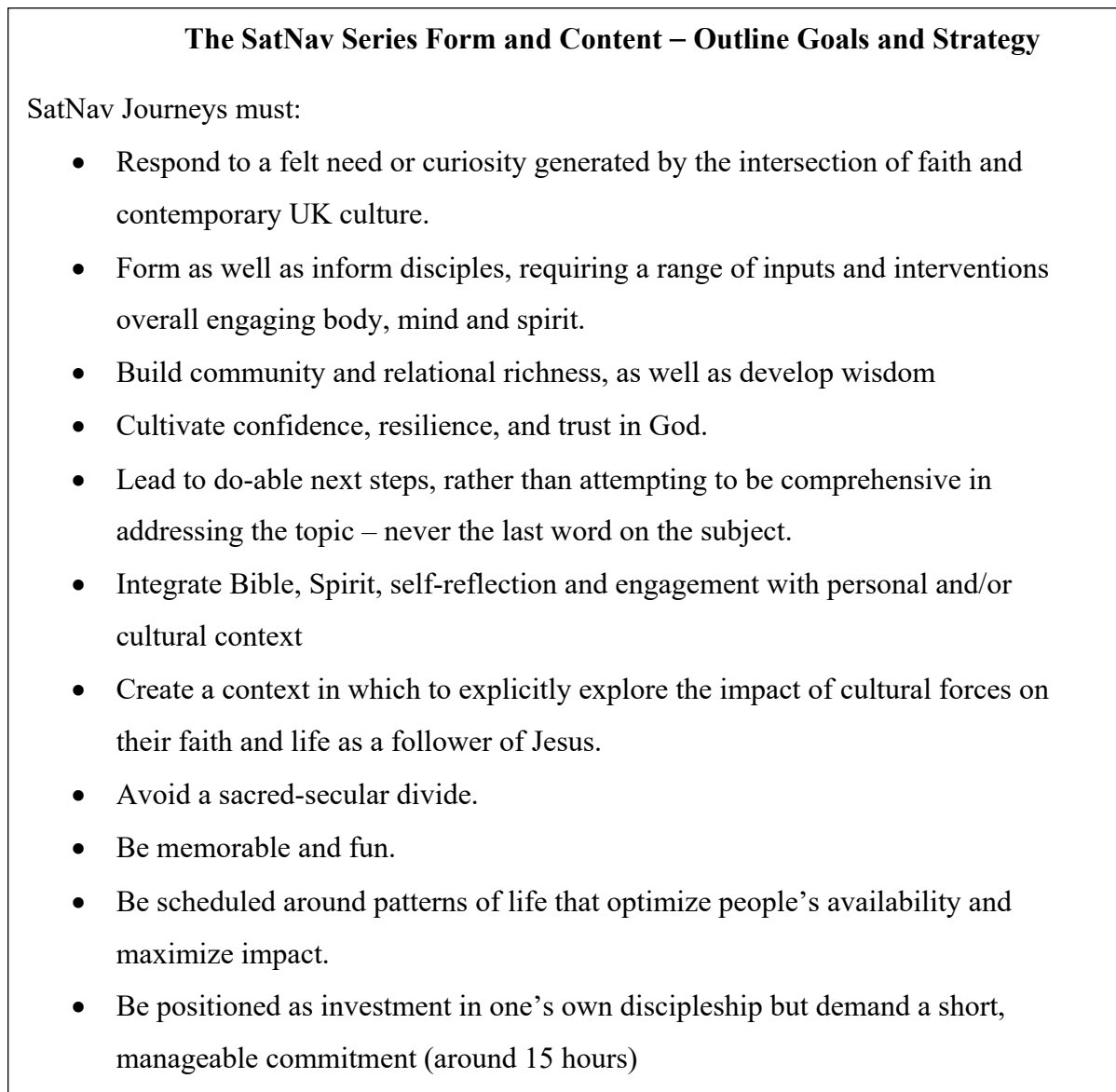


Figure 13. SatNav Series form and content - outline goals and strategy.

The outline forms the core brief for journey development and would be used with the SatNav guides (who would often include a Pastor) as they developed their journey and against which their journey would be assessed. In addition, the SatNav journeys need to be relatively simple to scope, develop and deliver within a local church. In some instances, there will be opportunity to connect the journey into existing content or events, especially for the Pit Stop sessions. This could be as simple as reading and discussing a book on the topic. This not only reduces the development time and topic expertise required from the SatNav guides but allows them to focus on the Orientation and Re-orientation sessions where they will add greatest value. Hence, the model champions the integration of excellent content developed by third parties with the intensive retreat-type experiences that are led by leaders within the community who will have on-going relationships with the cohort.

What follows are templates for the Orientation and Re-orientation sessions and then an outline of a SatNav journey for 2022 which illustrates how the concept works in practice. The prototype journey segment tested in Fall 2021 indicated that the chosen day/time of 8.45am to 2pm on a Saturday worked extremely well. It had the advantage of a substantive block of time, bookended by meals, and enabled participants to return to their weekend activities by early afternoon. Whilst other churches or audiences may have alternative preferences, the templates have been developed around this time block. The templates are naturally guidelines rather than prescriptive frameworks.

| Orientation Session Template | |
|-------------------------------------|--|
| <i>8.45am</i> | <i>Light breakfast</i> |
| <i>9.30am</i> | Session 1: Connecting to my desires |
| | <ul style="list-style-type: none"> • People introductions/icebreaker • Worship & orientation to the topic • Needs & Desires/Hopes & Fears: a self and group reflection in relation to the SatNav Journey theme • Prayer of confession and trust |
| <i>10.30am</i> | <i>Break</i> |
| <i>10.45am</i> | Session 2: Biblical engagement |
| | <ul style="list-style-type: none"> • Bible reflection and spiritual practice • Silent solo guided retreat • Active listening in twos or threes • Prayer of blessing |
| <i>11.45am</i> | <i>Break</i> |
| <i>Noon</i> | Session 3: Cultural reflection |
| | <ul style="list-style-type: none"> • Introduction to cultural forces in relation to the topic • Forcefield analysis, self and group reflection • Orientation summary and the journey ahead including journey partners if appropriate • Prayer and anointing ritual |
| <i>1.15pm</i> | <i>Lunch and close</i> |

Figure 14. Orientation session template.

| Re-orientation Session Template | |
|--|---|
| <i>8.45am</i> | <i>Light breakfast</i> |
| 9.30am | Session 1: Journey reflections |
| | <ul style="list-style-type: none"> • Welcome • Worship • Reflections on the journey, where are we now? • Thanksgiving and celebration |
| <i>10.30am</i> | <i>Break</i> |
| 10.45am | Session 2: Biblical engagement |
| | <ul style="list-style-type: none"> • Lectio Divina • Silent solo guided retreat • Biblical reflection • Prayer |
| <i>11.45am</i> | <i>Break</i> |
| Noon | Session 3: Creative journey mapping |
| | <ul style="list-style-type: none"> • Mapping the journey on • Creative memory making • Prayer and commissioning ritual |
| <i>1.15pm</i> | <i>Lunch and close</i> |

Figure 15. Re-orientation session template.

Outlining a “SatNav” journey for 2022

The first journey to be developed and tested in 2022 will be Journey #1: Parenting faithfully in today’s world as described in figures 7 and 8. What follows is a description of some of the main activities and content that will illuminate the Project using the “Orientation, Pit Stops, Re-orientation” framework. The outline is currently being used in the process of preparing this journey and will be iterated through the launch plan.

Orientation session

8.45am Light breakfast

9.30am Session 1: Connecting to my desires

People introductions/icebreaker

Worship & orientation to the topic

Needs & Desires/Hopes & Fears: a self and group reflection in relation to the SatNav Journey theme (see below)

Prayer of confession and trust

Session 1: Connecting to my desires

The primary exercise in this session will be a self- and group reflection on Needs and Desires/Hopes and Fears in relation to their role as a parent in today’s world and their own context as described in figure 16. Following the introduction to the journey they will have opportunity to brainstorm on their own using the framework in figure 16. After time alone, they will split into threes, and share reflections. The plenary group will capture the main themes and then move to a time of prayer – confession and trust.

Connecting to my desires

Take 15 minutes to prayerfully reflect on the following questions in relation to your child/ren.

- *What kind of mum/dad do I long to be?*
- *What pressures or challenges do I experience as a mum/dad right now?*
- *What are my hopes for my child/ren?*
- *What do I fear for my child/ren?*
- *What am I celebrating about each child?*
- *What's one thing that's been worked for me/us that I'd like to pass on?*

In your threes, share your reflections and try to capture the main themes from your discussion...

Figure 16. Orientation exercise – Connecting to my desires.

- 10.30am Break
- 10.45am Session 2: Biblical engagement
- Bible reflection and spiritual practice (see below)
- Silent solo guided retreat
- Active listening in twos or threes
- Prayer of blessing

Session 2: Biblical engagement

Following a short biblical reflection delivered to the group by the SatNav guide either on Luke 1:39–56 (moms) or Luke 1:57–80 (dads), participants then spend some time on their own reflecting on some/all these questions:

What struck you?

What does the passage say about who God is?

What does it say about how God works?

What insights does it offer for you as a parent?

What, if anything, might God be inviting you to?

What would you like to pray?

Then in pairs or threes they engage in an active listening exercise as per figure 17.

| Active Listening Exercise | |
|--|--|
| Person A asks: | What's struck you from the your reflectings on that passage? |
| Person B : | <i>Answers (without interruption)</i> |
| Person A : | Summarises 'This is what I've heard...' |
| Person A asks: | What, if anything, might God be inviting you to? |
| Person B : | <i>Answers (without interruption)</i> |
| Person A : | Summarises 'This is what I've heard...' |
| Person A asks: | What would you like to pray? |
| Person B : | <i>Answers (without interruption)</i> |
| Person A prays for B. If a third person C is present, they take notes so that A has a written record. Then swap. | |

Figure 17. Orientation exercise - Active listening.

11.45am Break

Noon Session 3: Cultural reflection

Introduction to cultural forces in relation to the topic

Forcefield analysis, self and group reflection (see below)

Orientation summary and the journey ahead including journey partners if appropriate

Prayer and anointing ritual

Session 3: Cultural reflection

Following an introduction to the idea of cultural forces and their formational impact on us as parents and disciples, participants will do a “Forcefield Analysis” (figures 18 and 19).

Forces in play?

What forces have a positive and negative impact how you follow Jesus as a parent?

- From within you – what emotions, experiences, priorities, behaviors might impact...?
- From the wider culture – expectations, pressures, values...?
- From your context – home, work, relationships...?
- From your faith – biblical convictions, practices, Christian friendships, church life...?

Brainstorm first on your own and jot down your thoughts...

Identify up to six positive and six negative impacts and plot them on the chart below indicating the degree in which they're impacting or shaping you as a parent? Notice both strong influences and weaker ones you'd prefer were stronger. A first example is shown below.

Figure 18. Forcefield analysis exercise, part 1.

| Negative forces | | Positive forces | |
|--|--|-----------------|--|
| 5 | 1 | 1 | 5 |
| <div style="border: 1px solid black; width: 100px; height: 40px; margin-bottom: 10px;"></div> <div style="background-color: black; color: white; padding: 5px; display: inline-block;">Society's definition of success</div> | <div style="border: 1px solid black; width: 150px; height: 500px; margin: 0 auto; display: flex; align-items: center; justify-content: center;"> Shaping me as a parent </div> | | <div style="background-color: black; color: white; padding: 5px; display: inline-block; margin-bottom: 10px;">Friendship with other Christian parents</div> <div style="border: 1px solid black; width: 100px; height: 40px;"></div> |
| <div style="border: 1px solid black; width: 100px; height: 40px;"></div> | | | <div style="border: 1px solid black; width: 100px; height: 40px;"></div> |
| <div style="border: 1px solid black; width: 100px; height: 40px;"></div> | | | <div style="border: 1px solid black; width: 100px; height: 40px;"></div> |
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| <div style="border: 1px solid black; width: 100px; height: 40px;"></div> | | | <div style="border: 1px solid black; width: 100px; height: 40px;"></div> |

In small groups, share your reflections.

What similarities or differences are there in your group? How does this help you identify the journey you want make over the next weeks and where you'd like to get to?

Figure 19. Forcefield analysis exercise, part 2.

In a plenary discussion, participants will share the main themes. This then moves to a time of prayer and anointing for the journey, and a description of the journey on.

| | |
|--------|--------|
| 1.15pm | Lunch |
| 2pm | Finish |

Pit Stop Sessions

The core topics for the three pit stop sessions will be:

Being the parents we need to be today

Parenting through the pressures of today's world

Becoming a discipling family

These will be 90-minute sessions using the following format:

Centering prayer

What are you celebrating as a parent since last met?

15-minute input on the topic

15-minute processing in breakout groups

10-minute plenary sharing

10-minute input on the topic

10-minute processing in breakout groups

5-minute plenary sharing

10-minutes as couples (or two single parents together): How will this session impact our relationships (with God, one other, our children, others?) Is there anything we want to try in our family next?

5-minutes in prayer

Re-orientation session (slightly shorter for this journey to align with pilot church context and childcare provision)

- | | |
|---------|--|
| 10am | Gather with refreshments |
| 10.15am | Reflections on the journey, where are you now? |
| 10.45am | Lectio Divina on Luke 7:11–17 with follow-up commentary on what we trust God for with our children and how this shapes our rule of life as families in today's world. |
| 11.30am | Creative exercise creating a prayer box for each child with objects brought to signify: a gift the child has; a hope you have for them; an area they may be vulnerable; how you want to show up for them as a parent. This will be then wrapped up into a commissioning of them as parents and a prayer tunnel for their children. |
| 12pm | Lunch with children included |

Summarizing the Project's delivery status and scope

What has been presented above is the outcome of the iteration and development work undertaken in DMIN 950 and 951 which is described in the next section. The presentation above summarized the status of an on-going creative development process which also signposts how the Project is being taken forward to launch, details of which are in the Project Launch Plan.

There is a comment to make about the Project's scope at this point. As the Project has iterated, the scope of the Project to the end of January 2022 has focused on clarifying what the Project is, how it will deliver a viable response to the NPO and assessing the degree to which it is likely to succeed. The scope of the Project in its final launched form is still to be determined and this will form part of the Project Launch Plan. Will this be a successful Project launch for a single church, or will it scale to others? An influencing factor will be the degree to which the Project offers a simple, sustainable approach to deepening contemporary discipleship in a way that is successfully integrated into the discipling ecosystem of a church and therefore meeting the needs of other churches with such a goal. Part of the work in DMIN 950 and 951 has been to garner early indicators around this. This, together with the iterative development of the Project itself, is documented in the next section.

Project Delivery Development – DMIN 950 and 951

The Project has taken form as a response to the NPO through the design and iteration processes of the program, including key stakeholder collaboration supported by bibliographic resources. However, the work undertaken in the final two modules has significantly shaped the Project towards its current form. In line with the Project Development Plan, this work focused on:

Creating and testing a prototype of one of the significant components of what has become “The SatNav Series”.

Developing the core principles of a strategy for the form and content of the journeys and garnering feedback from key stakeholders.

Pitching the Project to the senior leaders of the pilot church to engage them in the next stage of developing the Project towards launch.

Pitching the Project to LICC to garner their interest in partnering in the development of the Project.

This section reports on these activities.

The prototype test journey segment and learning

Earlier design research had identified keen interest amongst the target audience in what was then branded “Songlines” – formational journeys for Jesus-followers learning to live his way in today’s rapidly changing world, the MVP taken forward from the design stage. However, the form of these journeys needed further development. At this stage, COVID regulations in the UK prevented an in-person prototype test. An alternative route of developing and testing a brochure façade of the concept was adopted and, in fact, delivered some vital insights. One of the brochure façade webpages that elicited a particularly positive response from research respondents was the following:

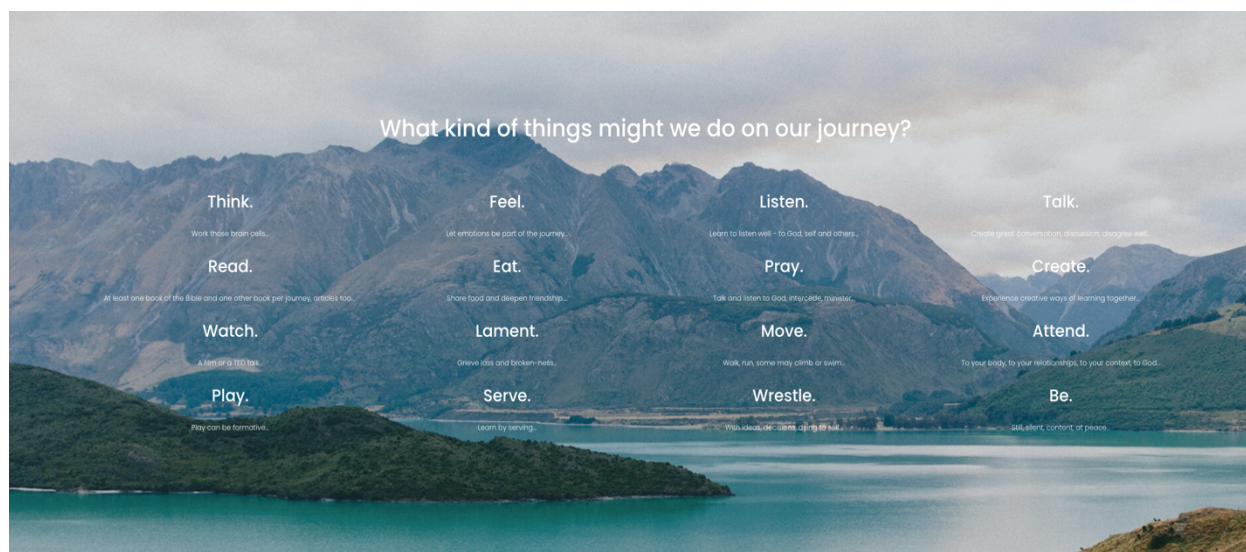


Figure 20. Excerpt from Songlines brochure façade – potential activities (screenshot).

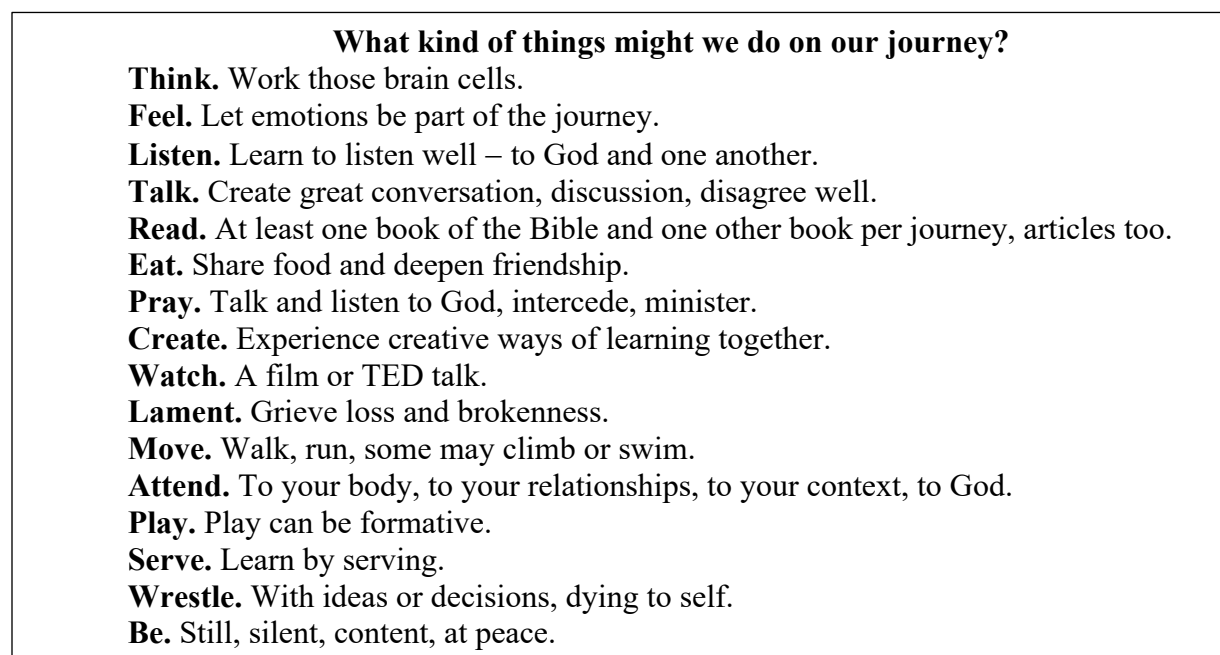


Figure 21. Figure 20 copy reproduced for ease of reading.

On probing, it became clear that respondents were energized by the range of verbs that went beyond those usually associated with discipleship programs and the visual which suggested generous space to explore and discover. This aligned with bibliographic resources which

suggested that formation and discipleship was more richly served by a whole-person approach. It also cohered with millennials' desire to inhabit a space in which they could contribute.

In Fall 2021 with many UK COVID restrictions lifted, the next stage in the Project development was to test in-person a prototype of what would become one of the significant components of the Project – the immersive experience at the start of the journey. Working with the pilot church, I conceived and executed a short retreat-intensive in October 2021 with a subset of the core millennial audience – women aged 25–39 in work and/or early family life stage. Details of the research sample profile can be found in Appendix E. For promotional purposes at this stage, the concept was simplified.



Figure 22. Hope Songline promotional banner.

The goals of the prototype journey were agreed as these:

- A. Through the theme of Christian hope, enable participants to re-orientate and engage with God and with one another in a way that would positively impact their everyday lives.
- B. Facilitate participants engaging with the Bible, the Spirit, in self-reflection and with their context in a way that connects these dynamics.
- C. Enable participants to have a holistic formation experience (heart, body, mind, soul) that lays down a formational memory.

Appendix E contains the details of how the event was positioned to the target audience. The program for the prototype immersive experience was as follows:

| | |
|---------|--|
| 8.45am | Gather for breakfast |
| 9.30am | Welcome, Introductions and Ground Rules |
| | Session 1 – Persistent Hope (biblical and cultural engagement) |
| 10.30am | Break |
| 10.45am | Session 2 – Creative Hope (practical creative session) |
| 11.45am | Break |
| 12pm | Session 3 – Extravagant Hope (biblical engagement, anointing ritual) |
| 1.15pm | Lunch |

Appendix E contains a range of content material used in the prototype intensive. As example samples, figures 23 and 24 contain the handouts for sessions 1 and 3 outlining how participants were invited to process the sessions. Session 2 was a “making session”, creatively connecting people connected to Christmas hope – celebration cake and jewelry. This session was designed

to connect with a range of experiences that earlier design research had suggested would be motivating (figures 20 and 21) and to support experiential, whole-person engagement. Through the session, storytelling was encouraged and reflections on the process of creating with a future hope in mind. This was a significant session for several participants. Unbeknownst to them at the beginning, participants were then encouraged to gift what they had made to another which added a further “other-centered” dimension to the experience.

Hope: A Songline for Faith and Life

Session 1 - Persistent hope

Mark 7:24-30

- What are you hoping for these days? What propels it?
- What forces are you battling?
- Imagine you're in the room with Jesus and the Syrophenician woman and have just witnessed their conversation. Imagine he turns to you next and asks:
 ‘What do **you** believe about me?’
 ‘What do you want me to do **for you**?’

In prayerful conversation with Jesus, answer his questions. Then pause and ask the Spirit to help you pay attention to Jesus. Note any words, pictures, Scriptures, emotions, insights... that come to mind. At the end, thank Jess that he has listened.

Figure 23. Hope Songline session 1 handout.

Hope: A Songline for Faith and Life

Session 3 - Extravagant hope

Mark 12:41-44; 14:1-10

- What struck you?

- What, if anything, might God be inviting you to?

- What forces might enable or disable your response?

- What might free you?

In pairs:

Person **A** asks: What's struck you personally?

Person **B**: *Answers (without interruption)*

Person **A**: Summarises 'This is what I've heard...'

Person **A** asks: What, if anything, might God be inviting you to?

Person **B**: *Answers (without interruption)*

Person **A**: Summarises 'This is what I've heard...'

Person **A** asks: What forces will enable or disable your response?

Person **B**: *Answers (without interruption)*

Person **A** prays for **B**.

Then swap.

Figure 24: Hope Songline session 3 handout.

Benchmarks were set for this prototype journey segment and are reported on in the Assessment section. Data was gathered on the experience using an anonymized evaluation survey (see Appendix E) and is reported in the Assessment section and more fully in Appendix

E. This, together with feedback reflections from facilitators and my own observations contributed to a further honing of the Project concept. The outcome from testing this prototype immersive experience was an affirmation of the Project's direction of travel, its potential as a response to the NPO, and a clearer form and content strategy for what will become the Orientation and Re-orientation segments of a SatNav journey. In sum, learning from the prototype experience meant the next stage of development would need to:

Re-brand from "Songlines" to "The SavNav Series".

Be more explicit in helping participants explore the impact of the cultural forces they experience. The evaluation survey indicated slightly lower performance on two statements relating to this.

Develop the journey format around two intensives to start and end with shorter pit stop sessions in-between.

Consider my interventions as leader and facilitator as well as concept creator, specifically how they should impact the way that future content creators and facilitators are briefed and the DNA guarded.

Clarify to church leaders how the Project could contribute to the discipling ecosystem of a local church.

In short, the development and testing of an early prototype intensive to open the discipleship journey made a significant contribution to the development of the Project.

Stakeholder response to the form and content strategy

Having tested a prototype of a journey segment, I developed a high-level form and content strategy based on principles that were refined by prototype feedback and observation,

summarized in figure 13. Using this, together with an outline of the Project, I conducted three interviews in November and December 2021 with key stakeholders to ascertain whether the direction the Project was taking aligned with their areas of expertise. A further benchmark for the Project was set around this which is reported on in the Assessment section. The three interviews were conducted with:

The Discipleship Pastor of the pilot church

The Director of a UK Center for Culture and Discipleship

A UK National Champion (author and speaker) for the Whole-Life Disciplemaking Movement

Using the simple three-stage interview framework – With what do you agree; With what do you disagree; What’s missing? – I gained a rich data set that achieved the goals for this stage of the Project. Critically, their feedback supported the development of the Project in the direction that was clarifying, and the benchmark set for this stage of development was met – that at least 2/3 of expert stakeholders reviewing the Content and Form Outline Strategy recommend developing the Project further. In fact, all three made this recommendation.

The key outcomes from the interviews were as follows:

Discipleship Pastor of the pilot church

The prototype journey segment had met her expectations around discipleship goals, and she wished to partner in developing the Project further within the life of the church.

The prototype journey segment had met her goals around engaging the target audience, particularly following pandemic restrictions.

The prototype journey segment had clarified the significance of briefing and working with facilitators who might develop and deliver content as the next stages of the Project were piloted.

She grasped and was energized by the demonstration of how the emerging Project would integrate with the wider discipling ecosystem within the church.

The key question raised was that of branding. She affirmed the ethos and DNA of the “Songlines” concept but observed that the branding required explanation. Following the interview, I reflected further and revised the branding to “The SavNav Series”, retaining the key essence of journey and navigation but offering a brand identity that is more easily grasped.

Director of a UK Center for Culture and Discipleship

His feedback underpinned the academic foundations of the Project, including academic research into Aboriginal “Songlines” which were influential in developing the Project and its content and form strategy. These have been included in the bibliographic material accessed in the Project. This feedback had weight since the interviewee is also a theological educator and was formerly head of an Australian theological college center bridging Church and culture.

The interviewee had also worked on church staff teams, planted a church and is involved in ministry to emerging leaders globally. He particularly affirmed the whole-person approach to the formational journey and was able to offer links to practices and rituals that aligned with the Project.

He also commented on his own experience in churches and raised the helpful question as to how men might be encouraged to participate fully.

UK National Champion (author and speaker) for the Whole-Life Disciplemaking

Movement

His feedback particularly supported the form that the Project was taking and aligned with his experiences in working with churches in the UK seeking to grow a “whole-life discipling culture” in their communities. Notably, he grasped the significance of the first immersive experience and the optimization of the Saturday morning timeslot.

He affirmed one of the underlying root causes of this discipling challenge: reductionism in the audience’s grasp of the gospel and indeed in how it is sometimes taught.

He went on to commend the Project to LICC’s CEO prior to the pitch presentation to him.

Prior to this stage of the Project, I had been wrestling with three challenges:

- a) Content development – an earlier form of the concept had raised the issue of the scale of the content development/delivery challenge over the longer term, especially in relation to the cultural context, and some of the expertise needed to respond appropriately.
- b) Integration – how could the Project weave the journeys into the broad discipling model of the local church so that it would motivate the local leadership team?

- c) Engagement – how to inspire and motivate engagement within a congregation, especially those who tend to opt out of such discipling process.

The prototype journey and expert stakeholder interviews generated insights which helped develop the next stage in the Project's iteration and resolve the challenges I had been wrestling with. They also provided the opportunity to capture some critical theological convictions that would also shape the SatNav journey process. They were these:

The Bible shapes both form and content, especially through:

Its narration of God's story and mission

Its use of varied genres

Its encultured nature

Its revelation of God in Christ

Its understanding of what it means to be human

Its descriptions of God's dealing with people individually, as communities/ nations

Its realism around opposition and contention

Forming disciples is profoundly relational, taking its lead from the Trinity

It is a process empowered by the Spirit

It necessitates both knowing God and knowing oneself

In line with the Bible, it is an encultured and embodied process engaging the whole person in the whole of life

Formation is contested, particularly through the cultural forces of the day

It is a corporate/community process as well as an individual/personal one

These insights were flowed into what then became “The SatNav Series” and the subsequent work towards a launch plan and engaging key stakeholders.

Pitch presentation to local church leadership and response

Whilst the Discipleship Pastor had committed to partnering on the development of the Project it was vital that the Lead Pastor was fully engaged too, not least as the Project connected with the discernment of vision for the church for the next season. Therefore, I developed a presentation for the senior pastors to pitch the Project and clarify how it would support the vision of growing a missional discipling church. The pitch presentation slides and messaging are available in Appendix E. Figure 25 summarizes the core narrative of the pitch.

Summary narrative of the pitch presentation to senior pastors made January 11, 2022

Over the last two years, the church has become deeply convinced that its core calling is to be a missional discipling church. We recognize the imperative in today's culture, and we affirm our understanding this requires a fresh approach in 21st century UK. We are clear that we are inviting people to *encounter* God, *experience* community, *embrace* their calling and *engage* today's world. Gathered Sundays, mid-sized communities, and 0–18s ministry form the core discipling infrastructure of the church. The core infrastructure is strong in supporting the first two “e’s” but less so as the church looks outward.

Through my doctoral research and the piloting of a prototype journey intensive I have created a model that enriches and integrates with the core discipling infrastructure – “The SatNav Series”. These short discipling journeys offer a fresh approach to making disciples in today's culture. They offer a means of targeting the church's discipling around needs that are shaped by the cultural forces of our day. Together with a three-pronged approach to mission and a focus on developing leaders, “The SatNav Series” will serve the church in its mission to grow mature, mission-hearted followers of Jesus through whom others may come to experience the goodness of God, and some discover such a life in Christ too. I invite you to commit to a year of testing and iterating “The SatNav Series”.

Figure 25: Summary narrative – pitch presentation to pilot church senior pastors, January 11, 2022.

The outcome of the pitch was a decision by the church's senior pastors to move forward as a partner in developing the Project, testing and refining the “The SatNav Series” concept presented. It was noteworthy that the Lead Pastor grasped its potential to enrich the discipling ecosystem of the church and how it could integrate with the range of discipling practices, ministries and training that could be developed over time (figures 26 and 27).

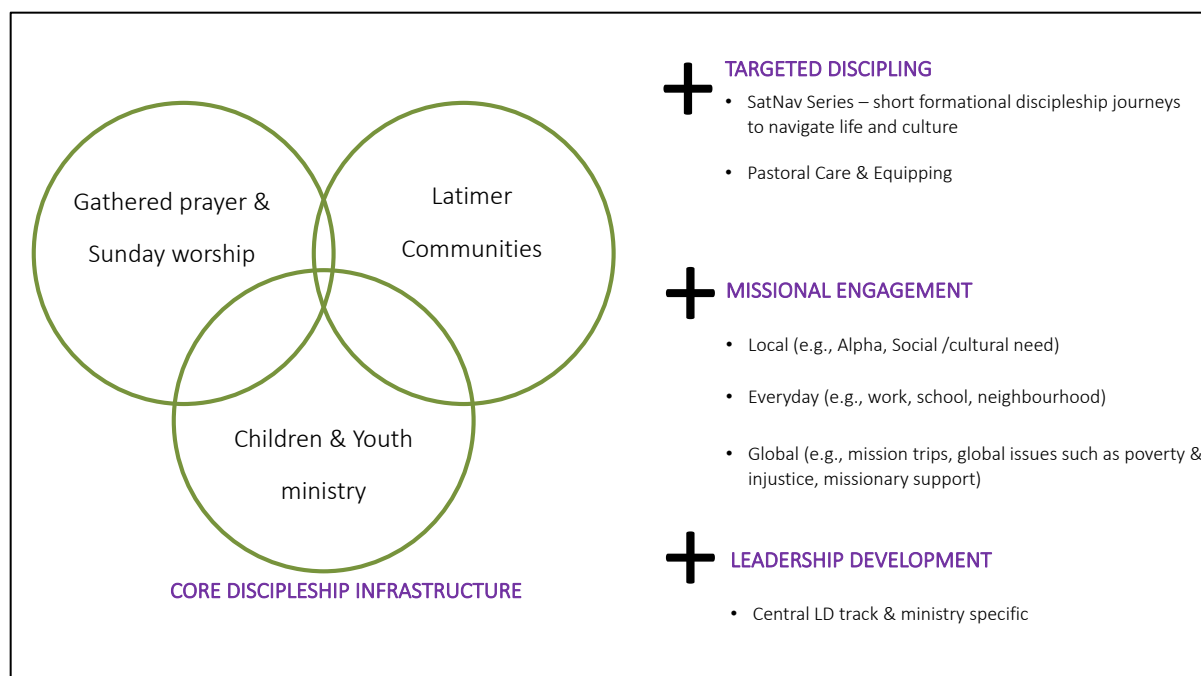


Figure 26: Pilot church potential discipling infrastructure. Source: Pitch presentation, January 11, 2022.

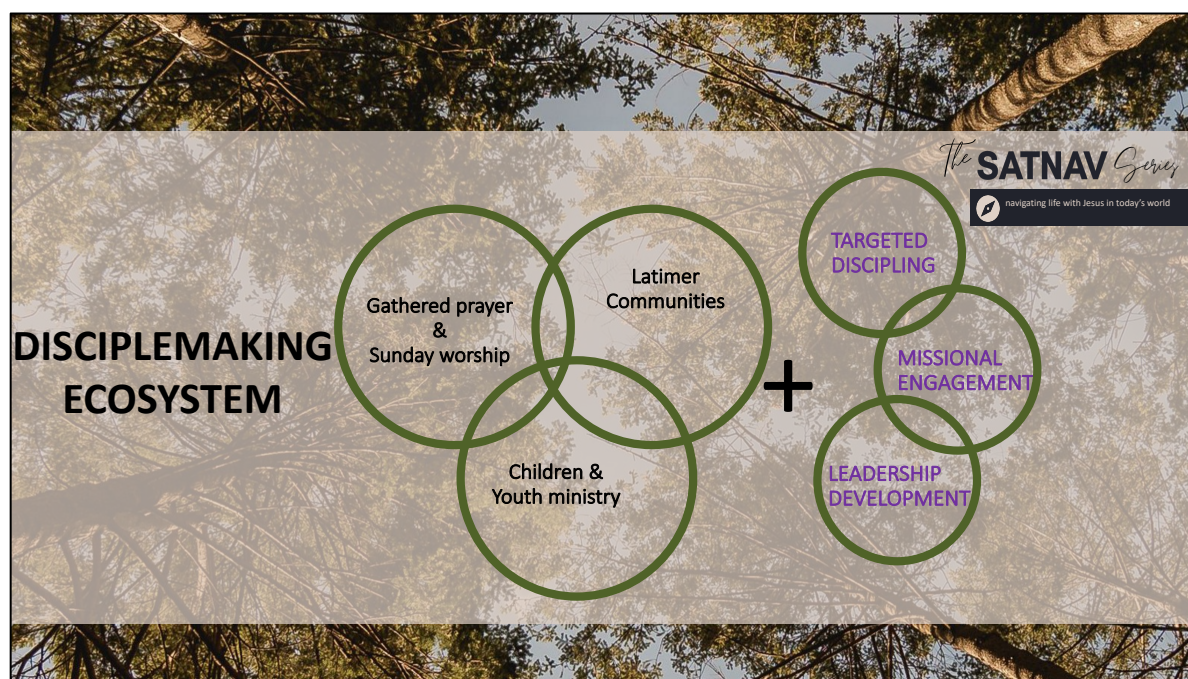


Figure 27: Pilot church discipling ecosystem positioning "The SatNav Series". Source: Pitch presentation, January 11, 2022.

Pitch presentation to LICC and response

My ministry context includes the para-church organization, the London Institute for Contemporary Christianity (LICC) and my Project was designed to align with LICC's mission. As noted in the Introduction, the Project's scope would be influenced by the degree to which it addressed the needs of leaders seeking to grow "whole-life discipling churches". Hence the Project Delivery Plan for the third year included a pitch presentation to LICC's CEO with a view to assessing the potential for progressing the Project with LICC as a development partner. Appendix E contains the full presentation. Figure 28 summarizes the core narrative of the pitch.

Summary narrative of the pitch presentation to LICC's CEO made January 24, 2022

The presentation narrated the story of the Project Portfolio, from clarifying the NPO to the Project's current status. The narrative included content presented in the senior pastors' presentation but positioned towards LICC's ministry concerns. It started by highlighting two root causes underpinning the NPO: the rapidity of cultural change leading to a sense of disorientation amongst the target audience, and reductionism in the target audience's grasp of the riches of the gospel and its entailments. The presentation highlighted the Aboriginal people's "Songlines" and its inspiration for a Project that sought to help millennial Christians orientate their way through complex cultural territory.

After presenting the headlines from design research and the prototype journey research, the presentation showcased "The SatNav Series" and its development pathway through 2022, highlighting its distinctive content and form and its attentiveness to cultural forces. To conclude the narrative, the presentation recounted the headlines of the pitch to the pilot church leaders. A major stream of LICC's ministry is targeted to church leaders and this Project would meet a need LICC seek to serve.

I invited LICC's CEO to respond by outlining in what ways he saw this Project aligning with LICC's mission and ministry and in what ways, if any, he and LICC would like to pursue its development together.

Figure 28. Summary narrative – pitch presentation to LICC, January 24, 2022.

The presentation was enthusiastically received. The CEO affirmed the resonances between the Project and LICC's observations on the millennial generation particularly their struggle to connect their faith with their everyday lives, the high value placed on authenticity, and the powerful influence of culture on people of all ages. He also affirmed the impact of gospel reductionism, as noted in the presentation.

The "Songlines" inspiration from the early stage of the Project and the way it captured the Project's ethos resonated with the incarnational direction of discipling that he

considered to be vital. He was able to give examples of creative and physical practices that had been incorporated successfully into formational experiences. He evidenced great interest in the Project's integration with a broader discipling ecosystem and the way "The SatNav Series" might enrich a discipling ecosystem which would be of great interest to LICC.

His overall conclusion was that the Project had a simplicity to it that was underpinned by a depth of research and reflection and was "exactly what we need" to further LICC's mission. The outcome of the pitch presentation and discussion was a request to pursue the possibilities of LICC engaging with the Project and an agreement to scope an exploratory workshop around this for early April 2022.

Assessment

To assess the Project in Spring 2022, critical success indicators were set against its planned state of execution by that date. Benchmarks were agreed around two main areas of delivery work in year three: the prototype journey event then branded "Songlines" and assessment of the Project's scope with potential partners. Five "Success" and one "Quality" benchmarks were agreed.

Success Benchmarks (prototype journey)

- 1. At least 20% of the invited universe to the prototype journey event choose to participate, as indicated by the number of people signing up to the prototype journey event by the registration deadline using the ChurchSuite database and event software package, and the number of people turning up to the event on the day.**

This engagement benchmark assessed the degree to which the target audience considered the journey to be a desirable response to an NPO they identified with, and sufficiently motivating

to prioritize above competing claims on prime time in their week. Engagement is a pre-requisite for impact.

The benchmark was set at 20%, recognizing that the marketing window for this test exercise was narrow, some would have residual hesitations around in-person gatherings arising from the pandemic, and half a day at a weekend would be sacrificial. The pilot church's database (ChurchSuite) provided the tool to accurately identify and tag the target audience according to agreed criteria and this was done by the Discipleship Pastor. A total universe of 48 people was identified and invited.

Thirteen people signed up, 27% of the invited universe. All bar one person showed up for the journey, the single absence due to COVID infection on the day.

2. At least 80% of prototype journey participants would be likely or very likely to recommend the journey to others, as indicated by responses to an appropriate question on an anonymous evaluation survey completed by participants at the end of the prototype journey event.

An anonymous evaluation questionnaire was filled in by participants which included this benchmark. It was framed as an overall satisfaction indicator and was also a means of determining whether word-of-mouth would likely play a role in engagement. A full summary of the evaluation survey responses is available in Appendix E.

Assessing this benchmark, 30% were likely to "recommend a Songline journey like this to someone else like me" and 70% were very likely to do so.

3. **At least 80% of prototype journey participants can name a specific outcome of the journey for them that relates to the journey's goals, as indicated by responses to an**

appropriate question on an anonymous evaluation survey completed by participants at the end of the prototype journey event.

The journey's goals are set out on page 45. All participants noted something on their evaluation form that connected with at least one of the prototype's goals. Examples against each of the goals were:

"The first session was the most challenging because it resonated with a situation I'm facing at the moment." Goal A

"I'd not considered it deeply before but the fact that Jesus was hard but knew that it would be well handled/received was new, challenging, and helpful." Goal A

"Time and space to hear from the Lord and to pay attention to my own heart." Goal B

"For so little time I had a deep sense of God working." Goal B

"It was lovely to create and connect with others." Goal C

"Emotions came to the surface." Goal C

Quality Benchmark (prototype journey)

The intended audience will find the prototype journey event meets or exceeds their expectations of a discipleship retreat, as indicated by all participants agreeing or strongly agreeing to this statement in an anonymous evaluation survey completed by participants at the end of the prototype journey event.

A quality benchmark was also set for the prototype designed to assess performance against expectations generated through experiences of similar events. For this prototype, the term "retreat" was used as one they would find easiest to grasp for comparison and which incorporated attributes that aligned with the prototype journey event.

Analysis of responses reported the following percentage breakdown:

- 70% – It exceeded my expectations
- 30% – It was what I expected
- 0% – I was slightly disappointed
- 0% – It didn't meet my expectations at all

Reasons given for exceeding expectations included:

“It was a set of very varied activities.”

“I wasn't sure what to expect and whether I would feel at ease – but it was great and so welcoming. I felt loved and cared by all of it.”

“I expected it to be lovely but have been so blessed by the embodied abundance and hospitality.”

A copy of the full questionnaire and an example of one filled in are in Appendix E.

Success Benchmarks (Project's potential)

- 4. At least 2/3 of expert stakeholders reviewing the Form and Content Strategy summary in the context of the Project and NPO recommend developing the Project further, as indicated by all participants agreeing or strongly agreeing to this statement in an anonymous evaluation survey completed by participants at the end of the prototype journey event.**

Details of the expert stakeholders are noted on page 49 and a summary of their responses on pages 49–51. All three stakeholders recommended further development of the Project and requested to be engaged. This is detailed in the Project Launch Plan.

- 5. By the end of 2021, the Discipleship Pastor in the pilot church commissions another full journey for 2022, as indicated in a review meeting following the prototype journey event and in response to a proposal made to the Pastor at that time.**

Three full journeys have been commissioned, now under “The SatNav Series” branding. The first journey is under development and is starting to be publicized.

In summary, the critical success factors were met. Beyond these, however, I have also reflected on the work done in this delivery stage of the Project, feedback received, and my observations around what it would take to optimize success for the Project against the NPO. These are summarized in earlier sections and considered in the Introduction to the Project.

Two observations are relevant here. The first relates to the Project’s focus on a response to the formative forces of contemporary culture. As figure 29 highlights, participant responses to the prototype were very positive. However, the two statements that reported lower responses were in relation to engaging with culture and everyday contexts. My learning was that these need to be tackled more explicitly.

| | <i>Disagree strongly</i> | <i>Disagree slightly</i> | <i>Unsure</i> | <i>Agree slightly</i> | <i>Agree strongly</i> |
|--|------------------------------|------------------------------|---------------|---------------------------|---------------------------|
| The retreat helped me engage with God through the Bible | | | | 40% | 60% |
| I sensed the Spirit was at work | | | 15% | 15% | 70% |
| The retreat helped me examine myself | | | | 30% | 70% |
| The retreat prompted me to think about what shapes me and my faith living in today's world | | | 15% | 70% | 15% |
| This was a good investment of a Saturday morning for me | | | | 30% | 70% |
| I would recommend a Songline retreat like this to someone else like me | | | | 30% | 70% |
| Making something was an important part of the retreat experience | | | 10% | 30% | 60% |
| I feel better equipped for my everyday life as a Christian in my context | | | 10% | 60% | 30% |

Figure 29. Research responses to songline journey evaluation statements. Source: Evaluation Survey, Songline prototype journey, October 2021.

Second is the role I play as the Project moves towards launch. At this stage of development, my on-going role as vision-caster is vital as is my commitment to cultivating, guarding and passing on the core DNA necessary for a successful response to the NPO.

PROJECT LAUNCH PLAN

Project Description

NPO Statement

In a disorientating culture, forming disciples in the way of Christ needs a relational, experiential model that enlarges their capacity to integrate Bible, Spirit, self and context.

Project Description

The Project is a discipleship model to help UK Christians navigate life with Jesus amidst the formative cultural forces of today's rapidly changing world. Titled "The SatNav Series", the model offers blueprints for short discipleship journeys developed for a millennial audience and executed in a local church context in a way that is simple, sustainable and scalable.

Audience

The ultimate audience for the Project is millennial Christians in the UK. They are likely to be in paid work, primarily in secular contexts, and may also be in early family formation. The Project targets those who are connected to a worshipping community. Project research was undertaken in the London and South East region of England, metropolitan and suburban geographies with proximity to a global city. Whilst the ultimate audience may not always be geographically proximate to London, London's cultural influence is significant nationally.

Discovery research around the NPO evidenced the need for the Project, underpinned by bibliographic sources together with wide-ranging observations from national church leaders and

the work of The London Institute for Contemporary Christianity. Statistical evidence of the decline in church attendance amongst this age range also supports the need.

The plan to engage the audience can be visualized as concentric circles around the pilot church. The next phase of the Development Plan is in-depth iteration and learning around the form and content of the Project. During this phase, the audience will be largely focused on the pilot church. Hence it will be reached through the church's communication channels together with targeted invitations through the church's database. During the year the audience will expand to include the target audience in churches in the immediate area. There is a good relational network of church leaders which can be leveraged.

As the Development Plan indicates, a partnership with LICC will be explored in 2022. This would open marketing channels to church leaders through whom the ultimate audience can be reached. Once the Project is in a more mature form, further networks will become available, such as the Evangelical Alliance and denominational networks with which I am connected.

Development Timeline

2022 will focus primarily on in-depth iteration of the form and content of the Project. It will be the first opportunity to test a full journey, and much will be learnt through this. Three full journeys testing key components and effective transmission of the Project's DNA is the process towards a sustainable Project that, if successful, can then be scaled. Key milestones, goals and deliverables have been identified and key assessment metrics will relate to engagement, quality, and journey outcomes against goals specific to each journey and to the Project as a whole. In this, the ability of each SatNav team to deliver a journey with the Project's DNA will be a critical metric.

A second focus of the year will be exploring the potential of the Project beyond the initial pilot church. Two avenues will be pursued: extending into church networks in the area through whom the audience can be reached; exploring a partnership with LICC.

Assessment metrics are outlined in figure 30 which summarizes the 2022 Development Plan. Specific metrics will align with the benchmarks set for each prototype journey and will be set prior to each journey.

| Date | Phase or milestone | Key goals/ deliverables | Key assessment metrics (see also Iteration Process) |
|--------------------------|---|--|--|
| March 5–April 3, 2022 | SatNav Journey #1 test | <ul style="list-style-type: none"> • First full journey test complete • Form and Content Strategy honed • SatNav DNA and team briefing material developed | <ul style="list-style-type: none"> • Audience engagement • User evaluation against specific journey goals • SatNav team delivery assessment against journey goals and Project DNA |
| April 7, 2022 | Half-day Workshop with LICC | Partnership decision | Heads of agreement on a partnership to further the Project's impact |
| May 21–June 25, 2022 | SatNav Journey #2 test, also opened to churches in the area | <ul style="list-style-type: none"> • Second full journey test complete • Form and content strategy honed • SatNav DNA transmission beyond pilot church tested | <ul style="list-style-type: none"> • As per Journey#1 • Local churches willing to partner again |

| | | | |
|-------------------------------|--|---|---|
| June 30, 2022 | Interim review | <ul style="list-style-type: none"> • Learning capture and review from two full journeys • Briefing materials revised • Journey #3 specified • Preliminary decisions around 2023 program | <ul style="list-style-type: none"> • As per Journey #1 • SatNav delivery team feedback • Leadership support for a 2023 SatNav Series |
| September 24–October 16, 2022 | SatNav Journey #3 test, with LICC as a content partner | <ul style="list-style-type: none"> • Form and content strategy honed • First partnership test with LICC | <ul style="list-style-type: none"> • As per Journey #1 • Partnership success in delivering the journey against goals |
| Early November 2022 | Full Year Review | Project Plan for 2023–24 including a revised definition of scope | Evidenced-based plan for the pilot church and the region and a Memorandum of Understanding (MOU) with LICC |

Figure 30. 2022 Project Development Plan.

Iteration Process

The iteration process for 2022 orientates around the development of the SatNav concept and the delivery of full journeys and is summarized in figure 30. The primary tools to evaluate the Project will be:

- Tracking engagement through sign-ups and journey completions.
- Success criteria relating to high-level SatNav goals and specific journey goals which will be assessed by evaluation surveys at the end of each journey.

- The reflective review processes of the SatNav team and especially the leaders of this – myself and the pilot church Discipleship Pastor. These will be critical to the iteration of form and content and to clarifying and guarding the DNA.
- Engagement by the pilot church Lead Pastor and community leaders which will evidence the degree to which the Project is valued as part of the church's discipling ecosystem.

It is anticipated that the scope of the Project will be defined by the end of 2022.

APPENDIX A—MILESTONE 1 THE NPO CHARTER

Personal Research Manifesto

Prayerfully cultivate curiosity, nurture self-awareness, and embrace disruption, resisting the desire to identify solutions too swiftly, rather adopting a posture of discernment and practising “provisionality” in a healthy, bounded process.

NPO Statement

Develop a culturally astute model of discipleship that joyously deepens Christian maturity and mission amongst working millennials in London and the South East of England.

NPO Scope

The outcome of the research Project will be a theoretical framework and description of a systemic model addressing the NPO. Alongside this, the Project will develop a pilot utilizing the principles and practices identified, together with example content that will form a template for further development. The Project will propose a next stage development plan towards implementation, including the resources needed to execute it. A pilot approach to the NPO context will also boundary the research Project. Project costs will be limited to the development of pilot material which may require time and materials from the student’s sponsoring organization.

NPO Context

The NPO focuses on London and the South East of England, describing a population in relation to the capital city. In this context, it denotes Christians who live, work, and worship in

this region, who experience the cultural forces of a major global city and share concomitant metropolitan lifestyle challenges affecting relationships and time. The audience – working millennials – focuses the NPO generationally (those currently aged 25-39), on those who are in paid employment in a secular context and covers life stages through to family formation. Over half of UK churchgoers in their 20s attend churches in London so the focus is significant. Nevertheless, covering the range of denominations and socio-demographics within this context is beyond the scope of the Project. The Project will therefore use a pilot approach, selecting either a single church context or using a central London location to gather pilot participants to address the NPO.

Root Causes

The Discovery Session indicated that the root cause underlying the need for a more culturally astute model of discipleship was the rapidity of change in the culture and in the church in the UK. There was a sense of being stranded with insufficient way-markers to guide Christians towards a flourishing and fruitful life in the world, and models that no longer worked in a relationally and time-poor, metropolitan context. Whilst affirming the conclusions of the Discovery Session, the One-to-One Interviews suggested a deeper root cause which might be summarized as theological reductionism around the gospel and its entailments. In other words, people lacked a rich, deep grasp of the gospel of grace, of their identity as beloved children of God, and clarity of kingdom purpose. These negatively impacted on Christians' ability to live joyfully as well as wisely in the world, maturing in life and in mission in their everyday lives.

Discovery Session Stakeholders

Trainee lawyer, single

Teacher, engaged

Portfolio worker, married

Editor and master's student, young family

Management consultant, young family

Technology company CEO, millennial employees and children

One-On-One Interviews

Executive Director, national discipling organization

Chairperson, millennial public leaders' program

Minister, church in target context

Academic Resources

Key fields

Theology: Gospel, Kingdom of God, biblical anthropology, cultural engagement

Formation and Disciplemaking: Models including that of friendship

UK Culture Trends: Main forces particularly impacting human flourishing, relational connectivity and approaches to time, especially in metropolitan contexts

Millennials: Perspectives and practices in relation to faith, community, culture

Scholars

Andy Crouch

James Hunter Davison

Tim Keller

James K.A. Smith

John Stackhouse Jr.

N.T. Wright

Further academic and theological resources

UK institutes on contemporary culture e.g., Theos, CODEC, St. Pauls' Institute

UK research projects e.g., Brierley Consultancy on the church; Ruth Perrin on millennials; Talking Jesus (consortium)

Journal and conference papers; Cultural commentators

Appendix: Discovery Session and One-On-One Interviews Report

Discovery Session Description

My ministry context is national and cross-denominational, so sample structure posed the greatest challenge to planning the session. Stakeholder criteria, the in-person remit and session length also impacted. Hence, I decided to recruit from a single church, enabling a geographically focused, Saturday session. Church as a discipling community is an influential factor around my NPO, and I concluded that the lens of a shared church context might also be insightful.

The sample needed to meet several criteria noted in the appendices. At this stage I had not finally decided to focus my NPO on the millennial generation. However, the criteria meant that all but one of the participants were millennials. IRB approval was gained before recruitment and the final sample of six delivered well against the criteria. I note a weakness around ethnic

and socio-demographic diversity, but this is representative of the church. In relation to my ministry context there are some sampling gaps, but I will be cognisant of these as my Project develops.

Session guidelines were followed with two variations. I added in a short ‘warm-up’ exercise to start the session, included in the appendices. This added value to the discussion since it helped participants quickly engage with the NPO and understand the contribution sought. I also moved the audience question later in the session as I was exploring the NPO with beneficiary stakeholders and it proved a better flow for them to consider the audience question further into the discussion. All participants were fully engaged and greatly enjoyed the session.

Discovery Statement

The Discovery Session guide used is included in this appendix. The discovery statement completed in the session was as follows:

Considering church communities (audience),
 we’ve discovered the need for a new, holistic and relational model that intentionally
disciples Christians towards maturity and mission (NPO),
 which is caused by rapid changes in the culture and in the church (root cause).
 If solved, it would mean greater wholeness and flourishing for Christians and those they
impact through life and work (outcome).

See the synthesis section for comment on the statement.

Critical Insights from Discovery Session

Four key insights emerged:

Underlying multiple root causes was a sense of being outmanoeuvred by the rapidity of change in culture and church. I was surprised by the strength of emotion around this, underlining the need for a model addressing the whole person, not just the “thinking person”.

I was struck that “friendship” was the lens used to express their yearning for deeper community with a more intentional outcome around Christian maturity. Partly reflecting generational differences, this also touches on the metropolitan challenge around time which current models have not adequately addressed.

I noted the relative lack of discussion around mission, though it was implicit in the discussion. I think this indicates the influence of the sacred-secular divide and consequent undeveloped missional imagination around Christians’ everyday contexts.

The breadth of wisdom sought for faith and life means that outcomes for any new model needs to emphasise formation, mind-set, and skill-acquisition.

One-on-One Interview Discoveries

Overall, interviewees resonated with the summary findings, mainly offering perspectives on what they thought was missing. All noted the absence of discussion by the participants around a deeper theology. One expressed it as the seeming absence of an “operationally effective” core gospel of grace and its attendant resources. In other words, did participants have a model for a “good” Christian life, rooted in their identity as beloved children of God *and* kingdom citizens, that shaped their overall posture as Christians and formed a certain kind of disciple who could

live well in the world? In similar vein, another noted the participants' desire for an "aliveness" in faith and wondered if they had confidence that the gospel changes everything. The third expressed it as a need to clarify what faith is *for* amongst worshipping communities. All Interviewees commented on generational differences regarding relationships and time and connected these into rhythms of life.

Synthesis

Findings from the Discovery Session and One-on-One Interviews aligned around the NPO itself but diverged around root cause. The interviewees recognised the root causes cited by participants, including in the summary statement. However, they suggested a deeper underlying root cause which might be summarised as theological reductionism around the gospel and its entailments. The main implication of this is the need for the Project to pay greater attention to formation around a richer, deeper grasp of the gospel, identity, and kingdom purpose. This would lead to greater freedom and proactive engagement in their context as Christians and deeper wisdom through life's challenges. On reflection, 'joy' would seem to be the key indicator of such discipleship, and this has now been included in the NPO description. The findings suggest that the cultural dimension is critical to the NPO. There is a sense of being 'stranded' by the culture which cannot be ignored. Furthermore, the impact of contemporary life on relationships and time will be vital to incorporate into the development of the Project model. Generational differences are clear and my own desire to focus on millennials has strengthened through the process. I have therefore focused the NPO on this age group.

Next Steps

The following areas emerge for academic research:

Theology

Several pathways of theological study and reflection have emerged: the nature of the gospel; Kingdom of God, cultural engagement; biblical anthropology. Biblical hermeneutics may well be a strand of research that brings insight.

Formation and Disciplemaking

Exploring models – principles, mode, and content strategy –around formation and disciplemaking will form part of next step academic research, looking not only at the models themselves, including that of friendship, but also how they have been adopted in various contexts, and their strengths/limitations.

UK Culture Trends

Research will need to explore some of the main forces in play, particularly how they impact human flourishing, relational connectivity and approaches to time, especially in metropolitan contexts.

Millennials

Further study is needed into millennials and their particular values, perspectives and practices in relation to faith, community, cultural priorities and challenges.

Discovery Session Report Appendices

- I. Discovery Session Sampling Criteria and Participant Profiles
- II. Discovery Session Guide
- III. Notes from the Discovery Session
- IV. Photographs of flip charts/post-it notes
- V. Notes from One-on-One Interviews
- VI. Letter of Consent (Discovery Session Participants)
- VII. Letter of Consent (One-on-One Interviewees)

I. Discovery Session Sampling Criteria and Participant Profiles

Participants needed to:

- represent different life stages
- be an equal gender split
- all be significantly engaged in life outside the domestic and gathered church contexts
- be working in contexts that represent different sectors and types of employment
- not be in paid church or Christian charity work.

The consolidated profile of the six participants was:

- Life stage: mid-20s and single; mid 20s and engaged to be married; late 20s and married, no children; mid 30s married, young family; late 30s married, young family; late 50s, married with young adult children.
- Gender: three women, three men.

- Context: Trainee lawyer; Teacher (public sector); Portfolio worker; Editor/Masters student; Management Consultant (private sector); CEO (private sector).
- Not all knew each other and those that did mostly knew little of one another's context.

II. Discovery Session Guide

Timetable – Saturday 9th November 2019

8.45 am: Breakfast & welcome

9:15 am: Overview, Group Norms, NPO description, Exercise One

9:40 am: Nailing the NPO

10.40 am: Break

10:50 am: Exploring the audience

11:05 am: Capturing impact

11.15 pm: Agreeing a summary

11:30 pm: End

EXERCISE ONE: Where are you? [Warm-Up to topic and get to know one another]

Quickly write down on paper, in an ordinary week:

1. Where are you, Monday through Saturday?
2. Who are you with?
3. What do you do?
4. What's the point (purpose)?

5. What's a pressure?
6. How do you experience God's presence there?

Briefly share, no discussion.

EXERCISE TWO: Nailing your NPO: Are you going in the right direction?

1. On individual, yellow post-it notes, ask participants to write an answer to the question, thinking about people like you and others that you know ...

- i. What is the need / problem / opportunity around this topic?

Becoming fruitful, flourishing Christians in the world

2. Have participants place all of the post-it notes on the flip chart paper and read through them, looking for patterns.
3. Work together to cluster them into broad themes on the board or wall.
4. As a group, give each set of clustered items a theme title
5. On individual, blue post-it notes, ask participants to identify symptoms or 'pain points' associated with each of the clustered themes.
6. To identify the symptoms, ask: "What do we see that indicates there is a need, problem, or opportunity here?"
7. Have participants place all of the blue post-it notes on the board next to the "themes."
8. On individual, pink post-it notes, ask participants to identify the root cause(s) for each of the clustered themes that have been identified on yellow post-it notes. Put these on the board next to the related "themes."
9. Review the themes that have surfaced and the corresponding symptoms and causes.
10. Consider the following questions:

- a. What theme has the most traction and viability?
 - b. Which theme has substantive symptoms and causes that resonate with the group?
11. Which theme has been either substantially clarified or muddled by the subsequent post-it notes?

EXERCISE THREE: Charting your audience: Who are all of the audiences or stakeholders impacted?

1. Ask participants to individually brainstorm everyone they think is part of the audience surrounding your NPO, each one on an individual post-It note.
2. Stick all of the post-it notes to a page of the flipchart labeled 'audience' and explain to the group that the audience we want to serve is the one that will provide the greatest impact and the highest level of significance for the amount of effort invested. If I were to focus on one audience in this who should that be...?
3. Ask your stakeholders to reflect on the significance/impact for the cost/effort invested as you read the audience post-it notes aloud. Do not invite group conversation about the merits of each of them or allow stakeholders to "lobby" for their favorites.
4. Ask all participants to vote on which audience(s) they find to be the most compelling, considering the relationship between the impact and the cost and effort.

EXERCISE FOUR: Starting with the end: Are you still on track?

1. Using the NPO theme cluster with the most traction, ask the group, "If solved, what would it mean for the audience(s)?"

2. Dive deeper: On individual, yellow post-it notes, have everyone answer this question, “What will the audience think, say, feel, or do differently when the NPO is addressed?”
3. Invite participants to post their responses on the flip chart or white board. The facilitator reads them aloud after everyone has posted all of their responses.
4. “Why wouldn’t they say (think, feel, do) that now?”

EXERCISE FIVE: Putting it together

Reviews with the group what they have accomplished during the session and summarize what was learned:

1. Identify the key takeaways from each exercise and record them on the flip chart or white board.
2. Discuss any points of friction, clarification, or questions that arise as a group.
3. Lead the group in completing this statement, using what was identified in the exercises:

Considering _____ (audience),
 we’ve discovered _____ (NPO),
 which is caused by _____ (root cause).
 If solved, it would mean _____ (outcome).

4. Invite further input by email.

III. Notes from the Discovery Session

High-level NPO prior to the Discovery Session

A culturally astute model of discipleship for Christians in the UK living/working in secular contexts that enables them to flourish and be fruitful as Christ’s followers in the world.

Assumptions: The forces in play through the contexts in which Christians do life/work are formative, they shape us. They're also multi-dimensional and, for example, can refer to the perspectives and values of our wider society and an individual's workplace modus operandi, too. Culture enables or disables models of discipling, especially in respect of time and relationships. The contexts in which Christ-followers do life/work are contexts for mission and for maturity.

Discovery session topic: Becoming fruitful, flourishing Christians in the world – what is the NPO?

Reflecting on themselves, and others in the church, the group identified **five main themes** around the NPO:

Cultural Tension

A backdrop or forcefield that impacts Christians emotionally, spiritually, intellectually, physically, socially. Tensions included:

- a growing sense of being alone/not understood as a Christian 'in the world', and also a desire to live confidently as a Christ-follower.
- fearing a harsh divisive stance between Christians/non-Christians for we share common humanity and life.
- observing/experiencing a range of reactions to Christianity and/or the church in the public sphere, including hostile responses, perceived fundamentalism, incomprehension; d) recognising the impact of specific cultural changes e.g., technology, human identity.

- recognising significant challenges around well-being e.g., chronic anxiety; f) noticing the attraction of ‘spirituality’ yet suspicion of Christianity.

Symptoms

The symptoms or ‘pain points’ are experienced as: sense of being overwhelmed, conflicted, confused; feelings of meaninglessness; sense of being a fraud/hypocrite; ‘shot down’ by the explosion of issues in the culture.

Wisdom for life

Is needed in order to address the challenges of time (now the currency of relationships; connects with the big issues of fatigue, priorities & distractions); friendship (investment in others; discipleship; being known; making the most of family & friends); life’s experiences (grieving, ageing, children etc.).

Symptoms

The symptoms or ‘pain points’ are experienced as: sense of being overwhelmed/perpetually behind; questioning – is there more to life, how do I live my best life? sense of being stranded - lack of clear ‘go-to’ places/people for wisdom specific to context.

Wisdom for faith

Equipping to live ‘Christianly’ in light of 1 & 2 above needs a journey approach; living knowledge of the Bible; specific training around communicating matters of faith; support through times of ‘deconstruction’ and sense of ‘Christian guilt’; a relational framework that enables this and makes multiplication possible; a sense of ‘aliveness’ together; discovering how to love deeper/wider.

Symptoms

The symptoms or ‘pain points’ are experienced as: confusion around truth; fear of being damned/unforgiven; pain/confusion when there’s disagreement with biblical interpretations or convictions; ability to disagree and still be accepted; proliferation of teachers/views/echo chambers; sense of disappointment/let down by God.

Spiritual vitality

Opportunity to live the abundant life that looks like a daily adventure in the obscurity of the mundane; doing life with God; hearing God; spiritual awareness; sense of urgency needed; clarity around purpose and calling; place for miracles and the work of the Spirit.

Symptoms

The symptoms or ‘pain points’ are experienced as: honesty; God not feeling real enough; sense that there’s more to Christian life; lack of assurance.

Community

In light of 1,2, and 3, dependency on ‘Sunday morning’ is inadequate; problems of superficiality, being known, friendships; not clear what the best contribution of Sunday gathering is, given access to teaching through technology; risks collusion with a ‘me’ culture; technology may also offer fresh opportunities of connecting if importance of place and person were cultivated alongside.

Symptoms

The symptoms or ‘pain points’ are experienced as: ‘Do people actually care?’; ‘No-one knows how I feel and if they do, they don’t care’; lack of vulnerability; disconnects with everyday life.

Reflecting on the themes and how the symptoms present around each, the group identified some root causes, many of which underlay all the themes, some slightly more specific:

- Post-Christian culture
- Affluence
- Sense of chaos
- Globalisation
- Individualism
- Not knowing how to hear God
- Binary thinking - either/or
- Fear-driven protectionism
- Apathy
- Self-love rather than selfless love
- Lack of spiritual disciplines
- Relational poverty/contexts to learn

The discussion coalesced around the theme of community, the primary audience beneficiary of the NPO. It came together around the need for a community model that offered pathways to wisdom and spiritual vitality, discovering a way to address the time/relationships scarcity and challenges of today's culture.

If solved, this would mean that people in such communities would:

- Feel integrated.
- Be relationally supported to persevere.
- "Suffer well".

- Know themselves to be human “beings” not just “doings”.
- Have a sense of purpose.
- Experience joy.
- Not be lonely.
- Would flourish overall.

Consequently, there would be:

- Less relational breakdown.
- Better families.
- People beyond the community would be “infected”.
- Less world poverty.
- Better workplaces.
- Reduction in mental health issues and other diseases.
- Greater visibility of “God’s economy” and kingdom values.
- More people knowing God and knowing him more deeply.

In sum,

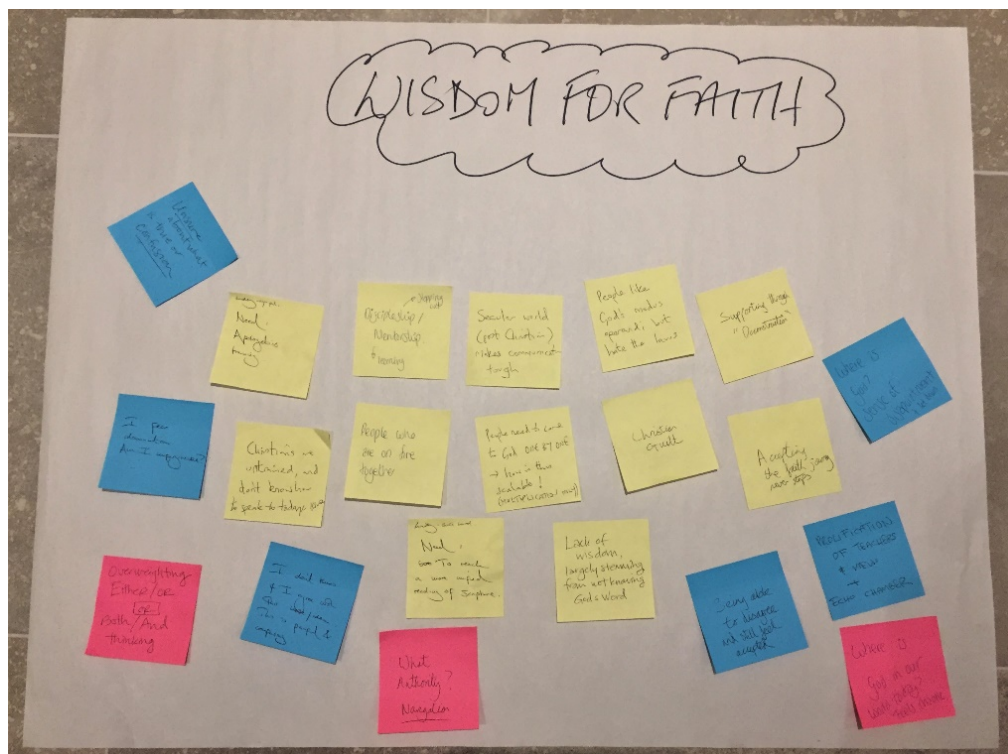
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disciples Christians towards maturity and mission (NPO),

which is caused by rapid changes in the culture and in the church (root cause).

If solved, it would mean greater wholeness and flourishing for Christians and those they impact through life and work (outcome).



V. Notes from One-on-One Interviews

- A. Executive Director, national discipling organization
- B. Chairperson, millennial public leaders programme
- C. Minister, church in target context

A. Executive Director – Discipling Organization

Agreed with core findings from the Discovery Session. Main comments around what's missing.

Missing

Absence of the core of the gospel.

Real issue is we've lost sight of the gospel, not just a whole-life gospel, but a grace gospel and the resources of that. Question arising: What does their model of the good life look like? Not picking up that sense of knowing what fruitful life looks like. Modelling a deeper engaged life with Christ in which I am secure and where my identity is not coming from performance, status. It's coming from the knowledge of being beloved and a vision/understanding of my kingdom citizenship and my yahwistic identity. Getting a litany of his isms and forces and stuff like that. But not a sense of the gospel changes everything. The gospel is a way on just not, not just a way in; the thing that enables us to look at things differently, which frees us to look at things differently cause it's not about us.

Posture

Cultural drivers and what's the antidote? Operating in the opposite spirit. No-one can take account of all the isms and the ologies and the forces but want to grow people who have been taught/understand what they're meant to be so deeply that it's just how they are. If the age of

anxiety was the 90s and the noughties, now in the age of anger, age, rage - antidote is that how do I live in peace? What's the posture in this? Feels defensive. Posture is openness. So, what is the vision?

Comment – Cultural Tensions

True, but not unique to Christians. Judgmentalism is just everywhere. We're perceived as judgmental. Made to be judgement by some forms of preaching, by a doctrinal emphasis rather than a pastoral emphasis. The power of 'boo' – Allied Dunbar example. Christian rhetoric wants to problematize. Some places are deeply hostile, some people who are deeply hostile of course. But what about irenic, non-judgmental posture? A perspective that helps you deal with toxic or semi toxic contexts. Sennett – corrosion of character. Different aspiration of younger generation around material assets and lifestyle. Not unique to Christians.

Comment – Wisdom for Life

Absolutely right. Plenty of places where people look for wisdom for life nowadays. Harder for Christians to find it. Lot of stuff around even if not wisdom rooted in a fear of the Lord.

Comment – Wisdom for faith

Couldn't agree more - needs a journey approach. A catechetical menu rather than a linear journey underpinned by an appropriate theological framework. Non-SSD biblical hermeneutic is what it's required. Not going to go anywhere unless people know certain sorts of things. Got to get a deeper understanding of God.

ASLP and dating example.

‘I really understand the gospel better. I know what it is to be a kingdom citizen and a son or daughter and therefore I'm just learning to respond without necessarily always doing all the study.’

Integrated, somehow looping back to our way of understanding scripture and a way of understanding the character of God and the nature of the gospel. Not just so here's what to think about this next... because we believe these things about God Christ, the Holy Spirit and who we are and what kind of life we are meant to be living, now let's look at this...

Comment – Spiritual Vitality

What does the kinaesthetic learner do about spiritual disciplines? Hybels book on evangelism - six types of people. Primarily historically the contemplative tradition, the introvert tradition is the one that dominates how we connect to God and so on.

Not that intimacy is not an extravert thing, but they don't work instantly for everybody. Common rule.

Comment – Community

Sunday morning is inadequate. Amen. Sunday needs to point somewhere, not just centrifugally, ought to be something about Sunday which displays the wonder of depth and understanding and relationship. Get that if the people have a voice.

Can't get out of the trap unless you grow some people who are able to come alongside other people and enable them to grow.

Bethshan...very high rich relationally.

Challenge of how we take time-poor people along that road, can't with poor groups that are badly led because they will rebel in terms of the cost benefit analysis,

Comment – Root causes

Didn't quite understand why globalization was an issue as opposed to pluralism. Not denying globalization.

Navigating authority was quite interesting and perennial. Harvard business review classic thing. Root principles. Dangers of de-formalization or indeed of informalization of culture. Squire example. Creates a desensitization to what you might call historic understandings of what's appropriate. Allcock example.

Do we have a deeper sense/appropriate sense of what a life journey looks like? Legacy stage. Become a woman of “chail” or a man of “chail”. Don't necessarily want to be an international trader but want to grow in the fear of the Lord so that every aspect of my life actually reflects him so that I might be able to show people the positive possibilities and that actually the things I'm doing now are preparing me to take that on. Marriage prep, parenting prep/accompaniment.

Semi-deification of youth flattens out life stage and time. Something about the flattening of time and that also applies to a deeper understanding of time, which is that one of the ways we can be counter-cultural is not only through an understanding of Sabbath and what it's for and how to live it. Notion of rest is something deeper.

Keble - 18th century. Christian year. What does the year look like and how does the surrounding culture's understanding of time and key events shape them? So, if you have harvest but you don't have plow Sunday and rogation Sunday and “lammas” day, it's a results-oriented understanding of time, of the Christian life. God has produced all this stuff for us. Lord is involved from before we plant the seed, breaking up the ground etc. Completely different understanding. And what does that do to your psyche? Underlying principle around process, not instant. Something quite

deep about the concepts of time, the ways that the society structures time and the way that we need to enable people to begin to think about structuring time. So, in consumer's culture, you are always in a mode where the next big event needs to be invested in in some way. So, the Easter eggs are out on January 6th. So, from a spirituality point of view, the absence of lament, I mean the essential absence of lament as an ongoing, regular component of, of corporate life leads to both unrealistic expectations of what life is like, and suppressed, anger, disappointment, frustration and dishonesty in community. Not deliberate dishonesty, but effective nondisclosure. Leads to a kind of triumphalism even in the places that are not prosperity, gospel oriented. Authenticity requires the capacity for the context of lament or complaint. So, the wisdom of hope.

If the church is to be a sign and if Christians are to be a prophetic sign, I think there's a certain missional gap. Witness responsive word potentially. Whereas there is a sense of proactivity and initiation in the call to be a disciple of Christ in the world. There is a sense in which we are sent into this thing, we may brush the dust off our feet and there may come a moment when the door is barred, and we can't go... yet there's a sense in which a proactive desire to offer the wisdom of Christ and the resources of Christ to a world that we genuinely believe would be better off with him. So, when the squeeze is that it feels like it's survival then it's the moment also to suggest that that might be a better way, that the, the capacity to challenge the assumptions around us and to offer a story that looks a little bit better. John and culture story – Indian company. There's a potentially a very different way of thinking about everything, we need to begin to be able to name and articulate for people, call it the kingdom solution if you like. Grippled by Philippians 1:9. Depth of knowledge, love, when you look at it through God's eyes, to put it another way, the God who is love, the love is a love is a lens, not just a response.

When you look at something we'd love, you see it differently. Diminished love...doesn't see how awful something might be or how beautiful somebody might be. They see they're hungry. I need to get some food. They don't go, they're hungry and they don't have a roof on that. Boaz sees Ruth to begin with and he's impressed. So, here's some food. And by the way, here's a job for the summer... you're going to get a decent wage every day because my people are working with you. But the community fails really. Takes three months to deal with the issue that's right in front of them... there's something about a way of thinking that is distinctively Christian and comes up with fresh solutions because of Christ. Totally radical. Something about the gospel which comes up with things like that and that, somehow, we've got to be deep enough in it of those kinds of things to be bubbling up.

Doctrinal flaws. SSD

Andrew Walls - key thesis cultures move towards the gospel when those cultures can't answer the questions people are asking, no longer offer viable solutions to that. I think we're within anywhere within five years of the atheist and the secular groups going...

Economist article - looks at prosperity based on historic culture and the impact of medieval Catholicism. And why medieval Catholicism generated richer societies, more prosperous societies versus countries that didn't have it. Probably it is interesting apologetically - making the case that we really do have something to offer.

B. Chairperson – millennial public leadership programs

So much that resonated. Liked the whole sense of what it was about - flourishing on the front line.

Comment – Cultural Tensions

Agreed with the things that were in there. Chronic anxiety, noting the attraction of spirituality, suspicious of Christianity. Thinks one of the big cultural tensions is around sexuality. Ruth Perrin - younger people feeling they're judged for having a view about sexuality that might differ from leadership and not knowing where to go with it. Emma story. Courage needed. And tension around sexual orientation. Cultural tension generationally. Difficult to deal with ambiguity - cultural tension. Standing out difficult for many. Loneliness sometimes a consequence. Missing- blue collar worker perspectives.

Comment – Wisdom for life

Agreed. People feeling stranded. How accessible do we make wisdom for life? Lot of that is done through friendship and relationship. Blogs and in kind of different bits of social media – no-one knowing how good it is. Tension of the different agent of different ages and wisdom for life. Wisdom for life and also theology. Life stage and ability to interpret wisdom and make judgements about it. Your framework makes a massive difference.

Comment – Wisdom for faith

A sense of aliveness - really significant. So, are people looking for wisdom for faith? Some yes, but others? How would you create a hunger? Symptoms or pain points - confusion, yes. Big sense of am I letting God down? Default indifference. Not part of ordinary living... seeking wisdom for faith. You want wisdom for life much more than wisdom for faith. Wonder if people really know that aliveness together, that Jesus changes lives. The gospel changes everything. Church - so easy to slip out of church. And when you slip out of church and the church community, these things can take a back seat. It can be a hurt. That can be an illness, it can be family circumstances. So, faith gets quieter. Something about suffering. Don't have

wisdom to navigate that. Wisdom for life and wisdom for faith - they're not fully integrated. Is it just a pragmatic wisdom that can get from anywhere around? And some of that is helpful, but actually is it something about the way being shaped by God? That means the sense of feeling overwhelmed may not necessarily go away quickly or go away fully, but not damaged as a person through it. Actually growing.

Comment – Spiritual Vitality

Love that the opportunity to live the abundant life that looks like a daily adventure in the obscurity of the mundane. But do people know what that looks like? Or are we putting it into a consumerist agenda? Slowing down movement - liked. The symptoms of pain points and experiences, honesty, God, not feeling real enough. A sense that there's more to Christian life. Also fear of missing out - haven't experienced the tongues or I haven't experienced something else... So, vitality and who I am and how God speaks with me. It's that kind of deepest satisfaction that brings vitality. Fear of tripping up. We're so caught up in the mistakes that we've made or the challenges of the year... so we don't have that sense of vitality through the ups and downs. South Sudan example. Could be gender specific or age specific challenges.

Comment – Community

What is Sunday morning? Weirdest of things. We don't know anymore, but Sunday morning is, is it a 'whoop' to get you psyched up or is it an encounter with God. Francis Chan's new book. How do you gather and how do you belong? If you're not in the program? What does community look like? I'm driven as much as anything else because I feel I belong to a certain group of people, and I feel I've got responsibility within. It is a sort of reframing again.

Comment – Root causes

If you're living in a post Christian culture, you've been born into post-Christian culture, which is our children, weird thing to name. It's just our culture. Thinks we need a different language on that. There's something around age and generation - family used to be the place where you were really accepted. Complexity of family today.

A bigger cause. Church appears to be without a cause. Is the cause that of the congregation? It's not the transformational cause, which is the thing we're called to - a radical discipleship. Privatization of faith. We haven't had the whole gospel presented. Head teacher story. GP and fortune teller story. Glimpses of God's grace in the midst of it. So, I think there's something about a sense of purpose, is so significant for people, something way beyond us. There's no one size fits all. Liked idea of curation rather than programmatizing.

Challenge of the opt out and the opt in. As opposed to family. Chan – simplicity of meeting together, eat together, pray together, read the scriptures together. I wonder if we muddle up worship with evangelism. Authenticity and people and encountering Jesus.

C. Minister - church in target context

Agree with a lot of it. Obviously, a massive need for us to think about the ways in which we do discipleship.

Comment – Cultural tensions

Missing – the sense that we live in a low commitment culture. Relationally, but in relation to institutions or to roles. Across culture – cricket club example. Reflection of people's increased geographical mobility and spread of their family. But also reflective of commitment levels

Big impact on them, on discipleship.

Agree - attraction of spirituality, suspicion of Christianity. Don't think that particularly existed in the same way in the West anyways, 50 years ago and but it's so prevalent now. It's kind of a pick and mix approach to religion.

Also, we live in a time poor culture. Consumer culture - that bleeds into church and into spirituality as well. Rather than as servants or as a part of a family wisdom for faith. Um, I think, cause it, it mentions, you know, specific training around communicating matters of faith.

Comment – Wisdom for faith

People don't know how to share their faith or would like training? Betrays a bit of a technique-based approach to the whole thing. Graham Tomlin – Provocative Church. If you're convinced that something's good yourself, you don't need to be told to tell others. Need to get excited about Jesus ourselves.

Comment – Community

Wondered if everyone wants this kind of close community relational approach to church. Think you could make that argument, not everyone wants to be disciplined necessarily and to be part of a community of disciples. In my experience of parish church there are a whole host of reasons people go to church and it isn't always because they want to grow as disciples of Jesus, be known and build relationship. First challenge, to help them to see the value of this in the first place, to help them see the value of discipleship. wonder a bit about the sort of starting point of people's understanding of what faith is for. What faith is for. Bringing glory to God. Missing worship and what worship does to us. Westminster shorter catechism - purpose of human life - to glorify God and enjoy him forever. Want to start from what God says and thinks. Start with the

Bible and trust if we believe that God is who he says he is, we have to trust that he is able to communicate effectively in spite of the lenses and distortions that we approach him with.

Resonate with yearning for a better way of living as Christians. Jesus says I came that they might have life and have it to the full, my life doesn't necessarily feel right now. Tension.

We're the creatures not the creator, sense of significance because of the relationship with God.

Do think we all have a deep longing to know and to be known. But sometimes buried. The loneliness epidemic government minister for loneliness. People do come broken or bruised. As a church gets bigger, gets harder, past about a hundred,

Dependency on Sunday morning is inadequate. Agreed. At the same time, if, if that method of doing worship, doing church, doing family has kind of been in place for, you know, 1800 or 2000 years, I think we need to be quite careful before we get rid of it. Think what's lacking education is why do the things we do. I was having some great wild ideas a few years ago about interactive sermons; problem is it is very resource intensive. The idea that what is worship, what are we doing in that time is it's not just singing songs. When we pray corporately, what's the power of prayer and what might we actually expect? How might we expect God to respond or not in those situations? You know, when, when the word is being preached, is it just about I can apply some of this to my life or is there something else going on, in a spiritual sense or whatever, you know, when we have communion together, what, what's that all about? It's this weird ritual that we do. Part of the reason why people often are more negative about Sundays.

Missing - rest and Sabbath. Counter cultural, a rhythm whereby we do rest, potentially be quite powerful.

VI. Letter of Consent (Discovery Session Participants)

Dear [Invited Participant]

I am currently following a doctoral program at George Fox University in Oregon. I am conducting research into discipling in the UK today, particularly focusing on the way that contemporary culture shapes us as disciples and also offers opportunities to be fruitful in our everyday contexts as Christians. I'm interested in discovering the needs, challenges and opportunities for Christians who are living or working in 'secular' contexts on a regular basis.

I'd be delighted if you would be willing to participate in a group 'Discovery Session' with about 6 others from the church with different work or life contexts. It's a single session of 2½ hours. The goal of the session is help me gain a better understanding of the needs, problems and opportunities for Christians such as yourselves and help me shape my research program. I'll be facilitating a variety of brainstorming exercises to discover what the group thinks is important. I will document the session using notes and photos of the flip charts. After the session, I will follow up via email summarizing what I discovered and soliciting any further input you might wish to give. The documentation and reflections on the session will be included in a report, with participant names removed.

This study of which this is a part is intended to have a number of benefits for Christians, their churches, and potentially more broadly amongst denominations in the UK and in theological education. By engaging in this Discovery Session, you'll be contributing insights that will help shape new disciple-making resources and perspectives that recognize that we all 'do life' in a cultural context, whether that's family, work, wider society.

There is no known risk associated with the Discovery Session. The exercises I'll facilitate are designed to be stimulating, enjoyable and without stress. Nevertheless, please be aware that

your participation is completely voluntary, and you may decline to continue at any time or decline to answer any question at your discretion.

The results of this study will only be used for research purposes. All information will be analysed and presented in an anonymous fashion and no individual will be personally identified. I affirm to keep any personal information and identities confidential and to maintain any personally identifiable material, such as signed consent forms, in a secure, locked location. After three years, at the end of the doctoral program, I will personally destroy all relevant materials.

I'd really value your perspectives and hope that you'll be willing and able to participate in the session. If you are willing to do so, I'd be grateful if you would confirm by signing below.

Thank you!

Tracy Cotterell

Participant signature _____ Date _____

Researcher signature _____ Date _____

VII. Letter of Consent (One-on-One Interviewees)

Dear [Invited Interviewee]

I am currently following a doctoral program at George Fox University in Oregon. I am conducting research into disciplemaking in the UK today, particularly focusing on the way that contemporary culture shapes disciples and also offers opportunities to be fruitful in everyday contexts. I'd like to discover the needs, challenges and opportunities for Christians who are living or working in 'secular' contexts on a regular basis in order to develop an approach to disciplemaking which intentionally engages with the formative power of culture.

I'd be delighted if you would be willing to participate in a 20-40-minute interview as an expert in the area of culture and disciplemaking. This would be in a medium that works for you – phone, FaceTime, Zoom/Skype, or in-person. The goal of the interview is to gain your perspective on the expressed needs, problems and opportunities of Christians who are spending a significant part of their life in 'secular' contexts, want to flourish and make a difference as Christians, recognizing that culture is formative. Prior the interview, I'll email you a 1-page summary of my research focus and the main outcomes of a group Discovery Session that I will have previously facilitated with a number of Christians in different work/life contexts. In the interview with you, I'll be asking three open-ended questions: 1) With what do you agree? Why? 2) What do you disagree with? Why? 3) What is missing?

'Whole-life' disciplemaking is increasingly seen as vital for the impact of Christians in the UK today. The development of wisdom to form disciples who flourish in a rapidly changing culture and who are confident in following Christ in 'secular' contexts is a concern of many churches, agencies and theological educators, as well as Christians themselves. Research that focuses on culturally astute approaches to making disciples is intended to contribute to the

wisdom pool and catalyse the development of resources that will help Christians be intentionally engaged in the mission of God in their Monday to Saturday contexts.

There is no known risk associated with the interview. Nevertheless, please be aware that your participation is completely voluntary, and you may decline to continue at any time or decline to answer any question at your discretion. If you are willing, I would like to audio record our interview so that I can make notes afterwards, but please feel free to decline at any time. I will document the interviews from notes/recording and catalogue them in the final Report for this stage of my research as an appendix, with interviewee names removed.

The results of this study will only be used for research purposes. All information will be analysed and presented in an anonymous fashion and no individual will be personally identified. I affirm to keep any personal information and identities confidential and to maintain any personally identifiable material, such as signed consent forms, in a secure, locked location, and any electronic files held anonymously. At the end of 2019, having taken notes of the interview, I will destroy the audio recording, and after three years, at the end of the doctoral program, I will destroy all remaining relevant materials.

I'd really value your perspectives and hope that you'll be willing and able to participate in the interview. If you are willing to do so, I'd be grateful if you would confirm by signing below.

Thank you!

Tracy Cotterell

Interviewee signature _____ Date _____

Researcher signature _____ Date _____

APPENDIX B—MILESTONE 2 NPO TOPIC EXPERTISE ESSAY

Section 1: Biblical and Theological Foundations

NPO Topic in the Biblical World

The formation of millennial disciples of Christ for life and mission in the UK today lies at the heart of the topic. The core challenge is imagination: Spirit-infused, biblical imagination for who they are in Christ, in context. I contend that DNA of Christian formation is a double helix of maturity and mission. Both are required to grow the kind of Jesus-followers who are a light to the nations in the times in which we live, who respond in increasing measure to God's love-impelled invitation to intimacy and his transforming work in them. However, it is rare that both strands operate together well; rare for this to be contextually astute for life in the UK, Monday through Sunday.

A contextualized, Spirit-filled, biblical imagination is the key to unlocking such formation for the emerging generations. This is a systemic challenge: how to create a formational model and praxis that integrates the way millennials read and respond to the Bible, the context and the Self in such a way that Christ is formed in them, and their missional potential released.

What factors and outcomes should direct the design of such a model? This first section responds to the question from a biblical and theological perspective. It could be rightly argued

that the whole of the Bible speaks to the overarching topic.¹ However, this section draws on five texts to establish key biblical foundations for the topic and NPO around three themes:

- A. The gospel and the scope of salvation through the lens of Genesis 1:1–2:3 and Colossians 1:15–20
- B. The people of God and the mission of God through the lens of 1 Peter
- C. The formation of disciples through the lens of Revelation 12:1–6;13–17 and Proverbs 31:10–31

The synthesis arising from the textual discussions will summarize the themes, values and commitments to take forward into the next stage of the Project.

- A. The gospel and the scope of salvation through the lens of Genesis 1:1-2:3 and Colossians 1:15-20

Gen. 1:1–2:3 and Col. 1:15–20 are catalyst and climax in regard to this theme. As McKeown notes, the opening of Genesis is carefully structured and poetic in feel, describing the dramatic creation of the universe by a good God who has created a good world.² Scholars have observed numerous parallels between the seven stages of creation, Moses’ building of the tabernacle, and Solomon’s construction of the Jerusalem temple.³ In paralleling the staged

¹ C. G. Bartholomew and Michael Goheen, *The Drama of Scripture: Finding our Place in the Biblical Story*. 2nd edn. (Grand Rapids: Baker Academic, 2014); Wright, *The Mission of God*.

² James McKeown, *Genesis*. The Two Horizons New Testament Commentary (Grand Rapids: Eerdmans, 2008), chap. 1, sec. 1, Kindle.

³ Jeff Morrow, *Creation as Temple-Building and Work as Liturgy in Genesis 1-3*. (Seton Hall University, accessed February 7, 2020, <http://www.wisdomintorah.com/wp-content/uploads/Creation-as-Temple-Building-and-Work-as-Liturgy-in-Genesis-1-31.pdf>), 4–9.

construction of Ancient Near Eastern temples where heaven and earth come together, Gen. 1:1–2:3 creates the framework within which to understand the place of humanity. The last piece to go into the construction of these ancient temples was an image of the deity so that the god’s presence and power could be present in that context.⁴ This makes sense of humanity as *imago dei*: a means by which the Creator God is present in the world.

As a consequence of this, humanity is given stewardship responsibility.⁵ How this is to be worked out is also shaped by Genesis 1 for in it we see God at work creating order out of chaos, providing for life and meaningful work, creating beauty, releasing potential and joy. In other words, God creates a context in which human beings can flourish, know who they are, have purpose, and delight in a unique, intimate relationship with God. This embraces the whole of life, as Paul will pick up in Rom. 12:2.

Sadly, creation was followed by corruption and that failure recapitulated through Israel’s breaking of the covenant with Yahweh. So, we come to Christ. In the “subversive poetry”⁶ of Colossians 1:15–20 we see the true fulfillment of Gen. 1:26f in Christ, the true image of God.⁷ As Wright notes, Jesus is the point at which creation and covenant come together – the

⁴ N.T. Wright, “How Should We View Genesis Chapter One?” N.T. Wright Online. https://ntwrightonline.org/how-should-we-view-genesis-chapter-one/?fbclid=IwAR1A6uHaloLpUkGTWOcU2b9Ba3JbwSMpripj_9C3X7Vq4tJSAAeM-KOIPqc, accessed February 7, 2020.

⁵ James McKeown, *Genesis*. The Two Horizons New Testament Commentary (Grand Rapids: Eerdmans, 2008), chap. 3, sec. 11, Kindle.

⁶ Brian Walsh and Sylvia Keesmat. *Colossians Re:Mixed: Subverting the Empire* (Downers Grove, IL: InterVarsity, 2004), 83.

⁷ F.F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*. The New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans, 1984), 57; H.M. Carson, *Colossians and Philemon*. Tyndale New Testament Commentaries (Cambridge, UK: Tyndale Press, 1971), 42.

beginning, the head, the fullness of God, the one who reconciles all things to himself (Col. 1:18–20).⁸ This is climactic: Christ stands at the center of reality, incarnating reality; his life, death, and resurrection being the primary means by which God brings new life to the cosmos, pre-eminently humanity.⁹ Salvation is comprehensive in scope and God’s image bearers are wrapped up into this. Hence Paul’s readers are exhorted to live whole-heartedly both “in Colossae” and “in Christ”.¹⁰

B. The people of God and the mission of God through the lens of 1 Peter

In his letter to small groups of Christians scattered across modern-day Turkey the apostle Peter exhorts them to live well as the people of God in a complex world. The questions of mission and identity are intrinsic to the biblical foundations of this NPO topic and are visible in 1 Peter in two main ways.

Identity and vocation

1 Pet. 2: 9–10 are pivotal verses in forming an imagination in relation to mission. Here are the messianic people to whom Israel’s vocation to be a light to the nation now falls, echoing the notions of election and priesthood in Isa. 43:20–21 and Exod. 19: 5–6.¹¹ This fresh clarity of

⁸ N.T. Wright, “Creation and Covenant.” Originally published in *Paul: In Fresh Perspective* (London: SPCK; Minneapolis: Fortress, 2005), 21-39. <http://ntwrightpage.com/2016/04/05/creation-and-covenant/>, accessed February 7, 2020.

⁹ Marianne Meye Thompson, *Colossians and Philemon*. The Two Horizons New Testament Commentary. (Grand Rapids, MI: Eerdmans, 2005), chap. 3, sec. 1, Kindle.

¹⁰ Derek Tidball, *In Christ, In Colossae* (Milton Keynes, UK: Paternoster, 2011), 63.

¹¹ M.W. Goheen, *A Light to the Nations: The Missional Church and the Biblical Story* (Grand Rapids: Baker Academic, 2011), 121.

purpose comes by framing the early church's identity within an overall narrative of God's mission. Israel's mission, which had become Jesus' mission, is now the mission of communities such as these, empowered by the Spirit, the Spirit of mission.

Peter is clear (1 Pet. 1:3) that the basis of this identity and vocation is the transformation of people by grace through "new birth". This is a people who gather around Jesus the Messiah, who are filled with the Holy Spirit, grafted into the people of God, called to be a blessing, and sent on eschatological mission to the ends of the earth.¹² The fruitfulness of God's people living in their culture arises primarily from who they are "in Christ". Likewise, faithfulness in the face of suffering that might ensue.

Witness and formation

Vocation is focused further through the theme of witness. God's people are witnesses in the restoration that has begun, witnesses over against the gods of the nations,¹³ an embodiment of kingdom life in the everyday life of the surrounding culture including its institutions and bearing witness in the present age to the one to come.¹⁴ Their identity in Christ grafts them into an alternative narrative to the world's. This is significant for formation since there is "growing evidence that ethical decision-making is tied to personal formation" and shaped by the narrative inhabited.¹⁵

¹² Goheen, *Light to the Nations*, 121.

¹³ *Ibid.*, 126–7.

¹⁴ *Ibid.*, 131.

¹⁵ Joel B. Green, *1 Peter*. The Two Horizons New Testament Commentary (Grand Rapids, MI: Eerdmans, 2007), chap. 6, sec. 8, Kindle.

So, Peter rehearses the story of God and the place of humanity in it. He invites a people living in exile to trust this narrative, so at odds with the surrounding culture; to align their whole lives with God's revealed ways and purposes.¹⁶ In this way, the epistle functions as a formative text for communities learning to live God's ways in mission and maturity, in the face of a largely disbelieving world.¹⁷

C. The formation of disciples through the lens of Revelation 12:1–6; 7–13 and Proverbs 31:10–31

These final two texts briefly capture two hermeneutical observations.

Revelation 12:1–6; 13–17

This text is a reminder that God speaks into cultural contexts. Revelation is a complex book, engaging richly with the Old Testament, contemporary first-century culture, and mythology. It lays claim to be the book that most tests our ability to read Scripture well, to be “the most developed example of a writer in Scripture wrestling with the ideological implications of the gospel and engaging with an opposing ideological system in light of what God has done for us in Jesus, as shaped by the Spirit.”¹⁸

The ideological landscape in the UK has shifted radically in recent decades and Christians and their churches have not known how to respond. Revelation sensitizes its readers to

¹⁶ Green, *1 Peter*, chap.1, sec. 1, Kindle.

¹⁷ D.L. Guder, ed., *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids: Eerdmans, 1998), 72.

¹⁸ Ian Paul, *Revelation: An Introduction and Commentary*. Tyndale New Testament Commentaries (London, UK: Inter-Varsity Press, 2018), 4.

context and reframes the cultural challenge in such a way as to open up fresh pathways to maturity and faithful witnesses in the world. Chapter 12 illustrates.

The narrative in 12:1–6, 13–17 is strange to contemporary readers, but this would not have been the case for its original audience. It has clear connections to a widely circulating myth at the time around the story of Leto, Python, and Apollo.¹⁹ John takes the characters of one narrative, the biblical story, and inserts them into the plotline of another, the Leto myth, and in so doing inverts the story, displacing imperial power. In other words, God’s strategy for forming his people includes speaking to them in context and igniting an imagination to live faithfully, subversively within prevailing cultural forces.

Proverbs 31:10–31

This text is a reminder of an outworking of formation that is central to the topic: fruitfulness is for everyone, every day. The heroic, subversive poem of the wise woman who fears the Lord is illustrative.²⁰ Her everyday activities – as a wife, mother, international trader, landowner, household manager, teacher, social activist – become a model of faithful stewardship for all God’s people, wherever they are. Echoes of Genesis 1 abound.

Synthesis and Conclusion

Grasping the scope of God’s salvific intent and the wonder of the gospel as the means by which his glory is/will be realized is critical to the topic. For these speak of the breadth and depth

¹⁹ Hyginus, *Fabulae*, 140 cited in Paul, *Revelation*, 214.

²⁰ Ernest Lucas, *Proverbs*. The Two Horizons New Testament Commentary (Grand Rapids, MI: Eerdmans, 2015), 194.

of the love of God and his unwavering faithfulness to his creation intent. This signals a core value underpinning the Project: the journey towards maturity and mission is compelled by love. It is a matter of desire, and the outcome of the Project must fuel this. These reflections underline the significance of locating formation within the whole story of God to sustain imagination in all of life and map the terrain towards maturity and mission.

The central theme around which all others orbit is: In Christ, In Context. This captures the significance of *imago dei* and the necessity of the gospel, which are foundational to the Project. The formation of God's people as image bearers includes but goes beyond matters of character. Formation must integrate with the question of purpose in light of God's creative intent.

Furthermore, this central theme amplifies the significance of everyday life for all God's people, assigning value and dignity to Monday to Sunday that many Christians do not grasp. This has the potential to catalyze the imagination for Christians around the creation mandate and their stewardship responsibilities in the particularity of their context. From a formational perspective, too, this reframes the journey of maturing in Christ. For the resources of Christ, the power of the Spirit, the practices of faith, the life of community are directed by a richer understanding of the mind and mode of God.

Closely allied with this is the question of context. This falls into two broad categories. Firstly, learning to hear, discover and respond to God in context with a Spirit-infused biblical imagination. Reviewing the frameworks and practices which will fuel this will be important in the development of the Project. Secondly, Christian identity as image bearers includes an intentional response to the ideological and cultural forces of the day that itself fuels a richer, deeper life in Christ. The Project will need to explore how this would be appropriately integrated into the imagination and practices of Jesus-followers and their communities of practice.

This biblical and theological reflection reveals a systemic challenge which subsequent sections will explore further.

Section 2: Topic History and Key Voices

Topic History

The formation of millennial Christian disciples for life and mission in the UK today is clearly a vast topic area. How to trace the history in such a way that sheds light on the need, problem, opportunity? Three intersecting trajectories helpfully inform: biblical hermeneutics, engaging with culture, and contemporary formational praxis in the church amongst Millennials. These will be explored in the section on Key Voices. There is, however, an overarching theme through which the topic history can be narrated, and which is important in directing the outcomes of the Project: the liberation of the laity. “Laity”, the so-called “ordinary people” of the church, derives from the Greek *laikos* meaning “of or from the people” and has historically been used to differentiate non-ordained people from the clergy. Why do the laity need liberating, and from what? First, they need liberating theologically. This assertion will be unpacked further but, in short, it references a reduced biblical grasp of the gospel and its implications for all of life, and a sacred-secular divide which has led to clericalism and an undermining of the laity’s full role as commissioned priests, prophets and kings in the world (1 Pet. 2:9; Rev. 5:9–10). Secondly, they need the practical formation that liberates them for a life of “whole-life” discipleship, in Christ, in a contemporary UK context, Monday through Sunday.

Christian millennials constitute a tiny, mainly “lay” minority within the UK population.²¹ Furthermore, contemporary UK culture is increasingly challenging to Christian faith and life. Equipping Christian millennials to intentionally live out their calling beyond the Christian sub-culture within a challenging cultural context offers a trajectory towards faithfulness and fruitfulness. Such formation remains deeply challenging for the UK Church.

In order to exemplify how and why the topic has arrived where it is today, therefore, the topic history is narrated through the history of a movement to “liberate the laity” within the UK’s largest protestant denomination.²² The Church of England has wrestled with the role of the laity extensively over the last 80 years. A chronological review of significant reports and initiatives within the denomination that seek to address the calling, discipleship and ministry of the laity reveals a steady stream of activity since the 1940s.²³ This sets the backdrop for this Project and starts to identify factors that will be significant in directing the Project forward.

Three distinct periods within the history can be discerned: Post-War to the 1960s; 1970s, 80s and 90s; Millennium and Beyond. The Post-War period was the height of the ecumenical movement in Europe with a focus on growing the role of the European churches in post-war civil society. The seminal publication, *Towards the Conversion of England*,²⁴ championed the laity as

²¹ 2.1% of 20 to 29-year-olds in England are churchgoers, cited in Brierley, *Statistics*, table 13.2.3.

²² Brierly, *Statistics*, 5.

²³ Church of England Faith and Order Commission, *Kingdom Calling: The Vocation, Ministry and Discipleship of the Whole People of God* (London, UK: Church House Publishing, 2020), downloadable version for non-commercial use <https://www.churchofengland.org/sites/default/files/2020-10/Kingdom%20Calling%20Web%20Version.pdf>.

²⁴ Christopher Chavasse, *Towards the Conversion of England: A Plan Dedicated to the Memory of Archbishop William Temple* (London, UK: The Press & Pub. Board of the Church Assembly, 1945).

part of the evangelistic effort. Responses and reaction to this publication²⁵ built on its evangelistic focus, underlining the role of the laity in bridging the gap between the Church and secular culture.

In the second period through to the end of the 1990s there was a focus on the theology of lay ministry and vocation, and on adult discipleship. In this period, systemic barriers were explored such as the privatization of religion, the culture of clericalism, and cultural collusion in the Church, meaning the laity's resistance to the complexities and ambiguities of faith in preference for the haven of faith. This period highlighted the profound gap between a strategic focus on the role of the laity and the reality of what was happening in churches on the ground.

At the turn of the millennium, a focus on the issue of diversity brought the role of the laity to the fore again. Institutional focus on authorized lay ministry was balanced by a re-opened conversation around mission through God's people in their everyday contexts.²⁶ There was increasing pressure to focus again on equipping the laity, impelled by frustration at the failure of the Church to effectively mobilize lay people both within the Church and in the world outside.

This accelerating movement led to the establishment of a Lay Leadership Task Group by the Archbishops' Council within the Church of England in 2015. One of its primary aims was to recommend a way forward in the effective equipping of lay disciples in the world. The Task

²⁵ Kathleen Bliss, *We the People* (London: SCM Press, 1963); Mark Gibbs and Ralph T. Morton. *God's Frozen People: A Book for and about Ordinary Christians* (London: Fontana, 1964); Arthur Michael Ramsey, ed., *Lambeth Essays on Ministry: Essays Written for the Lambeth Conference* (London: SPCK, 1969).

²⁶ Graham Cray, ed. *Mission-Shaped Church: Church Planting and Fresh Expressions of Church in a Changing Context* (London: Church House Publishing, 2004).

Group produced a ground-breaking report, *Setting God's People Free*,²⁷ which named the challenge as one of church culture rather than church programs. In other words, it acknowledged the systemic issues of clericalism and praxis around equipping for Monday to Sunday life and mission, as well as the deficit in theological foundations. Its sobering conclusion was that efforts over previous decades to “liberate the laity” had resulted in no significant shift in the empowering of God’s people through the Church for their roles of leadership and influence as followers of Christ in today’s world, seven days a week.

The historical trajectory of the Church of England is paralleled in the history of European lay movements. Here again, the second world war was a catalyst for the European Church to rediscover and renegotiate its relationship with the world. In Germany, the lay movement was energized by the struggle of the Confessing Church against Nazism,²⁸ and a desire to contribute to the rebuilding of society. In Holland and beyond, Hendrik Kraemer’s *A Theology of the Laity*,²⁹ became a core text for those involved in lay movements. Kraemer was deeply involved with the World Council of Churches (WCC), where the issue of the laity was foregrounded, summarized in a declaration at the WCC’s Assembly in 1964,

The time has come to make the ministry of the laity explicit. The real battles of faith are being fought in factories, shops, offices and farms, in political parties and government agencies,

²⁷ Church of England Archbishops’ Council. “Setting God’s People Free”. Report to General Synod, Paper 2056, 2017. <https://www.churchofengland.org/sites/default/files/2017-11/GS%20Misc%202056%20Setting%20God%27s%20People%20Free.pdf>.

²⁸ Franklin H. Littell, *The German Phoenix: Men and Movements in the Church in Germany* (New York: Doubleday & Company, 1960).

²⁹ Hendrik Kraemer, *A Theology of the Laity: Hulsean Lectures* (London: Lutterworth Press, 1958).

in countless homes, in the press, radio and television, the relationship of nations. Very often it is said that the church should “go into these spheres”; but the fact is that the church is already in these spheres in the persons of its laity.³⁰

Despite a significant groundswell, by the beginning of the 1970s Kraemer and Hans-Ruedi Weber, theologian and director of WCC’s Laity Department, were labelling it a temporary effervescence.

Against a backdrop of the faltering Lay Movement and despair with the Church’s failure in this a slow transition from the Lay Movement to the Marketplace Movement took place. In the UK, the Marketplace or Faith at Work Movement enjoyed momentum for some considerable time. It generated major workplace conferences attracting large numbers and significant figures who created momentum across different streams.³¹ But the movement in the UK developed primarily through para-church agencies, largely detached from the Church. Like the Lay Movement of earlier years, initial growth turned to decline, an influential next generation of champions for the movement has not been raised, and the Marketplace Movement has significantly faltered.³²

Three insights, however, bring the Lay Movement to a fresh moment of hope in the UK. The first is the conviction that a discipling Church is the key to the “liberation of the laity”. This was most clearly expressed in Mark Greene’s widely disseminated essay which concluded

³⁰ Herman G. Stuempfle Jr., “Theological and Biblical Perspectives on the Laity”, The Episcopal Church, accessed July 20, 2020, <http://www.jardigitalworks.com/mdl/stuempfle01.html>.

³¹ Ken Costa, Mark Greene, Richard Higginson, David Prior, David Oliver, Geoff Shattock.

³² With some notable exceptions such as Holy Trinity Brompton’s Leadership Conference; Christ Church’s Everything Conference; LICC’s Frontline resources.

that “The UK will never be reached until we create open, authentic, learning and praying communities that are focused on making whole-life disciples who take the opportunities to show and share the Gospel wherever they relate to people in their daily lives.”³³ This call to “whole-life” discipling has gained increasing momentum over the last 17 years. The second insight emerges from the *Setting God’s People Free* (SGPF) report which identified a primary cause of failure in earlier eras of the movement: the lack of any clear implementation plans associated with previous recommendations. SGPF has catalyzed such a plan, now in the early stages of enactment. The third is a growing realization that a compelling spirituality is required alongside the activism and theological reflection that has gone before.³⁴

There is a long way to go in “releasing every Christian... into active discipleship and witness in the world”, including Millennials. Yet there are signs of hope. There is widespread agreement around the missional need to make “whole-life discipling” central and effective in the UK Church. The challenge is recognized as one of church culture not programs. Some of the larger churches in the UK are now seeking to address the challenge.³⁵ Amongst para-church agencies, LICC³⁶ is a leader in developing wisdom in creating whole-life discipling churches. Ecumenical and city-based movements, often emerging out of long-term, local prayer movements, are increasingly active.

³³ Mark Greene, *Imagine How We Can Reach the UK* (London, UK: Evangelical Alliance, 2003).

³⁴ Ben Care, “Lay Movements”. Paper presented to LICC senior leaders, May 2011, revised 2013.

³⁵ Audacious Church, Manchester; Holy Trinity Brompton, London; Christ Church, London.

³⁶ www.licc.org.uk.

Yet a significant gap remains around practical theology: the formational model by which Christians, specifically millennial Christians, become biblically and culturally wise and energized, rooted in Christ, and fruitful in everyday life, demonstrating the plausibility of the gospel in 21st century UK. The Key Voices explored below are intended to add depth around the history before a concluding synthesis draws together the factors and outcomes that will direct the Project in the next stage, particularly in relation to millennial Christians.

Key Voices

The selection of Key Voices draws on both influential theorists and practitioners and aligns with three trajectories that influence the topic for Millennials: biblical hermeneutics, engaging with culture, and contemporary formational praxis.

Biblical hermeneutics and N. T. Wright

One of the most influential voices in this field is that of N. T. Wright, a British world-leading biblical scholar and theologian, and a former bishop in the Church of England. Wright is a prodigious author at both academic and popular level whose work bridges theology and Christian life, covering a wide waterfront of New Testament doctrine, the “new perspective on Paul”, the historical Jesus, and more.

Arguably it is Wright’s articulation of eschatological hope that has challenged thinking around “going to heaven when we die” and brought into mainstream understanding the Christian hope for new heavens and new earth integrated together.³⁷ The Bible, he contends, presents the

³⁷ N. T. Wright, *New Heavens, New Earth* (Cambridge, UK: Grove Books Ltd., 1999), 5.

hope for a full recreated life in the presence of God, a complete “new-heaven-and-new-earth new creation”³⁸ The significance of this lies in its implications for the task of the Church, the people of God, today.³⁹ An escapist eschatology obviates the need to care for the planet or diminishes the significance of many activities directed towards human flourishing beyond the clearly spiritual. However, the opposite extreme, a focus on programs of social and cultural improvement obscures the gifted nature of the kingdom and God’s extraordinary act of grace and power. Biblical eschatology, Wright argues, transcends both. It points to a whole, renewed, restored creation, not its abandonment. Furthermore, with the resurrection of Jesus and the gift of the Spirit, God’s future has come forward to meet us in the present.⁴⁰ In the meantime, therefore, we are mandated to reflect God’s wise stewardly image into his creation. God’s image bearers are significant in the present day and end time purposes of God, Monday through Sunday.

The earlier work of missiologist Lesslie Newbigin⁴¹ and the later work of Christopher J. H. Wright⁴² both point to this too. The gospel cannot be limited to an otherworldly or individualistic salvation.⁴³ Rather, the gospel is an announcement about cosmic renewal □ comprehensive in scope and restorative in nature. Hence mission cannot be limited to social

³⁸ Ibid., 27.

³⁹ N. T. Wright, *Surprised by Scripture: Engaging Contemporary Issues* (New York: HarperCollins, 2015), 84.

⁴⁰ Ibid., 93.

⁴¹ Lesslie Newbigin, *The Open Secret: An Introduction to the Theology of Mission* (London: SPCK, 1978).

⁴² Wright, *Mission of God*.

⁴³ Wright, *Mission of God*, 329; Michael W. Goheen, *The Church and its Vocation: Lesslie Newbigin’s Missionary Ecclesiology* (Grand Rapids, MI: Baker Academic, 2018), 198.

programs, nor to evangelism and an invitation to a personal relationship with Jesus. Mission includes these but it also includes kingdom mission in the public sphere, in everyday life. It is three-dimensional and a call to the whole people of God.

Wright is also influential in biblical hermeneutics itself. Trained first as a historian and subsequently as a theologian, his biblical hermeneutical method challenges Christians to read the Bible as a whole narrative, from the perspective of its first hearers, and the New Testament especially in the context of first century Judaism. Wright has provoked renewed attentiveness to the text itself, to context, and to canon, signposting a fully biblical, and storied, worldview. By this he means not only attending to the whole story the Bible tells of the creator God and his rescue operation for the whole world but also reading the Bible as one might read a play, with several acts,⁴⁴ and acknowledging the many genres of the biblical text which also affect reading strategy. Here, too, is a robust challenge to contemporary culture. The biblical, cosmic narrative, Wright argues, reached its climax in the resurrection of Jesus Christ.⁴⁵ This directly challenges the Enlightenment notion of successful human progress which still holds narrative sway even in a post-modern culture. Here again are echoes of an earlier Newbigin who was deeply concerned that piecemeal theological and devotional readings, without attention to the comprehensive scope of the biblical story, risked absorbing it into the culture's story.

44 N.T. Wright, "How Can the Bible be Authoritative?" (NTWrightPage. <https://ntwrightpage.com/2016/07/12/how-can-the-bible-be-authoritative/>, originally published in *Vox Evangelica*, 21, 1991, 7–32, accessed August 12, 2020).

45 Wright, *Scripture*, 137.

Though Wright has his critics, his work has garnered praise from across different streams,⁴⁶ including many in the Reformed tradition. Wright himself has published extensively at popular level, particularly around biblical theology. Theology shapes spirituality and so his voice is influential in shaping a biblical imagination amongst Christian disciples today. However, his biblical hermeneutical method has yet to be effectively incorporated in formational praxis within the local church. Furthermore, biblical literacy amongst Millennials is in decline,⁴⁷ with consequent implications for the formation of millennial disciples.

Engaging with culture and Timothy J. Keller

American pastor, theologian and apologist, Tim Keller, has significant influence on young urban professionals in the UK, as well as in the USA. In 2017, he relinquished his role as senior pastor of Redeemer Presbyterian Church in New York to focus on church planting in global cities through Redeemer City to City, speaking and writing,⁴⁸ and training next generation leaders. Keller's influence is extensive, not least due to the gospel-centric focus of his ministry. However, the specific dimension of his influence picked up here is in relation to cultural engagement through one of his major works, *Center Church*, a biblical theological framework for culturally engaged mission and ministry in cities. Since 57% of UK churchgoers in their 20s

46 James Dunn, Gordon Fee, Richard B. Hays, Tim Keller, Rowan Williams.

47 The Bible Society, *Digital Millennials and the Bible* (Barna Group, 2018, https://www.biblesociety.org.uk/content/news/news_articles/2019_jan/Digital_Millennials_and_the_Bible.pdf), 7.

48 www.gospelinlife.com.

attend churches in London, and the majority outside London attend churches in university cities, his work is significant.⁴⁹

In *Center Church*, Keller builds a case for a theological imagination around cultural engagement in order to develop fruitful discipleship amongst Millennials and indeed for the growth of the missional church in the West.⁵⁰ Aligning with Newbigin's conviction that society is becoming pagan, filled with many idols and false gods, rather than secular, without God,⁵¹ Keller underlines the present-day cultural captivity of the Church, particularly around the drive to self-actualization and the continuing autonomy of human reason. In the UK, Perrin's research into the faith of Christian Millennials, echoes Keller's analysis.⁵² Hence the vital need to equip millennial Christians to think and act with Christian distinctiveness, to be biblically, spiritually and culturally astute in order to offer a compellingly contextualized gospel message that is lived out with confidence.⁵³ In dialogue with Andy Crouch,⁵⁴ both identify the potential of the "story of the Image", *imago dei*, as a potential pathway towards this.

⁴⁹ Peter Brierley, "Quadrant", *Christian Research*, November 2016 cited in Kim Walker, "20-30s and the Church: A Statistical Overview", Evangelical Alliance, 2015, <https://www.eauk.org/church/resources/theological-articles/upload/20-30s-and-the-church-A-Statistical-Overview.pdf>.

⁵⁰ Timothy Keller, *Center Church: Doing Balanced Gospel-Centered Ministry in your City*, (Grand Rapids, MI: Zondervan, 2012), 184.

⁵¹ Ibid., 253.

⁵² Perrin, *Changing Shape*.

⁵³ Keller, *Center Church*, 274.

⁵⁴ Crouch is an author, editor, and partner for theology and culture at Praxis, a New York-based creative engine for redemptive entrepreneurship. He dialogues with Keller in Timothy Keller, *Loving the City* (Grand Rapids, MI: Zondervan, 2016).

One further comment on Keller's influence in relation to the topic needs to be made. Keller identifies a methodological approach that he viewed as critical to Redeemer Church's work amongst Millennials. He calls it the "middleware" between the "hardware" of doctrine and the "software" of forms of ministry. The middleware, what Lints calls a theological vision,⁵⁵ it what is meant by a discipling model in this topic, identified as a gap in current approaches to discipling Millennials. "Middleware", Keller proposes, derives from a deep grasp of the gospel and rich reflection on the culture in which Redeemer was called to minister.⁵⁶ In other words, fruitful discipling is central to the Church's vocation. However, a lack of reflection on how such discipling is approached in light of the culture and an underestimation of the systemic nature of the challenge, risks conforming to the culture, to its consumerism and individualism, and falling short on effectiveness.⁵⁷

Contemporary Formational Praxis and David Stroud, Pete Hughes, Mark Greene, Ruth Perrin

There is no single Key Voice in contemporary formational praxis in the UK. The voices here have been selected here to demonstrate the direction of travel in what is considered a

⁵⁵ Keller, *Center Church*, 17-19.

⁵⁶ *Ibid.*, 16.

⁵⁷ *Ibid.*, 186. Also, Goheen, *Church*, 210.

pioneering movement. David Stroud⁵⁸ and Pete Hughes⁵⁹ are leaders of two significant London churches in two different church streams, both aligned with the concerns of this topic, and with a majority of Millennials plus younger students in their congregations. Mark Greene is a pioneer in the Faith and Work movement, a key champion of “whole-life discipleship”, and an influential voice in the Church of England’s *Setting God’s People Free* initiative. Ruth Perrin is a seminary research fellow whose roots are in ministerial praxis with Millennials. Her voice She brings fresh data into the challenge of discipling Millennials.

Stroud planted Christchurch London in 2004 with the declared intent to work for the spiritual, social and cultural renewal of London. He aligns with Keller on the significance of the global cities within the purposes of God and exemplifies the three-dimensional mission framework noted earlier. A major initiative, co-founded by Stroud and birthed from Christchurch, is *Everything*, an annual conference now developing a network of church leaders and resources to champion the role of the local church and equip its members for the work of cultural renewal. As well as curating the voices of practitioner examples in different spheres in the UK, the conference invites international speakers such as Andy Crouch⁶⁰ and James K.A.

⁵⁸ Senior Leader of Christ Church London, an independent, multi-site, city center church. David is the former leader of the Newfrontiers apostolic network of churches in the UK.
<https://www.premierchristianradio.com/Shows/Saturday/The-Profile/Episodes/David-Stroud-Working-for-the-spiritual-social-and-cultural-renewal-of-London>.

⁵⁹ Senior leader of Kings X Church (KXC), a London church within the Holy Trinity Brompton (HTB) network, part of the Church of England.

⁶⁰ Andy Crouch, *Culture-Making: Recovering Our Creative Calling* (Downers Grove, IL: Inter-Varsity Press, 2008).

Smith,⁶¹ to speak into the cause theologically and formationally. *Everything* was birthed in 2017 and has already garnered the attention of London-based Christian Millennials. Through its recent launch of its first resource, the *Everything* course, and a leaders' network it is starting to attract a wider audience. In terms of formational practice, however, Stroud to date has focused on biblical theology and storytelling as a means to inspire millennial Christians for the opportunities they have to be culture-makers through their daily occupations. It is thought-led rather than formation-led.

In contrast, Pete Hughes, founder of Kings X Church (KXC) has increasingly taken a formational pathway in his discipling strategy. Founded in 2010 as a plant from a large London church in the HTB network,⁶² with a vision to “serve God’s purpose to make all things new” and particularly to “see God’s kingdom transform the spiritual, social, and physical landscape of King’s Cross. KXC’s declared values are “to be a community that is shaped by the story of scripture, practicing the way of Jesus, led by the power of the Holy Spirit, and extending the Kingdom of God through the church.”⁶³ Hughes has been influenced by church planters such as Alan Scott,⁶⁴ and is increasingly drawn to practices of spiritual formation, a recent

⁶¹Smith’s influence is largely through his popular-level summary of his “Cultural Liturgies” Series and the shorter James K.A. Smith, *You Are What You Love: The Spiritual Power of Habit* (Grand Rapids, MI: Brazos Press, 2016).

⁶² Influential network and home of Alpha International.

⁶³ <https://www.kxc.org.uk/story-vision>

⁶⁴ Founded the influential Causeway Coast Vineyard Church in Northern Ireland in 199, now senior pastor of Vineyard Church of Anaheim, CA. Alan Scott, *Scattered Servants*.

development being a strong focus within the church on a “Rule of Life”.⁶⁵ His case study was featured in Comer⁶⁶ and Sawyer’s podcast, *This Cultural Moment*, popular amongst London Millennials, as a practical outworking of a thriving church in a secular, global city.⁶⁷ It is a thriving church but Hughes would admit they have far to go in becoming a discipling church.

Greene’s contribution is around wisdom and resource development that unpacks the whole-life implications of the gospel and practical pathways for growing as fruitful disciples of Christ in everyday contexts. His most influential resource is *Fruitfulness on the Frontline*,⁶⁸ exploring six facets of what the gospel can look like outworked at work, home, study, at play. Developed by working with Christians at grassroots level, the resource has had a powerful impact in igniting imagination but also directing practice in daily life and work. It is indicative of the potential for creative, biblically rooted material to catalyze fruitful, missional discipleship in everyday life.

Perrin has recently published findings from her ten-year research into the faith development of Millennials,⁶⁹ which has amplified her voice amongst church leaders and

⁶⁵ Developed and delivered through KXC – www.pattern.co.uk.

⁶⁶ John Mark Comer is a growing voice in the UK, initially via his publication *Garden City: Work, Rest and the Art of Being Human* (Grand Rapids, MI: Zondervan, 2015).

⁶⁷ <https://bridgetown.church/teaching/this-cultural-moment/case-study-part-one-pete-hughes-of-kxc-in-london/>; <https://bridgetown.church/teaching/this-cultural-moment/case-study-part-two-pete-hughes-of-kxc-in-london/>; <https://thisculturalmoment.podbean.com/e/qa-with-mark-sayers-jon-tyson-and-pete-hughes/>

⁶⁸ Mark Greene, *Fruitfulness on the Frontline: Making A Difference where You Are* (Nottingham, UK: IVP, 2014).

⁶⁹ Perrin, *Changing Shape*.

academics. She offers a rich source of data that is beyond the scope of this essay to fully explore. However, two dimensions to the challenge and opportunities emerge from her fieldwork which are highlighted in section 3 since they illuminate a major area of agreement in relation to the topic.

Section 3: Synthesis and Conclusion

To synthesis the descriptions and observations of the two earlier sections and thus draw conclusions in relation to the Project topic, this section reviews major areas of agreement and tension and highlights the gaps or problems in the topic literature, specifically focusing on Millennials.

Major areas of agreement

The first major area of agreement is that a focus on “whole-life” discipling within the UK Church is driven by biblical, missional and pastoral imperatives. There is a clear biblical mandate to make disciples; a missional necessity in light of the waning of Christianity in the West and particularly in a predominantly pagan UK; and a pastoral imperative that stems from the challenges and opportunities faced by Millennials, summarized under the headings of “disorientation” and “vocational integrity” respectively. Disorientation arises from the interconnecting webs of instability, economic uncertainty, individualization, rapid social and technological change, the lack of a rooted identity, and, for many millennial Christians, the struggle to appropriate a coherent and relevant faith for the times in which they live. As Perrin summarizes, “the challenge for Millennials is not a lack of information but how to discern and make sense of it in order to develop a coherent system of belief that will help them negotiate the

demands of adult life.”⁷⁰ Vocational integrity signals a deep desire for purpose and meaning that integrates life at work, at home, in relationships, in relation to broader societal challenges. It goes beyond the authenticity often cited as a central value of Millennials.⁷¹ Rather it references a counter to disorientation in the form of a life which holds together and offers an integrated sense of significance and rooted identity. These millennial challenges and opportunities will shape the design of the Project model in response to the biblical, missional and pastoral imperatives that drive it.

A second area of agreement is around two key barriers that need to be overcome in relation to the formation of Millennials as whole-life disciples. The first, a theological barrier, references the historic reductionism around the implications of the gospel for all of life and the role of the whole people of God in the whole purposes of God in the world. The ensuing sacred-secular divide continues to pervade the church, fuel clericalism, and limit the imaginative possibilities of God at work through his people, Monday through Sunday.⁷² The second, a methodological barrier, references the pioneering need to identify the formational and discipling models and praxis that liberate God’s people into a wholeness of life in Christ in context, and vitally in the context of the challenges of contemporary UK culture. In sum, there is widespread agreement on the need, and that there is currently a paucity of effective responses to equipping millennial disciples for such a life.

⁷⁰ Perrin, *Changing Shape*, 374.

⁷¹ Lindholm cited in Perrin, *Changing Shape*, 309.

⁷² Greene, *Great Divide*.

Areas of Tension

Whilst the main trajectory is one of agreement, there are nevertheless areas of tension. A major area of tension is around the three-dimensions of mission strategy considered in section 2: evangelism, social action, and kingdom mission on the frontlines of Christians' everyday life in the public sphere. Amongst scholars and practitioners in the UK Church are those who do not recognize the third dimension of everyday frontline mission or relegate it to a "second division" of mission. There are church leaders for whom this dimension of mission is less visible and so do not equip their congregations for it, or who struggle to know how to inspire and equip them and so avoid it.

A second major area of tension is around the perceived necessity for a discipling "model". To date, the primary response to the whole-life discipling need has broadly been two-fold. The first is programmatic – resource development. The second is captured under the heading of "mentoring" or accountable, purposeful relationships. Both responses are valuable, but incomplete. They underplay the impact of prevailing UK Church culture with its tendency to be pastor-centric⁷³ and they underplay the power of the prevailing societal culture to undermine fruitful, flourishing discipling. In other words, the necessity to wrestle with and develop a discipling model that is a systemic response to a multi-dimensional systemic challenge is recognized by few. This generates tension as energy and effort is directed towards resource

⁷³ The prevailing model of mission noted at the Third Lausanne Congress on World Evangelization, Cape Town, 2010 – "To recruit the people of God to use some of their leisure time to join the missionary initiatives of church-paid workers." https://www.youtube.com/watch?v=Owuab_M5L3Y, accessed July 31, 2020.

development or mentoring-type schemes, rather than into some of the more challenging pioneering work that is required for a deeper, holistic response.

A third area of tension to note relates to some of the gaps in the topic history and key voices. The UK Church is tribal in its theology, practice and culture, and the research and the key voices here do not fully represent the UK Church. This is a consequence of two dynamics in particular. Firstly, the pool of UK-based research amongst Christian Millennials is small (compared with US-based research) and partisan. It is biased towards the tertiary educated and under-represents the BAME population in the UK Church.⁷⁴ Secondly, the UK Church is insular in its approach to learning from the global Church. In other words, the whole wisdom of the whole Church – particularly those more accustomed to living as a small minority within their nations, sometimes persecuted; those with fewer material assets; and majority world theologians – is not brought to bear on the discipling challenges and opportunities of the UK Church. This is a loss to UK Church and not easily resolved.

Conclusions

Without rehearsing what has been discussed in each of the three sections, it is worth highlighting some key factors and outcomes from that will be taken forward in the design of a formational model that liberates “lay” metropolitan Millennials into fruitful discipleship.

⁷⁴ A rare piece of research amongst the BAME community was undertaken by the Evangelical Alliance UK, “Building Tomorrow’s Church Today: The Views and Experiences of Young Adults in the UK Church”, 2015, <https://www.eauk.org/assets/files/downloads/Building-tomorrows-church-today.pdf>.

The issue of biblical imagination is central and therefore such a model needs to enlarge Millennials' capacity to exegete the Bible, their contexts and themselves. More specifically, it needs to ensure a rootedness in the biblical story, amplify the radical, counter-cultural call to discipleship, offer pathways towards personal renewal and a corporate grasp of the potential of the whole body of Christ in the purposes of God in the world. Story, encounter, fruitfulness and community are key. A discipling model needs to be crafted from a systemic perspective, rather than a programmatic approach. History shows that such a model will need to be central and effective within local churches, not merely accessible through para-church agencies. Finally, *imago dei* offers a potential framework for the development of such a model in the next stage of the Project.

APPENDIX C—MILESTONE 3 DESIGN WORKSHOP REPORT

NPO Statement

Forming millennial disciples for contemporary life and mission needs a community-based model that enlarges their capacity to integrate Bible, Spirit, self and context.

NPO Scope and Constraints

Non-negotiables: Demonstrate a viable response to the NPO in a single church and clarify how it might be replicable elsewhere. Integrate whole-life mission and Christian maturity.

Boundaries: The NPO is limited to the UK and needs only to demonstrate viability in one stream of the UK church. Whilst seeking a holistic response, the project is not a response to legitimate needs requiring careful pastoral or professional expertise e.g., mental health issues. Nor is it intended to address a whole range of life issues or apologetic challenges.

Costs: Development costs to proof of concept cannot exceed £1,000.

NPO Context

The Project will use a pilot approach, working within a single church to demonstrate viability. The church profile will represent all age ranges from young to old but with a significant number of millennials. The church will be affiliated with the largest protestant denomination in England, the Church of England, and will be a medium-sized church of approximately 300 people across all ages, including children. It will be located in the London and the South East region of England, which describes a population in relation to the capital city. Hence it denotes Christians who experience the cultural forces of a major global city and share concomitant

metropolitan lifestyle challenges affecting relationships and time. The audience – millennials – focuses the NPO generationally (those currently aged 25-39), and on those who are in/seeking paid employment in secular contexts and covers life stages through to family formation.

Root Causes

Underlying the need/problem/opportunity the project addresses are the following root causes:

- *Cultural disorientation*: a sense of being outmaneuvered by the rapidity of cultural change – they feel unmoored.
- *Theological reductionism*: an “operationally ineffective” gospel of grace meaning many unconsciously lean towards “performance” rather than living rooted in the triune love of God.
- *Epistemological weaknesses*: an incoherent worldview and absence of sure foundations around the acquisition of knowledge/beliefs, risking faith deconstruction and resisting self-definition by any external force or entity; consequently, self-identity becomes sacred.
- *Diminished missional confidence*: the plausibility gap within a pluralistic culture.
- *Sacred-secular divide*: a growing cultural gap between Sunday and Monday life and communities for millennials.
- *Underdeveloped faith practices*: leaving people vulnerable in a post-Christian culture.
- *Relational hunger*: a yearning for deep friendship/relationship that conflicts with their mobile life and engagement with social media.

- *Profound desire for purpose:* challenged by much greater cultural uncertainties.

Definition of “Done”

Outcomes of addressing the NPO are evidence of greater confidence in faith and life amongst millennials in the pilot church; a plan for development/replication elsewhere.

Three Big Ideas

Roots & Shoots: a cohort-based series of immersive retreats/experiences developing a holistic, “lived” biblical hermeneutic.

Songlines: an outdoor, story-based, intergenerational discipleship journey drawing from Aboriginal navigation techniques for crossing vast territories.

True North: a contextualized, workshopped process to map a strategy/implementation plan, systematically addressing millennial discipling within a single church.

3 Napkin Pitches

Roots & Shoots

Big Idea: A cohort-based series of immersive retreats/experiences developing a holistic, “lived” biblical hermeneutic which leads to rooted relationship in Christ and confident discipleship in the world.

Audience: Millennial Christians in a single local church in the London & the South East region.

NPO: The unmet need is for an anchor in a rapidly changing culture, deep friendship, and fruitfulness as a follower of Christ.

Approach: A cohort-based, 12-month journey exploring the intersection of four pathways: Bible, Spirit, Self, Culture through a series of intensive, immersive experiences appealing to both men and women. This holistic, integrated, practice-based model is unique at local-church level.

Benefit: Deeper knowledge/ trust in God; biblical rootedness; confidence and support as a Christian in the world; wisdom/skills/ practices for the long haul (user); joy of creating a holistic biblical hermeneutic (me).

Risks: Millennials may not be persuaded to commit to it. They may struggle to participate consistently because they are time-poor. It attracts too niche an audience.

Assumptions/Hypotheses to test: Whether such a holistic biblical hermeneutic can be developed that is accessible within an ordinary church and results in the desired outcomes.

Benchmarks of success: Participation – is it worth sacrificing for? Practice – does it change people’s faith practices? Fruitfulness – can they see God at work in/through them? Do they love and engage with the Bible more deeply?

Other Approaches: Often focus on just one or two dimensions; the cultural dimension is usually absent; most approaches are trans-local; they don’t tackle biblical hermeneutics.

Songlines

Big Idea: Outdoor, story-based, intergenerational discipleship journey inspired by Aboriginal navigation techniques for crossing vast territories. These were “mental maps”,

Aboriginal neuroscience connecting songs with places. Knowing the songs, you could make your way across country.¹ Here, stories replace songs.

Audience: Intergenerational adults in a single church with an emphasis on millennials.

NPO: The unmet need is for an anchor in a rapidly changing culture, deep friendship, and fruitfulness as a follower of Christ.

Approach: Outdoor, perhaps fireside, guided storytelling over 12 months that interweaves God's story and the individual's, within community. Undertaken intergenerationally to co-create wisdom.

Benefit: Community belonging; intergenerational wisdom; skills in articulating one's own story in the context of God's story; confidence as a Christian in the world (user); stretch of creating a journey primarily through story (me).

Risks: Millennials may not be persuaded to commit/sustain it. They may struggle to participate consistently because they are time-poor. It attracts too niche an audience. It's not replicable.

Assumptions/Hypotheses to test: Whether a highly story-telling mode develops integrated wisdom around Bible, Spirit, self and context.

Benchmarks of success: Participation – is it worth sacrificing for? Biblical engagement – does it promote a love for, trust in, and competence in handling Scripture? Fruitfulness – can they see God at work in/through them? Are the stories and the language of the community changing to reflect the goals?

¹ Laurence Gonzales, *Deep Survival*, 180.

Other Approaches: Are rarely outdoors-based apart from one-off experiences which lean to male-only groups; rarely use storytelling so intensely.

True North

Big Idea: A contextualized, workshopped process to map a strategy/implementation plan that is an innovative response to the systemic challenges of discipling millennials within a particular local church.

Audience: Church leaders and key stakeholders in a single local church in the London & the South East with a significant proportion of millennials.

NPO: The unmet need is for effective discipling wisdom and practice for millennials to be embedded within an all-age community in a way that is contextualized rather than “cookie-cutter”.

Approach: A series of four guided workshops for co-creating a strategy and clear implementation plan to achieve the identified goals within a specific church/cultural context; a process which is replicable in other churches.

Benefit: A holistic approach that creates the desired outcome through a process that is owned by church leaders and stakeholders, with a clear delivery plan (user); opportunity to develop a replicable process and capture a range of possible solutions (me).

Risks: Leaders/stakeholders fail to commit adequate thought/time to the process. The strategy outcome is not innovative, i.e., doesn’t adequately address systemic issues.

Assumptions/Hypotheses to test: Ability to co-create an actionable systemic, innovative strategy/plan within a limited timeframe; inspire motivation to implement.

Benchmarks of success: A clear strategy and implementation plan that is executed.

Other Approaches: Most closely aligns with “learning communities”. This model will be more directive/systemic.

Design Workshop Stakeholders

- Director of a start-up communications company
- High-school teacher, private sector
- Elementary state-school teacher
- Self-employed actor
- Church leader

One-On-One Interviews

- Leader of a national UK denomination
- Senior Pastor of a thriving discipling church
- Director of a national Center for Discipleship and Culture

3–5 Key Biblical Texts

- Genesis 1:1–2:3
- Colossians 1:15–20
- 1 Peter
- Revelation 12:1–6;13–17
- Proverbs 31:10–31

Annotated Bibliography

Keller, Tim. Center Church. Grand Rapids, MN: Zondervan, 2012.

Based on twenty-eight years of leading presbyterian Redeemer Church, Manhattan, American pastor and theologian Tim Keller captures wisdom around the core question: What makes gospel ministry faithful and fruitful? Writing for church leaders and pastors, Keller clarifies and unpacks the process by which Redeemer arrived at their particular ministry expression with its attendant fruitfulness amongst urban, secular millennials. Keller contends that the key lies in their “theological vision”: something more practical than just doctrinal beliefs and more theological than “how-to-steps”, which articulates where and how culture can be challenged, affirmed, and spoken to from the framework of the Bible. He offers a theological vision that is gospel-centered, city-centered, and movement-centered to those learning to minister in the late modern culture of our global cities.

Perrin, Ruth. Changing Shape: The Faith Lives of Millennials. London: SCM Press, 2020.

The book reports the findings, analysis and implications of qualitative research amongst a diverse sample of British millennial Christians to understand how and why their faith had changed. Perrin is a notable British academic and practitioner with over 20 years’ experience ministering to and researching emerging adults and writes for a UK academic audience and for those with pastoral concerns for this generation. Her three-part structure illumines life for Christian millennials and introduces some key theories; examines their faith development and how far millennials do or do not match earlier faith development theories and considers key factors in their faith formation; considers what can be learnt from millennials in promoting authentic Christian faith in the twenty-first century.

Peterson, Eugene. Christ Plays in Ten Thousand Places: A Conversation in Spiritual Theology. London: Hodder & Stoughton, 2005.

American pastor and academic, Peterson, offers the first in his trilogy on spiritual theology, written for those in spiritual leadership. Drawing from his “fieldwork” as a pastor in a congregation and his work as a professor, Peterson writes about the Christian life and the intersection of the Bible, theology, history, and church in the context of American culture. Using Scripture as the foundation, together with a Trinitarian imagination, Peterson addresses the spiritual poverty of American culture by exploring what he calls the “lived” theology of the Bible: knowing God by being loved by him and loving in return. This, Peterson imagines, takes place amongst the community of believers and in the nitty-gritty of everyday life, bridging the pervasive sacred-secular divide.

Wright, N.T. Creation, Power and Truth: The Gospel in a World of Cultural Confusion. London, UK: SPCK, 2013.

Prolific British author, Tom Wright, biblical scholar and bishop in the Church of England, considers the subversive power of the gospel in today’s culture. Writing for academics, pastors and thoughtful Christians alike, Wright looks afresh at the biblical story and its critique of the controlling cultural narratives in the West. In particular, he explores three defining cultural pressures: neo-gnosticism, neo-imperialism, and postmodernity. Unless we understand these forces in our culture that shape society and individual lives, he contends, we will live blind to their formative power. In this book, Wright re-reads familiar biblical material with these concerns in mind, building confidence amongst those who would want to live fruitfully as Christians in today’s disorientating world.

Appendix: Design Workshop and One-On-One Interviews Documentation

Design Workshop Description

Workshop location, date, time

Initially planned as an in-person workshop of six people (including facilitator) to comply with UK Covid regulations, the workshop was switched to a digital mode (Zoom) a few days before it was scheduled, when government regulations changed. The design workshop took place on Saturday 7th November 2020, starting 9am and finishing at 12.30pm.

Stakeholders

Five stakeholders participated in the workshop. All were Christian millennials from a single Church of England community in the London and South East region of England. One was in church leadership and held a remit for discipleship and small group life. The remaining stakeholders worked in secular contexts. Together they represented different sectors and life stages. All were tertiary educated. The stakeholders were:

- Founding director of a start-up communications company, single.
- High school teacher working in the private sector, married, no children.
- Actor, married, no children.
- Elementary school teacher working in the public sector, married, no children.
- Discipleship pastor, married, young family.

Agenda & Activities

9am Welcome

Introductions & icebreaker. Ground rules.

Mural Obstacle Course exercise to familiarise participants with Mural program.

9.20am Revisiting the NPO

Post-Up & Affinity (Using Mural)

10.00am Break

10.10am Explore

Simple Cover Story (in conversation together)

Forcefield Analysis (Using Mural)

10.45am Break

10.55am Closing

Forced Ranking (Using Mural)

Dot Voting (Using Mural)

11.40am Break

11.45am Napkin Pitch

12.25am Debrief, conclude and thank

12.30am Close

Likert assessment

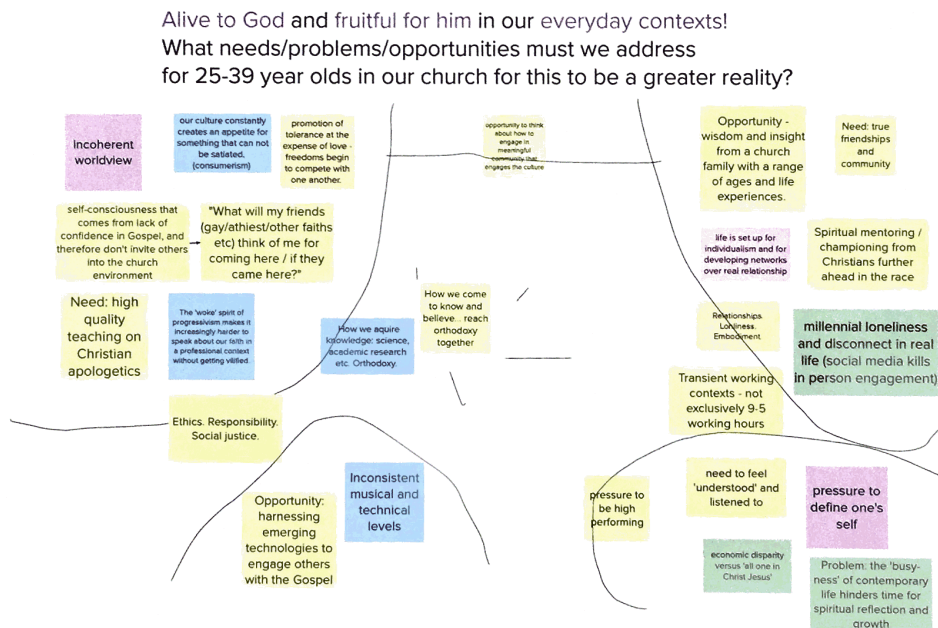
On a five-point Likert scale I would assess the workshop as a 4 in terms of how well it went. The participants reported they had enjoyed the workshop and felt they had been able to contribute. The technology worked and the time passed quickly. I thought it was about the right amount of time for a digital workshop without starting to stretch their patience and risk fatigue. I was disappointed that I had to switch to digital mode at the last minute. I had to honor the time participants had originally committed to, so had to complete the digital version within the agreed timeframe. Exercises took longer digitally and were less dynamic, and I had to replan the

workshop, removing activities that were difficult to do over zoom. The digital experience was sub-optimal in comparison with the original planned in-person experience. However, it went well in the Zoom format, and I gained helpful insights, plus it was recorded so easier to review and analyze. Participants' Napkin pitches were helpful, but I did further work on these following the workshop in light of my own knowledge/interests and inputs from the One-on-One interviews.

Design Workshop Documentation

Revisiting the NPO

Post-Up & Affinity (Using Mural)



- Groups around friendship/community; worldview/cultural mindset; identity; accessibility gap/opportunity
- Wokeness – new religion of the 21st century
- Competition with other things happening in culture, keeping up with the culture – connects with identity.
- A priori category around knowledge acquisition. Pressure for everything to be defined by quantitative measure or research, empirical. About how we come to know/believe. Church is divided in understanding of how we reach orthodoxy together. Curse of the millennial individualism.
- Bible – four gospels.
- Live in a post-truth world. Blunts Christians. Not as alive to the truth of the gospel. Reduces effectiveness of evangelism. Fear of rejection.
- Extra step needed to undo some educational foundations around the acquisition of knowledge.
- Pick and mix approach to truth, faith, beliefs. Lost idea that truth can be found. Without this don't have solid foundations.
- Don't know people living at peace with a sense of aliveness in my age group. Just older people who are rooted in Scripture. Insecure generation. Meaning through achievement. Mental health issues.
- Technology is a defining feature of this. Nothing is concrete anymore. Gospel of works not grace. Deconstruction.
- There is a small contingency who are fired up Christians in the UK.

- But big barriers to entering church. Different for the two categories of those brought up in a Christian family and those not.
- Culture is one of self-definition. Individual is the final authority. But with faith you have to be willing to allow someone else to define you. Self-identity is sacred. Distortion of the freedom to choose that was intended.
- Extreme capitalism is about self-actualization. In the west. In the east they conform to extremes.

Explore

Simple Cover Story (in conversation together)

Headlines of the story about someone who is on a great journey with God:

Contentedness

Faces their mortality and delights in it

Free

Able to focus on eternity and the present

Have enough time for everything

Really present

Hopeful

Peace

Forcefield Analysis

3 Map driving & restraining forces

Reference your individual forces from Step 2 and map them to the 4 quadrants below. Some pink stickies are ported over to serve as examples, which you can delete.

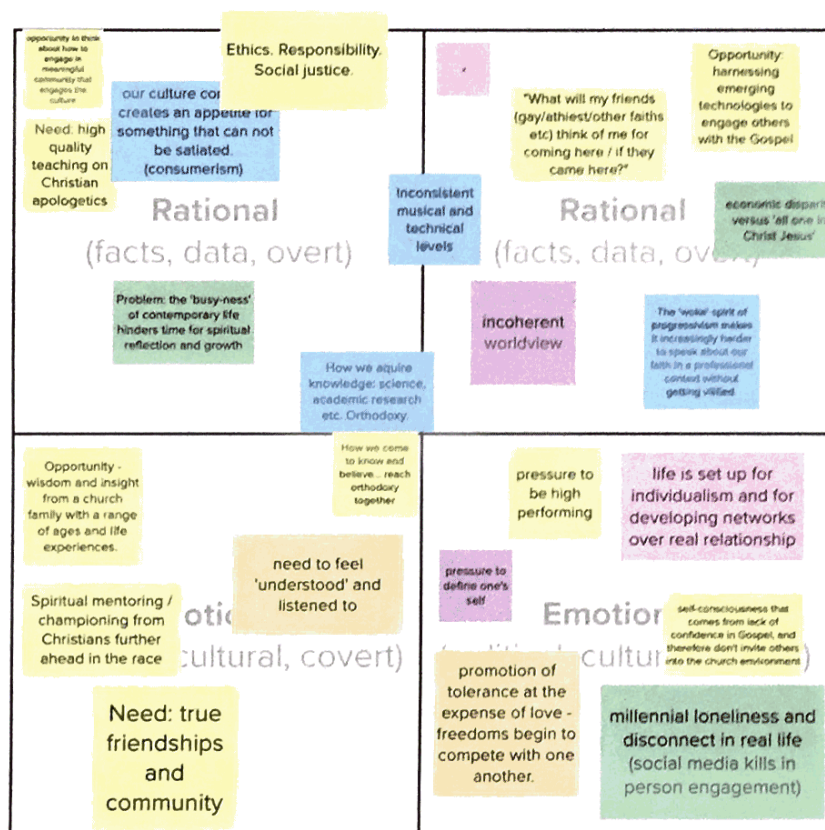
- Tips**
- Some factors might straddle more than one quadrant, and that's ok
 - The number of factors on the right-hand side (i.e. the restraining forces) often tends to be greater than the number of driving forces

Driving Forces →

In the left two quadrants below, list the forces that are supporting or **enabling** the desired change

← Restraining Forces

In the right two quadrants below, list the forces that are restraining or **hindering** the desired change



Closing

Forced ranking

| | | | | |
|-------------------------------|--|---|--|-----------------------------------|
| Social media detox evangelism | Stories - older generation; God's story; ours | Rhythm "app" for the community (monastic) | Mini TV series | High quality "Didactic" eg Keller |
| Preaching series | Prayer or devo journey | bible formation (holistic) app | Create safe spaces | Podcast/Audiobook content |
| Coming of age initiations | Social media detox retreat | Mission trips | Visual contemplation/provocation (gallery) | |
| Expert & diverse Speakers | Mentoring communities | 2-year "retreat" plan | Engaging with media | |
| Food strategy | Rethink gifting in church leadership - diversity | Joined up strategy that clarifies the "why" behind it | High quality "film" - story (creativity & orthodoxy) | |

The idea of initiation within our culture, there's not a lot of initiation that goes on.

Maybe there's something that could be done around retreat and inviting people under a retreat where older generations speak into the younger generation and help them find their place within the community and what God's placed in them.

Social media detox - recognizing the need to get away from that.

There was an additional idea around how you could develop social media, weekends for evangelism, where you invite people to come and detox from social media, but you actually walk them through some sort of a journey of discovering what's in them.

The role of stories as well. Older generation telling their stories and help helping us understand our own story. God's working out his story through us and the power of story.

How could we get the church into a rhythm? And could we develop an app that shuts down our phone at certain points throughout the day? And the whole church community was on the same app. Quite monastic.

So could we do a mini-TV series and telling each other stories or a book series, like Hebrews 11 There is that inspiration that comes from hearing those who are further ahead in the faith to talk of their experience of God and his faithfulness.

Relevant knowledge. Having diversity of speakers, experts in their field.

A way to create a certain kind of space, developing community putting people together in intentional mentor, mentee, relationships.

Teaching series.

Engaging, engaging more deeply with the Bible in a more holistic way. Recognizing that we're not just, a rational thing, creating certain kinds of space, safe spaces, mission trips.

Immersion experiences - it has a sort of intensity around it, even though it's fun or challenging or whatever something happens because it's got a start time and end time, but it's really quite deep while it happens.

A work of art or a gallery of provocative images that allow us to contemplate without giving us answers, which is often a useful part of spiritual formation is not necessarily talent.

Netflix platforms - place in which the church doesn't exist at all but is there the potential of doing really high-quality stuff that people would consume in the time where they might normally consume other content? That consumption time that a lot of people have now is occupied by mostly secular and humanist content.

Personally, would want to see more of the didactic. Having content that people can watch. Tim Keller sermons are some of the most watched Christian videos in the world. Right. Um, and there's a reason for it. They're incredibly well done. And they're heading towards the kind of level of preparation and production that you would expect from something good on the BBC. But the amount of time you spend on producing even a 90-minute program on the BBC it's months, Tim really does spend time putting it thinking about it. And I don't know that we don't think there's many contexts where we put in that level of quality. Maybe it's funding, maybe we've kind of lost that desire to make stuff, which is astute, simple, well thought through. Church we're probably still in a quite modernistic mindset in that we think you have to tell that it's specifically about what you say that is how the gospel is primarily communicated. And I think many of the aspects of God is images you saw in the Bible. God can't be communicated simply with words. In the Christian mindset, visual contemplation is often seen as secondary

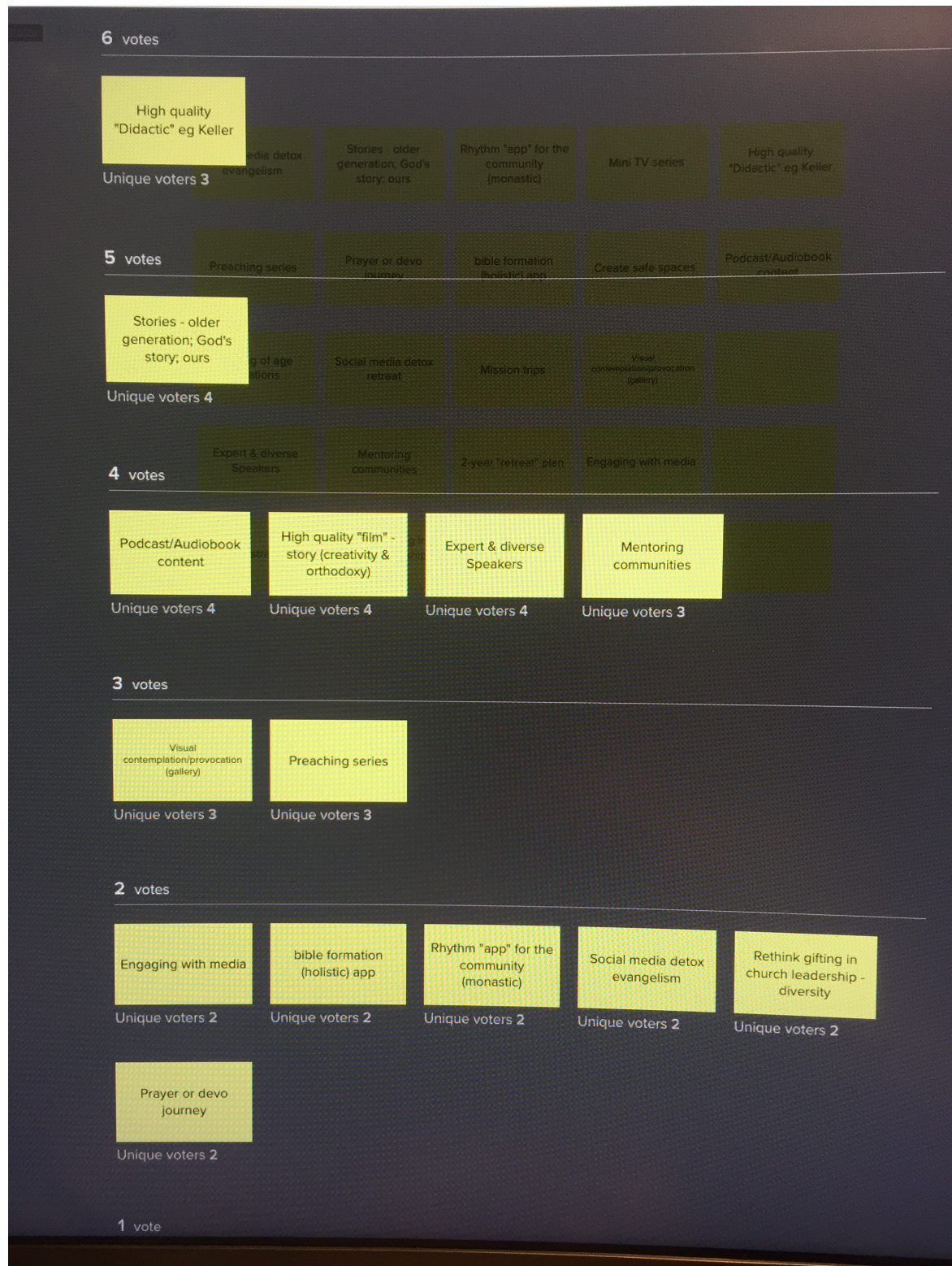
You can find perhaps some of the most, or some of the most profound elements of God within a space that doesn't necessarily communicate didactically. You don't see many Orthodox Christians artists.

Podcast or audio book content - podcasts are huge at the moment.

In the theater world, quality is the barrier. If I wanted to invite any of my Christian theater colleagues to an event or a show or a play, I just wouldn't because I couldn't guarantee that the quality would not be what they used to. It's a quality thing. The expectation for the depth of research and the quality of what you're doing so high. We

used to be culture leaders, I think for a long time, it's been probably 30 years since we have been.

Dot Voting



Napkin Pitches (by participants)

High quality didactic films

Feeding the need for a coherent worldview. Offering solidity and stability.

Uniqueness would be the way they're engaged with in a distinctive community.

Risks are around the need for high levels of gifting in terms of content, delivery, film quality.

Also, high cost, potentially.

In terms of outcomes, you might be looking for changes in language, conversations, storytelling.

Intergenerational storytelling

Feeds the need for community, a response to the sense of isolation many feel.

Assurance that people have gone before and draws on that wisdom. Perspective comes through storytelling.

Risks around skills – there is an art to storytelling and a need for curation. Requires vulnerability and trust and some may hesitate/not be ready.

Immersion experiences:

Meets the need for community, deeper relationships, being known, peels back superficiality.

Need for education about “retreats” though. Not always attractive to men – retreats can suggest “tree-hugging” for some which is not necessarily inspiring so might need to be positioned differently and have different kinds of experiences. Solitude and silence are hard for many.

You would know it was hitting the mark if people came back for more.

One-Page Post-Workshop Message to Stakeholders

Thank you so much for participating in the Design Workshop and contributing to my research. As follow-up and having had time to reflect on our discussions and activities, I'm sending this summary of the outcomes. I'd be grateful for any feedback or further insights that occur. In summary:

NPO: Forming millennial disciples for contemporary life and mission needs a community-based model that enlarges their capacity to integrate Bible, Spirit, self and context.

THREE BIG IDEAS: Working with your insights, here are three "big ideas" to take forward into prototyping:

Roots & Shoots: A cohort-based series of immersive retreats/experiences developing a holistic, "lived" biblical hermeneutic which leads to rooted relationship in Christ and confident discipleship in the world.

Songlines: An outdoor, story-based, intergenerational discipleship journey inspired by Aboriginal navigation techniques for crossing vast territories. These were "mental maps", Aboriginal neuroscience connecting songs with places. Knowing the songs, you could make your way across country. Here, stories replace songs.

True North: A contextualized, workshopped process to map a strategy/implementation plan that is an innovative response to the systemic challenges of discipling millennials within a particular local church.

DEFINITION OF "DONE": To declare that the desired outcomes from the NPO have been achieved I would need evidence of greater fruitfulness amongst millennials in the pilot church, together with a plan for development/replication elsewhere.

BENCHMARKS OF SUCCESS: Orientate around measures of 1) Participation; 2) Practice; 3) Stories of fruitfulness; 4) Biblical engagement; 5) Replication.

Thanks once again for helping me in this way.

One-On-One Interviews Documentation

Leader of a national UK denomination

I absolutely agree with those discoveries. I think the millennials lack that sense of rootedness and resilience. I think they're all aware of the fact that social media doesn't help them in feeling more rooted and resilient. And yet, I kind of see one group who are doing some quite radical things, just removing all kinds of social media, you know, from their phones or getting Nokia bricks, and some who are beginning to do some basic experiments e.g., phones in different rooms overnight. So, I think there's a wrestle going on.

We've talked a lot about what is digital discipleship looks like. And the draw to community is quite biblical. I think it is a reaction to that sense of feeling unmoored, feeling stranded, isolated; it's the antidote to that.

I think it's spiritual rhythms in its practices that help people feel grounded, rooted, resilient. There's that whole fear will people judge me, and I feel like there is a lack of confidence in the gospel in a way that isn't there in the older generation.

Obviously growing up in schools where tolerance is the highest value of all, it's knocked people's confidence. Whereas in previous generations there were probably was a much greater sense of being part of something much bigger.

And that whole thing about the desire for mentoring, that is a high felt need. I think that is critical for millennials.

There's a high felt, need to be authentic. Whereas previous generations, they were able to self-motivate and grow in God, had disciplines, read the Bible every day, but it's

almost like the millennials, they need to do it with others. They need to do it in community. When that does happen, that's when I see them thriving.

We find it's often the higher the bar of challenge you set; the more people respond to it. I would say to churches that are wanting to work effectively with millennials, don't be afraid of high challenge. Accountability, honesty, openness - millennials love that culture. And being responsible for another causes people to get over themselves and act, which is really good for mental health, and provokes growth - I better be having some good stuff to give away. Risky - in 27 years, I think there's been maybe twice when we've had to stop a discipling friendship, but most of the time, it causes people to, to grow up, to dig deep for themselves. It's really easy not to do. It's one of those things, isn't it where it just feels like, Oh, I just haven't got time for that. But it's all about creating a culture.

I agree as well, with the coming-of-age rituals. We always have a commissioning for every individual in terms of their next life-stage obviously often entering the workplace and it's a big deal.

Intensives – yes, we create those moments really. It will often be the times where people will speak out their dreams, speak out when they feel God is saying to them, and a great sense of sort of community endorsement around what people are feeling God is calling them to. A kind of prayer we call Jacob's ladder and it's a flow of prayer worship prophetic, and often very creative. We really lean into our creative community. That means there are little films that are made that are then up on the screen, there's art stations going around the place. We tend to do quite a bit of a mix of creativity and prophetic kind of woven in together. It's powerful people remember it.

Millennials do really well in churches where creatives are honored, really valued. Boat example re denomination. Installation of different sized glass bottles, full of oil. Part of the response was everybody taking one of these bottles of oil; released into the loss of people for different gifts and ministries.

Cultural forces are very real. It's only going to get worse rather than better, probably from a cultural perspective.

Telling the stories does work, particularly for millennials.

Battles they seem to have with mental health. To carry lots of responsibility or bring great influence or push things forward because their emotional energy is taken up with what's going on in their own heads and their own hearts. So that does grieve me. It's just heart-breaking when you see amazing people, beautiful, gifted, talented, amazing people who, because they're because they're wrestling with anxiety, depression just limits them. For those of us that are of an older generation, it just feels harder to understand the level of approval that the millennials need.

There's something about the formative power of experience rather than just knowledge. How we help this generation experience life with others, we've got to do it in such a way that it's physically impacting us as well as virtually impacted us anyway.

Discipleship for millennials, it has to be relational. It has to be experiential. Crazy rituals but on a discipleship level, it really, really works again, particularly for the millennials who, who need to have something that is tangible, experiential, relational.

They break into groups and they have like a speaking stick, and when you've got the speaking stick, it's your turn to talk and you talk ruthlessly openly, honestly, raw truth. What's really going on inside of you. You know it's a very sacred, precious,

confidential kind of setting where men go around with the speaking stick and they say the depths of what's going on, then they have crazy rituals, like standing in a river with shoes and socks off for a period of time, to kind of experience what it is to be fully alive, and then for your feet to go numb.

So, it's outdoorsy. There was one of actually thinking about the reality of we are all going to die. And then one by one, they're invited to lie in this grave type thing and just lie there and just, just absorb the fact that their life isn't about them and it's finite. Then there's another one where they all sit around a campfire and there's a lot of different ingredients and they had to make up a particular sandwich with the ingredients they really liked and then write their name on it, then it all went in the fire. But then when it came out, everyone was given somebody else's sandwich. And then just seeing the reactions and the responses...

Intergenerational sense of men going deeper together, having experiences together. And it's sharp discipleship, you know, people don't go on if they, if they don't want to be challenged.

People want their spiritual life to be fleshed out. We've certainly found that that has meant we've kept our millennials and they've continued to grow deeper in God.

The whole message of God's purposes for your life. God's plans and purposes are not on hold. There's a reshaping that's going on of church for millennials to kind of get their heads around. There was a previous generation (in the 80s) whose appointed time on the earth was the founding of new church movements or the charismatic. Millennials - their appointed time on the earth. Part of that is God's purpose in them is to be the ones that rebuild. So, trusting that God will give them what it will take to be the Rebuilders.

Goes to hope; everything's been shaken. The older generation of leaders will be passing on the leadership baton more quickly because, because they haven't got the energy to relearn, in any sort of society, business, church. If you've been in leadership for sort of 30, 40 years, you've got so much muscle memory that you lean into so much competence, so many skills. But because it is going to be a new world, I think it means there's going to be a whole raft of senior leaders feeling they haven't actually got what it takes to be able to relearn it all. So, I think it's going to open up for the millennials, they might get into leadership positions earlier.

Glass cliff for women. Men less inclined to take on senior leadership roles when there's the potential for things to be so precarious and potential for things to go belly up. Whereas women are more likely to step up and to carry the bottom-line responsibility, even though the risks are higher, if they're passionate about something. I think the leadership baton could be passed on quicker to the millennials and particularly for women, than if we hadn't been through this crisis.

Senior Pastor of a thriving discipling church

What's the extent to which existing cultural formation has defined their responses to the questions you're asking? They feel much less alive to God than they would desire – I was wondering what they expected. Is there something around evangelicalism and particularly charismatic evangelicalism that trades on – there's got to be more than this? This actually feeds a sense of dissatisfaction with whatever you've got, because there's always something new and you're striving after the new. And I wonder whether as you

get closer to the top end of your age group, late thirties, where you drop out because of fatigue.

Essentially, if I was being cynical, does it come down to: will people provide more for me? I don't see a sense of needing to take ownership of this. I don't know whether that's a cultural thing but how much of spiritual formation do they understand needs to be owned?

This is anecdotal, but one of our adult workers, she's 27, just had a child for the first time, a little spiky, but great with people. So, I decided to do some one-on-ones with her and disciple effectively. Bottom line, she prays a lot, but she doesn't read the Bible. And so we explore why that might be and then give her a way of doing it to practice together. She's not a real reader. So, we chopped the book of Philippians up into 20 odd passages to be done over 30 days, recognize that she's not going to do it every day with a guideline. So we're very early days, but it's working. She's owning it and she's hearing God. I can enable her with very minimal input to actually engage with God in a new way, but she has to do it. So I think there's something about that ownership of who's whose problem it is, and whether that's owned by the people at between 25 and 40, or whether they instinctively think if someone else could give me something better, I would be a better Christian.

COVID uncertainty - it's clearly an opportunity to grow more rooted without the sort of supporting infrastructure that a church normally brings. So, without that you strip that away, of course people are left to their own devices, and this exposes some of the lack of resilience, how to care for themselves spiritually and care for others.

That question of those who want to do it for others. How significant are you going to suggest is the role of input into the lives of other people for your own discipleship? In other words, is it possible to be a growing Christian except you're having you feel a sense of responsibility for someone else?

It's a community thing. How do you take something that's sort of fuzzy in your head or your heart and make it concrete? So how do I help somebody else? It's the self-giving, isn't it? That becomes part of the growth. It's the dynamic of growth. To just put it bluntly, if a church wants to commute to disciple people, then you've got to give them responsibilities for other people before they might really be ready.

One of the things about the discipleship materials that you normally have, the classic good stuff on disciple-making and discipleship is that the way you really learn something is if you have to pass it on, then from the moment on you should be in a context where you've got something to offer someone else. And so the community then becomes a place where you're constantly opening doors for people to have a go. Even when those who've been around for 40 years would go, I'm not sure this is the full story.

I think it sort of fits with a big move away from this is just an intellectual exercise of rationality, where we need to drop a whole body of info into somebody else's head and lo and behold, they will become mature and fruitful. I wonder whether one of the ways that you feel all those things are working around intergenerational discipling is when you do feel an ownership of aspects of the community, do you feel you belong when you have a responsibility?

I think there is something about the cultural expectation of what does it mean to belong?

So, what are the blockages for people sustaining their own life with God through reading scripture or hearing scripture? I think for some people they've tried it and it doesn't work in truth.

So, the deal is with all these people, I do want to do one with quite a few. Now the deal is I do it with you once a month for 12 months every month. And at the 12-month mark, then you have to do it with somebody else. And then I check in with you every other month to make sure they still did it. That's the model I'm trying to develop where you multiply. And it's not necessarily what people want when they first approach or when you, what they want is the input from someone else that they value. The point is this has all got a goal that there's community-based discipleship that enables people to offer to somebody else.

The work I did with Elim, the stuff that came out of that - purpose became really important for me, the sense that those who identified themselves as growing knew what their purpose was.

There's this woman Vera - has been part of the church for 35 years now. She's 95 now. She has carers who come in three times a day and she knows them by name. She prays for them and she gets me to pray for them when I'm there. And she tells the carers, we've been praying for you with my minister. We've been praying for you. And the point is, if Vera didn't do that, she would have absolutely no purpose in life because all she says to me all the time is "dying is such a pain".

If you don't have an outlet, spiritual maturity becomes a luxury extra if you have time. What's kept me lashed to the mast has been is I've got to do something here for other people and I'm not good enough on my own. So, I'm turning to you yet again, can

you bail me out now? It's not a great if your whole relationship with God is like that, but that's kept me faithful. Now I want that for everybody in my congregation, because I think it's the only way that they see the spiritual disciplines as vital and not nice if you can have them, which, which goes back then to your work with these people. Is there a marked change between those who have that sense of responsibility for others and others who are looking for things to be done for them in order that they might become better? Christians?

You need somebody, you need a group of people with whom you are able to say, I'm hating this right now and they're going, we're praying for you stick at it. I'm sure it's worthwhile. I think this is where the gathered church and scattered church actually linked together. So, when you are separated from one another, you are never not part of the gathered church. I've got a bunch of people who I will share this with. And I think you're right. I think the immersive stuff helps. I think with workplace, for example, if they get an immersive experience, however, that may happen off someone, enabling them to see how God wants to use them there, that that really helps.

Director of a National Center for Discipleship and Culture

Just at the highest level, when I read through it, there's nothing immediately apparent that I disagreed with. It all resonated with the kind of things that I would have expected to find.

I think a lot of the generations coming through are more finely attuned to symbol to sign to the arts and imagination. And I think that's the authenticity emphasis.

That's the kind of Zygmunt Bauman, *Liquid Modernity* stuff. Everything's changed so fast; broad sweeping scepticism towards any truth claim, which is the very

philosophical part of it. It's more, - overwhelmed by choices and don't have a clear framework to discern between the options. And when everything's changing and there's no norm, there's no normal and everything's free for you to do, there's no form within which you can construct a life. And I think that's been the hardest part for people as they're kind of intrinsically averse to someone imposing a form that says it should be this, but lacking any form, they're overwhelmed by choices.

And they also often haven't built the kind of disciplines within themselves to navigate that. So you're profoundly unmoored. There's no place to dock. I think that actually does associate with the anxiety today. Classic quote, MacIntyre and his *After Virtue* – if you don't give people a primary story, then they become anxious stutters. If you step onto a stage, you don't have any scripts, you become an anxious stutterer. You need to be grounded in some story. I think that's, that's broad across the generation at the moment.

The second point, definitely idealism around community. Parker Palmer he was reflecting how we are constantly lamenting that we're not really connected into community, that we've lost our roots, et cetera, et cetera. So there's a kind of romantic longing for this, but he said, when you look at it, really since industrialization and enlightenment period from then on, we have consistently chosen self-advancement and, as an individual unmoored from family, we've consistently chosen that over community.

Example of Australian woman who was deeply rooted in community in Oz but chose to move to NYC, though it ripped her out of her *oikos* because for her she felt she had to pursue her career over every other thing. So she's one at once romantically longing for community and relationship, but at the same time has already embraced the narrative

that you must pursue whatever actualizes your potential, particularly to do with career. And so we're talking about how to see all of your callings as a piece.

So I think that's part of it, they do long for friendship and peace because they're very isolated and they've moved so many times that often they don't have a sense of family. “Fam” is one of the biggest words for gen Z. And they'll use that to refer to their closest friendship group thereafter, substitute families, because it's become so thin on the ground. So, I think everything we do needs to maximize the face-to-face encounter, through which we find joy, through which we discern our identity. I think that's missing in a lot of our discipleship models and church models. We often emphasize the performance or the linear communication, but we don't maximize the interactive face-to-face communal encounter. And that's what many people are just longing for. And I think that's why many dropped out of church as well – they don't find that. And, and sometimes they're harsher on the church than the secular culture. Cause they don't expect it from the secular culture, but when it comes to church, they do expect this to be a family, honest and intimate, and if it's not there, I feel lonely in a crowd. So, I think that is a dynamic of how to form meaningful and honest relationships. And I think lament and confession, and “examen” and these kinds of practices fit here.

Operationally ineffective gospel of grace. I agree with that. I still think that most people don't have a coherent gospel that ties together what it means to be a human image bearer of God seeking Shalom and what it means to be a particular type of human as a follower of Jesus, who's called to embody and extend salvation to the world. I think that the main emphasis in church language through its kind of hidden curriculum of what we celebrate is typically upon the subset Christian call to evangelism and a narrow version of

discipleship. So, I think that's not internalized for many people, so the gospel doesn't connect to that. It doesn't connect to what they prioritize, doesn't connect to what is valued in the culture.

So, I think we need a much stronger emphasis on what it means to be an image bearer. John Stackhouse, *Making the Best of It* - connects the creational and the redemptive mandates together, and you actually show that the redemption mandates of cultivating disciples and particularly loving other Christians serves the original mandates of flourishing. So, we're called to cultivate the world, but the world has gone off because we've gone off. Therefore, we cultivate people to cultivate the world and we particularly love other Christians and love God.

So that models to the world what it actually means to do your original mandate of loving God and your neighbor and yourself. So I think it's not a coherent narrative, so I totally get it. That's a big issue. Challenges around identity – no question there. Where we've got gaps in the biblical story, we fill those gaps with the secular narrative. Your authentic self being expressed – that that's not just a freedom to do that, but it's actually a burden. It's a responsibility if you are not uniquely making known who you are to the world in ways that are clearly seen, then you are perceived as probably less than human.

What would Jesus do if he was you, can I ask what Jesus would do is if he was me, how do I be uniquely me distinct from everyone else around me? And if I can't find something distinctive, then am I really worthwhile? Well, I think there's quite a deep narrative there that actually needs to be interrogated, and that becomes a barrier to genuine community and relationships. Cause we want the community, but as soon as we

start to feel absorbed by the community, we're worried we'll lose our identity and independence. And so I think there's a love/hate relationship built around this.

Definitely I think we've got an incoherent world view, which ties to that earlier point about identity in God, what it means to be human. I think that actually, it's not spoken of enough in Christian circles that many people are not relativists. I actually think that particularly the move from gen Y to gen Z has exposed this, that gen Zs are not relativists, they are postmodern in the sense of justice if it seems to be oppressing people or in unjust, they've got very strong sense of what's right.

The problem is that that is tribalistic. It's caught in certain echo chambers. It's not clearly articulated, and it's not interrogated. If you scratch the surface, I think Jamie Smith paraphrasing Charles Taylor said we're all "Thomas's" now, caught in the cross pressures between belief and unbelief and in that gap, we don't really know how to have anything other than agnosticism, a virtue of tolerance and kind of getting along and not wanting to fight too much if we can help it, but wanting a better world, but not really sure on what foundation we could argue for that better world. And so how do you to commit to anything, you just stay permanently open to possibility without really committing to anything, because that would seem to question your autonomy and independence and foreclose against other possibilities.

So, I think Christian commitment and discipleship is a really hard call. John Stackhouse, *Need to Know*, the heart of Christian epistemology. I think it's important to make explicit how we know what we know to remove foundationalism. And yet to show that within this kind of web of belief, there are better and worse also. And there are ways of leading with commitment, even in the midst of uncertainty, to show it's not immoral or

stupid to live as true, your best hypothesis at this point. And to allow your experience of leaving that to inform pragmatically your vision of the world.

So what I mean by that is to actually engage people in person. I have to sing it and to talk about what leads to life. So not just reduce it down to what is true or false or even what's coherent or even what corresponds, but what is existentially viable? What animates my life, what leads to a life worth living? A hero story that I admire, who do I want to be? When do I feel fully alive? I think these kinds of questions are much more existential, but we need a framework to help people come to beliefs in community. And I think this actually reflects our scripture engagement too, which it's not raised there, but I think this is part of it is that the way scriptures have typically been used is foundationalist.

A lot of what we've been experimenting with in the house church was modes of scripture engagement that don't even require you to have a commitment to the inerrancy of the text. Even perhaps the inspiration of this text. It simply requires an openness that God may be there and he's not silent. And as we read this book together and make space to listen to each other and to seek what it means to follow the way of Christ in this moment, that enough will emerge. That gives us a picture to take the next step forward at the kind of limits of what we can know.

Turning the Bible into a paper Pope or into an injectable. But we're misusing the text when we engage it in ways that don't leave us open to the God who speaks dynamically through the word and seeing ourselves within that story. I think this has implications for how we communally engage the scripture and equip people to do so for themselves. Spirit plus community plus word with a horizon of the world.

It's really empowering and exciting for people to see the word of God become living before your eyes. I think scripture engagement is the most talked about, but at least practice thing in Protestant communities, I think we'd like to do it through a sermon. And then we make our small groups about the personal, felt aspects, but rarely see rigorous scripture engagement in a communal way that allows for the text to speak and for us to hear the resurrected Christ through the Spirit today. Epistemology and scripture engagement.

Cultural gap. I think even for the most committed Christians, embarrassment is maybe not the right word, but there is a strong sense that even as I love this stuff and connect to my church community, I have no idea how this would make any sense to those outside of the church.

It looks little more than a religious clique or a kind of club that you might join. They want a place with genuine community and conversation and dialogue and a place to be, to construct meaning together.

Graham Stanton, *Wide Awake in God's World*. Need to reframe this because if the driving narrative is expressive individualism, how to be an individual and to express that and have a unique identity, then imagination is central. But if Scripture and way of using it is an authority you need to conform to; it almost doesn't give an entry point for them and therefore they're averse to it. So if you're trying to invite a non-Christian friend to connecting to this, you actually start from the point of imagination, to facilitate an open conversation where we're prepared to hear that something more could actually challenge that spirit and to make meaning together through engaging the text and to call people to live it out in communities of practice, that this over time, God reveals himself through

this process, people will, experience it pragmatically, but then ultimately be faced with that decision as they encounter the Christ to say, will I align my life with his ways. Don't start at that place.

I think that that actually takes a very special community. That's quite comfortable with diversity of views, diversity of identity, but it's got to be a safe place to do that. And that won't happen apart from dialogue and slow burn, just takes time. A one- or two-hour service on a Sunday is not going to do that. It's got to be an ongoing conversation that may leverage some of the social media may leverage communities, but it's got to be brutally honest at raw, and it's safe to do that. Stages of faith.

Because they're not prepared to just absorb things as are. They need to co-construct and to own this in their own language and we've got to give space for that, space for them to walk away, space to hear plural voices and not be threatened by that difference because they're going to be exposed to that difference. You can't protect them from it.

Intergenerational is massive. But there's a lot of training needed on both sides for how the generations might actually get along and find common language to talk with each other. So that's another one of those romantic things. I'd love a family I'd love conversation, but I'm really impatient. And I don't have the desire to sit there and listen to someone who doesn't understand me.

I think with the mental health issues, anxiety, generally, whatever we do in discipleship has got to give them a repertoire of practices to be at peace and grounded in their every day, and to be returned to their local context with fresh eyes and not feeling that they're just floating around. So I think you've got to unite the head, heart and hands,

and the hands is not simply missional service, but it starts with spiritual practices that cultivate one's soul to be at peace in the everyday. And that that's going to involve some boundary-setting around use of technology. Needs to have an experimental approach rather than being simply disciplines that are imposed or given.

A bit like a martial artist where you've got a dojo where you're trying different skills, you're experimenting it, exercising it, it's got to be more like a gym to try things out what you're given freedom to do it and to do it together. Sense of experimentalism to it.

Coming of age rituals. I am convinced that ritual and sign and symbol, and liturgy are crucial. I think that we largely threw them out in the lower church versions in the reformation because they'd become superstition.

You need to do the work to make new rituals that are rich and meaningful. Not easy.

Emerging generations are spreading across in emerging adulthood, right up to 30 and plus. But because people are going to be increasingly unemployed, and maybe not going to university, because I can't bear the debt. You've got to be careful that you don't just attach a ritual to where you've graduated university or whatever. You never went to university. I think we've got to be careful about what we build those ages and those market points around.

Definitely storytelling intergenerationally. I think storytelling is the heart of most of this, which is not only telling your own story, but the biblical story and having language and hermeneutic for that. I think the storytelling sometimes is assumed to be transformative in and of itself. But my take is it's actually quite hard work to go from just

hearing a story to seeing how that connects to your life and what that might mean for how you live. A narrative theology is actually quite heavy cognitively. We think just because it's a story it's easy to do, but it's not necessarily so. I think you need ways of constructing those stories to map them, to tell them, to reflect upon them and to see how that relates to your everyday life. You don't want to over-complicate it, but I think there's more facilitation needed there than simply let's make space to tell stories.

People are really interested in some deeper stuff. We've focused on inspiring messages for so long that we've kind of missed the fact that many will listen to hour and a half podcasts and are actually wanting to make sense of the world. But I don't want to make sense of it typically through a lecture with different perspectives expressed. Content is often best access through, five to 15 minutes spots of deep stimulus that might be like a Ted talk, but then the chance wrestle with it and dialogue about it and think what that means and then go in for round two. I think even if someone locks us into an hour-and-a-half podcast, typically they're probably not taking that much of it in. You're feeling excited that you're watching information that sounds meaningful, but it might signify nothing if you don't actually have a conversation and something to do with it.

Use of film. I love that. I think that most of our issues that we're grappling with in culture and most of our desires are expressed in visual media and people are far more visually oriented, so giving people tools to watch elements, to engage with it, they're great stepping off points to deeper conversations, but again, if you don't have a larger world view in a biblical narrative, it's just going to be adding story upon story. Don't really know what to do with it. So that's again a hermeneutic question. How do you

connect these stories to your story, to political story, which I think absolutely can be done, but that's a bit of a process.

Immersive experiences must involve emotion, must involve the use of the body. Research done in Australia found that in most people's testimonies of both their spiritual growth and of coming to faith, that Christian camps were actually pivotal. And so they found that an intense experience, a kind of liminal experience, prompt them to get out of their current rut. Bringing it back into the ancient practices and some of the monastic movements.

I think the idea of a minster is a brilliant idea of what you can have missional practices that tie community together, even form a rule of life. So that though they're isolated by COVID and other workplaces, they feel connected together as a kind of a community journey. So some shared rhythms and immersive experiences I think are pretty key. But I would say for men that if it's all introspective and personal experience, men want physical challenges too, that actually push them to express courage, to be called up, to do something more than what they're presently doing. So I think we wouldn't want this kind of immersive stuff to all be about the inner life and not actually call them to go out to face the world as well.

Holistic formation connecting it all together. Totally agree. And friendship is crucial. John Kay, *Obliquity*.

Linear strategic approaches don't really work that well in this particular moment and we need it to take a more oblique approach, which is much more about heart and values and virtues and goals generally and being a community that's healthy and healthy. So it's about creating an environment that fosters life and health. Kind of appreciative

inquiry, a model of finding life. So you need a community that can journey together in this space. And that requires a medium and a way of gathering to flourish rather coming to consumer service.

It's got to be interactive, the more they give of themselves and receive love the more transformative it is, which I guess relates to the last one being known and accountable. I think we have become averse to accountability and assuming that accountability is legalism. This is works salvation, and not realizing that God gave us his grace and put us in a community so that we might live this out. And to the degree we help each other live this out we will all flourish together and actually be the church that Christ gave his life for. My sense is that accountability is one of the biggest missing dimensions that even with practices, we offer an idea, we suggest it, but we don't practice it when we're together.

And then we don't debrief it afterwards and actually hold each other accountable if we didn't put it into practice. If we have the grace of God in our life to live this out, can we not also be strategic and actually plan for certain things in each of these areas and hold each other accountable for living that plan, as we've determined that God's called us to in communities of practice that are called to be a tangible expression of the kingdom of God, I think we should.

And I don't think we should be afraid of that and worried that that will turn people off. I think we've set such a low bar with limited accountability that we squander the opportunities for formation. A group of people who are dedicated and disciplined and devoted, committed to a cause for such a time as this.

I think what's is a coherent story that ties all of this together. It's actually a redemptive salvation story that really carries you through in that kind of six act play.

So that literally in everything they're doing, they see themselves located in this larger story. And we've just got to tell and retell how our story, the cultural story, the biblical story, the missional story, how this ties together, so that they live, breathe, eat this story everywhere they go. They start to see the shape of things. I think that requires a constant drum beat for creativity in the arts movement, imagination. So I think that that's crucial, but I think the other part is a kind of coherent process that ties this together and the way you do life as a community. I think maybe we're still settled for the right messaging if we can just tell that right story with it, but actually it requires a community with space to journey together. I think without that community, you end up with a to-do list of more exciting things, 60 aspects to discipleship have all got to happen and it feels overwhelming.

Whereas I think it's actually some of the simplest practices, like the way we read the scriptures together and way we pray together. Cool rhythms, cool liturgies that actually just shaped what it means to do life together. David Fitch's, *Faithful Presence*. Practices we have when we gather together should marry onto the practices when we host others and should be the same set of practices when the world hosts us. And that it's not simply a better dogma, a better story, but it's actually when we practice reconciliation etc. When we practice these kind of core rhythms and that it's embodied in every aspect of our life together, it becomes seamless ecclesiology of gathering, being sent together and scattering, it becomes a way of life.

And so I think that way of life needs to go from being a great cognitive story to becoming part of our marrow. And, and that requires strong attention to both imagination and to embodiment. And I think the embodiment and the liturgies in just our everyday life, I think that's the weakest part of discipleship in this particular moment. Even for those who get the story, that, I think is one of the things that's often missing.

I think often it's your kind of communities, like Shaine Clayborne, Philadelphia, it's often people who have made some level of covenant or commitment to each other to have a shared rule of life, even if it's minimal, you know, these nights, these days, we fast these nights, we do some things together. Like you need somewhat of a shared rule of life, a place where you can grow and wrestle. I think L'Abri with Edith and Francis Shaffer together embodied some of this type of thing as well, where you can intellectually wrestle and do some practical work.

It is that kind of minster, missional monastic type of thing. And, and I think it can happen through courses to some degree. The theology for everyday life courses, as close as I've come to doing this. I would say we did see this dynamic, it had solid content, but it also was very student led with the student each week, coming up with a new practice and the whole class doing it, and then debriefing at each week, with people reflecting on how they see God at work on their front lines, accountability, for assignments that actually integrated this and formed a rule of life.

So it was high, high, high accountability, and that's part of why they grew. I mean, there are no shortcuts, it's costly.

So, maybe it's got to be a forming of a community over time that kind of see what you're aiming at and desire that, and for us not to be so scared that we're not dealing with

as many people, that it might up the bar of discipleship, and there might be a few more of those moments with Christ at the height of popularity, where he brought out his hardest teaching, unless you eat my body and drink my blood, and pretty much everyone left.

We need smaller, more intense groups that actually are so formed by this over a year or two years, that they will be this everywhere they go from here on in because they didn't just consume a course or something interesting, but they were transformed by it because they died to themselves. But it doesn't look as impressive on paper and your numbers aren't particularly impressive.

In the course of everyday theology, module two gives a kind of process of wisdom formation, a simple process that they could bring into all of life to do theological reflection in every area.

And so I think at the moment, people so focused just on biblical wisdom, which is often a proof text out of the context of the story, but they don't know how to integrate that with insights from neurology, insights from psychology. It actually treats the Bible as an encyclopaedia that should have every answer there is to be had.

And so once you can tell your own story and see God's work in that. We actually found that getting people to share their story of half an hour with each other, so that I take half an hour to storyboard half an hour to share. And then the other person would reflectively listen to say, here's where I see God at work in your life. And then I would bless them and pray for them and pray together and doing that as a process, you found people became more in touch with themselves and therefore, what is it in Calvin's Institutes – to know God truly, you need to know self truly There's a dialectic between the two. So I think a conversation of stories makes that happen.

It can't be done artificially. We saw a lot of this happening in, in our Christ's Pieces, it wasn't forced, we'd have three hours together every Sunday. And that would involve deep reflection on scripture and sharing and prayer and confession silence, and in the silence and in the reflection and in the prayer and in the communion and the reconciliation each would bubble to the surface.

We would basically have art and video and storytelling on a theme that was existential, like migration, instability, or war and peace or life and death. And people had to bring a meal to share and a story from their own life to share that was sparked by the stimulus from the arts and the stories and the Bible passage. And we start with communion together. And then we just host a conversation that we'd go for two hours where people would share as they felt it was right in each story but draw out other stories. And then we would introduce Bible passages on the way through to connect them into the biblical story and then finish the night with a prayer of thanks. And you could see people's lives starting to weave together through the opposite imagination.

Quarry Sundays, open book and open table. And that was tied with some creation care actually on the Sundays, getting out there and gardening and weeding. And so the kind of practical work as a community alongside each other, serving and engaging with the local community, kind of gave a missional expression of that would be the wider community that's place based. So we found those kinds of things synergize well together.

I wonder if you could do something that's specifically on scripture engagement for the new humanity. So in other words, a way of scripture engagement, in other words for reforming the image of God, but also seeing people become fully alive. It could be a hermeneutic process particularly aimed at millennials or emerging generations of how we

form the whole person through, through their scripture engagement. That could be an interesting experiment. See Ruth Perrin's earlier research work. Bob Ekblad, *Reading the Bible with the Dammed*.

APPENDIX D—MILESTONE 4 PROTOTYPE ITERATION REPORT

Prototype #1 Summary and Findings

Prototype description

A brochure façade for “Songlines” – a practice-based disciplemaking program oriented around the Bible and contemporary culture.

Goldilocks quality strategy

The strategy was to offer sufficient form and content in a brochure façade to test whether the concept would generate engagement. The brochure façade was in the form of a rough-cut website and the assessment undertaken through five one-to-one interviews conducted by Zoom (necessitated by national Covid restrictions).

Research question

Do the foundational principles expressed in this draft form and content of “Songlines” motivate engagement in the target audience?

Assessment Benchmark(s)

1. Comprehension of the concept

How easily is it understood?

To what extent are its distinctives grasped?

2. Likelihood of participation

Is the core concept motivating?

Does indicative content connect with the target audience's needs and desires?

How likely would they be to join such a program?

Prototype participant demographic description

Five Christian millennial adults, men and women currently aged between 25 and 39, in a range of occupations but excluding church workers and those in Christian charities. They represented different life-stages from single to early family formation, and desired to make a difference as Christians in the world.

Learning Summary

What worked?

The overall concept – respondents understood the concept, grasped its distinctives and could identify the benefits for themselves and others. They were intrigued by the content and highly likely to engage.

What could be improved?

The concept needs to be simplified and scaled down to fewer choices or, more likely, some template journeys. Further work on communication – tighter copywriting and re-ordering the flow – would communicate the concept/benefit more quickly and succinctly. The major work needed next is to develop the journey content.

What matters to the participants?

The four core foundations of Bible, Spirit, Self, Context/Culture resonated deeply. They appreciated the flexibility and agency of being able to tailor the program to some extent around their group, available time, and desired meeting mode. The experiential, cohort-based approach was attractive.

Important discovery

The concept is a strong response to the NPO and can form the basis of the Project for Year 3.

My prototype iteration plan indicated the option to pursue further stakeholder feedback research on the first prototype, should it prove a viable prototype to take forward to Year 3. Instead of developing the second prototype for testing –which was, in fact, a variation on the first – I therefore conducted a series of in-depth, semi-structured, one-to-one interviews with a further 7 participants using the same brochure façade. The purpose was to gain feedback to direct the content development of the project in Year 3.

Prototype #1 – Second Stage Research – Summary and Findings

Prototype description

As above.

Goldilocks quality strategy

Following positive feedback on the concept in stage one of this research, the same brochure façade was used to garner feedback in a second stage of seven one-to-one Zoom interviews.

Research question

What content is most desired by the target audience and how is this further shaped by the form in which it is delivered?

Assessment Benchmark(s)

Content feedback that can form the basis of a content strategy for Year 3 of the project.

Prototype participant demographic description

Six additional participants with the same demographics as described above plus one church leader representing another important stakeholder group in relation to the project. This brought the total number of one-to-one interviews in the prototyping research to twelve.

Learning Summary

Detailed feedback on each page of the prototype brochure façade has created a body of data that I can use as the basis of a content strategy for the third-year project. The challenge is to further clarify the target audience in terms of their maturity of faith and likely current discipleship experience in order to develop an appropriate content strategy. The second challenge is to marry form and content in such a way as to optimize impact.

Important discovery

Feedback on the prototype is sufficient to form the basis of a content brief for the next stage of the project.

Most Viable Prototype

In light of the prototyping process and interviewee feedback, “Songlines”, a practice-based discipling program oriented around the Bible and contemporary culture, is the most viable prototype to form the basis of my third-year project. It has demonstrated its potential to address the NPO and garnered significant positive feedback from the target audience as well as indicative support from a small number of church leaders, potential gatekeepers.

Interviewee feedback suggests the need for further detailed and focused audience profiling. This will impact the content strategy. Overall, the project needs to be scaled down to meet the requirements of “viability” for the third year. This also aligns with interviewee feedback which indicated that, overall, less choice in the journey plans would be a benefit. Reducing the scope of these will provoke the necessary focusing on audience and NPO.

The prototyping process to date has sought to balance form and content. The outcome of this prototyping phase been the highlighted need to develop the content strategy as the next stage in the project. The indicative content presented in this prototype has been sufficient to ascertain that it will likely offer an effective response to the NPO. But a developed content strategy is a critical next step. Overall, there are three areas of development needed to move the project on:

1. A detailed concept brief which refines the original concept using the interviewee feedback and questions that arose in field. Additionally, it should make explicit the principles that underline the project in both form and content as these will not only direct the development of the content strategy but also the marketing strategy further down the line.
2. A developed content strategy building on user feedback to date in line with the concept.
3. A prototype session which will provide vital user feedback into the development of the content strategy.

Storyboard

```

graph TD
    subgraph "HOW TO DESIGN A TRAILER"
        direction TB
        S1[1. DISCOVERY  
Church Notice  
or  
Social  
or  
Word of Mouth  
[Headline benefit]]
        S2[2. WEBLINK URL  
SONALINES  
Hook? quetta  
short headlines  
bold  
benefit  
Promo Vid]
        S3[3. THE BIG IDEA  
What?  
Why?  
Signifier?  
Integrated Storyline (w. benefit of sign up)]
        S4[4. WHAT, WHY, SIGNIFIER  
What?  
Why?  
Signifier?  
Integrated Storyline (w. benefit of sign up)]
        S5[5. HOW DOES IT WORK  
Caption including destination  
Visuals to enhance copy]
        S6[6. DESIGN THEORY  
Why is it designed this way?]
        S7[7. SIGN UP]
    end

    S1 --> S2
    S2 --> S3
    S3 --> S4
    S4 --> S5
    S5 --> S6
    S6 --> S7
  
```

1. DISCOVERY
Church Notice
or
Social
or
Word of Mouth
[Headline benefit]

2. WEBLINK URL
SONALINES
Hook? quetta
short headlines
bold
benefit
Promo Vid

3. THE BIG IDEA
What?
Why?
Signifier?
Integrated Storyline (w. benefit of sign up)

4. WHAT, WHY, SIGNIFIER
What?
Why?
Signifier?
Integrated Storyline (w. benefit of sign up)

5. HOW DOES IT WORK
Caption including destination
Visuals to enhance copy

6. DESIGN THEORY
Why is it designed this way?

7. SIGN UP

Recruiting Screener

| Who do you want to talk to? | What <i>exact criteria</i> will identify the people you want to talk to? | What screening questions will you ask? |
|--|--|---|
| Millennials | Aged between 25 and 39 | Age? |
| Mix of men and women | Roughly 50/50 split | M, F? |
| Range of occupations | Mix of private and public sector roles; mix of sectors | Occupation? |
| Mix of life-stage | At least one representative of: single; married without children; married with child(ren) | Which of these best describes you right now? (Answers include different life-stage groups) |
| Christians who wish to grow in their faith | Those who indicate one or more discipleship practices beyond Sunday morning attendance e.g., Bible reading; attending a Christian festival; listening to sermons; prayer | Which of the following practices would you say you do regularly (define)? Which of the following statements best describes you? (Range of statements) |
| Who do you want to exclude? | What <i>exact criteria</i> will identify the people you want to exclude? | What screening questions will you ask? |
| “Church” workers (for first stage Prototype #1) | Those who work full or part-time for a church or Christian charity. | Occupation? |
| Christians with no desire to grow in their faith | Those who didn’t evidence behaviors, desire or curiosity about investing in their faith | Which of the following practices would you say you do regularly (define)? Which of the following statements best describes you? (Range of statements) |

Interview Script

Stage 1 – First prototype feedback

Opening warm up questions:

General open-ended context questions tailored to each participant, for example, “Tell me a bit more about the kind of work you do?”

Initial, unprompted responses to the website brochure façade:

Participants were invited to comment as they were taken through a first look at the brochure façade, so they got an overview of the whole, for example, “Tell me what you’re thinking as we go through the website, what are you noticing, what are your reactions?”

Second review, prompted responses:

Participants were taken through the website brochure façade again, pausing at each page with questions tailored appropriately, for example, “What do you think this idea is, what’s important to you in it, what do you find confusing, how do you think this works, what excites you, what would you like to know more about, how likely are you to engage with this concept and why, who do you think this has been developed for?”

The interview became conversational with participants asking questions which signaled their level of understanding, areas of confusion, degree of engagement.

Debrief questions:

What worked? What could be improved? What matters to you?

Stage 2 – Second cohort of participants on one-to-one interviews

The stage 1 interview format and questions were used in this second stage. Participants were then taken through the website for a third time with more specific questions to elicit feedback on content. These were tailored, depending on the participant's earlier responses but usually included:

Questions around language

Which words strike you?

How would you express this idea in your own words?

What words seem to be jargon or off-putting?

Is “Disoriented?” the question that would grab your attention? What others would work for you?

Questions addressing the NPO

What problem does it solve?

How does this connect with your own faith right now?

Specifically in relation to the Bible, culture, Christlikeness, relationship with God, impact, struggles?

What helps you grow right now? How would this program fit?

Questions around culture

What aspect of contemporary culture most impacts you?

Are the culture questions in the prototype the right ones to address?

Which are particularly relevant to your context?

What ideas does it spark?

Probe on:

- Consumerism?
- Technology?
- Time?
- Pluralism?
- Relationships?
- Tolerance & Tyranny?
- Friendship and community?
- Sexuality?

Questions around practicalities

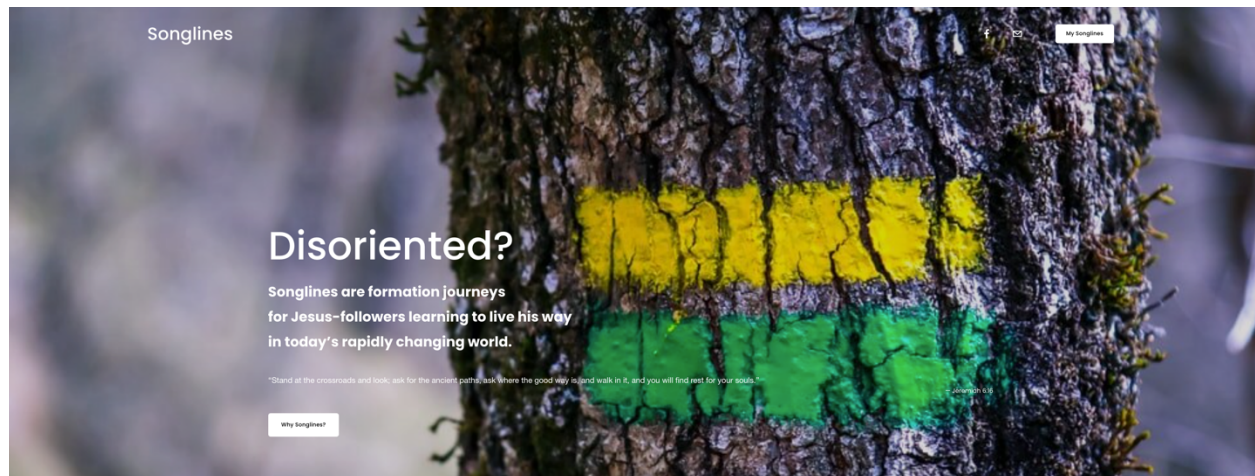
How would it need to work?

Price?

How would they respond to the practices or experiences?

Documentation Of Prototype

Brochure façade in the form of a rough-cut website. What follows are screenshots.



Why Songlines?

Songlines are a navigation technique used by Aboriginals for crossing vast stretches of land in Australia, a labyrinth of invisible pathways created through song. Aboriginals could make their way across the land using these songs which described the location of landmarks along the way. It was a story-based, experiential way to embed a map of the territory in themselves - Aboriginal neuroscience, if you like.

Christians today can sometimes feel out manoeuvred by the speed of cultural change. We know that Jesus is the way, the truth and the life. Somehow, though, we'd love a map, a guide to flourishing and being fruitful as we make our way through life in a rapidly changing cultural landscape.

The Songlines discipleship journeys offered here are inspired by this idea of whole-person, experiential, "map-making" wisdom. They're journeys rooted in the story the Bible tells and attentive to the work of the Spirit. They're personal but best undertaken with a group of "fellow travellers". A distinctive of these journeys is that they tackle some of the significant cultural forces of our times that shape who we are and how we live. Songlines are also designed with the whole person in mind so they become formative experiences rather than information accumulation.

Watch the video to hear more about the ideas behind Songlines, or read on to discover more about how Songlines Journeys work.



The Big Idea.



People.

Take a group of people, friends, a church group perhaps - people who'd love to walk more closely with Jesus in their everyday lives and who are willing to be a journey group together for a short season.



Journey.

Choose a Songlines Journey from the pack then bespoke it to your group, context and time availability. Register it with Songlines and you'll get access to all the materials you need to make it happen - videos, readings, activities, and leaders guides.



Four intersecting "Trails".

The journeys are different but they all include four "trails": encountering God through the **Bible**, deepening life in the **Spirit**, knowing one-**Self** better, living wisely and confidently for Jesus in the **Context** of contemporary culture and your everyday life.



Formation in Context.

The journeys aren't intended to be "head knowledge" but whole-person formation that's learnt with our bodies, through our emotions, in our spirit as well as with our mind. Nor are they "disembodied" or distant from the real lives that we lead everyday and in contemporary culture. How we can live faithfully and fruitfully in but not of the world, and wherever God has placed us?

[Example Journey](#)



example songlines Journey.

This is an example journey, it has six stages and is designed for a group that's decided to do a journey over 10 months, meeting around every six weeks on a Saturday for around 5 hours. Journeys can be adapted to have more or fewer stages, meet for longer or shorter time periods, take just a few weeks, extend over months or be a single weekend journey. Over time, you can undertake different journeys with the same or a different group.

The Songlines Journey outlined below is a "taster" journey. In other words, it covers a lot of ground quickly. You might find you'd like to return to one of the themes and explore it in greater depth on another journey.

| | | |
|---|---|---|
| <p>"The most remarkable discovery of modern neuroscience is that the body controls the brain as much as the brain controls the body."</p> <p>Laurence Gonzalez</p> <p>1. Setting Out.</p> <ul style="list-style-type: none">• Jesus our Guide• Where am I?• The story the Bible tells.• Formation and the Whole Person.• Practising the presence of God. | <p>"Christians with a clear sense of purpose are overall more joyous and more fruitful."</p> <p>Research amongst Elm churches, UK</p> <p>2. Living with Purpose.</p> <ul style="list-style-type: none">• What kind of purpose is a good purpose?• What am I doing with my life?• Seeing afresh.• Dealing with dissatisfaction.• Practising the presence of God. | <p>"So now there is no condemnation for those who belong to Christ Jesus."</p> <p>Romans 8:1</p> <p>3. Living free.</p> <ul style="list-style-type: none">• Exploring shame• Telling my story.• Knowing myself better.• Dying to self• Practising the presence of God. |
| <p>"Algorithms rule the modern world. They're everywhere, in everything, and you wouldn't know unless you looked. And they are not neutral."</p> <p>The New Republic</p> <p>4. Living in the age of the algorithm.</p> <ul style="list-style-type: none">• The formational forces of culture.• Where am I vulnerable?• Developing wisdom.• Digital detox.• Practising the presence of God. | <p>"Human community is seen as one lifestyle choice, but societal forces get priority and the deeper qualities of human relationships are discarded."</p> <p>Mark Branson & Juan Martinez</p> <p>5. Consumerism and Community</p> <ul style="list-style-type: none">• The nature of choice.• The challenge of pluralism.• Practising community.• Living simply.• Practising the presence of God. | <p>"I am the way and the truth and the life"</p> <p>Jesus of Nazareth</p> <p>6. Mapping My Journey On</p> <ul style="list-style-type: none">• Where am I now?• Signposts and Swamps• Writing my Songline.• Suffering• Practising the presence of God. |

Tell me more about the four trails & what we'll actually do

Four Intersecting Trails.



Bible.

Every journey will include a book of the Bible through which to encounter God and find our place in his "big story", learn skills to read the Bible well, and develop confidence its truth and wisdom.



Spirit.

Every journey will offer practices to become attentive to the work of the Spirit.



Self.

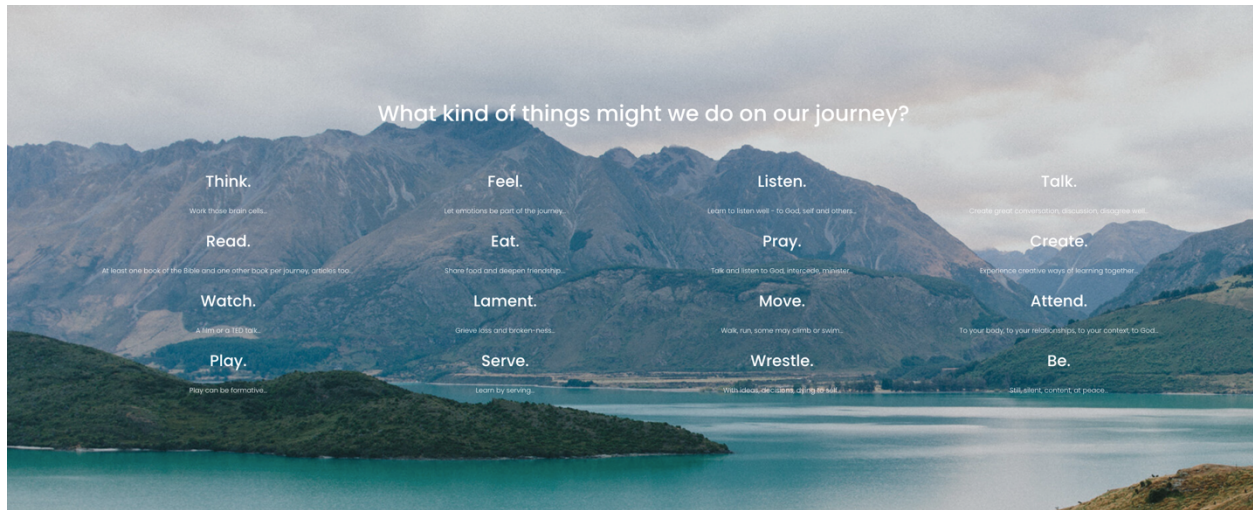
Every journey will offer different ways to help you know yourself better as a basis for growth and transformation.



Culture & Context.

Every journey will pay attention to your own life context, your everyday life, and to at least one of the big forces shaping our humanity, our wholeness, our witness and our worship in the world.

What will we do?



Songlines Journey Pack.

Identify your priorities.

The Songlines Journey Pack invites you to answer a number of questions which will help you identify your priorities and indicate which journey options in the pack might help you most on your way. The Songlines Journey Pack is free to download.

[Learn More](#)

Define your parameters.

Clarify your practicalities - how many people, how much time you want to commit, over what period, and so on. This starts to focus down more.

[Learn More](#)

Create your journey.

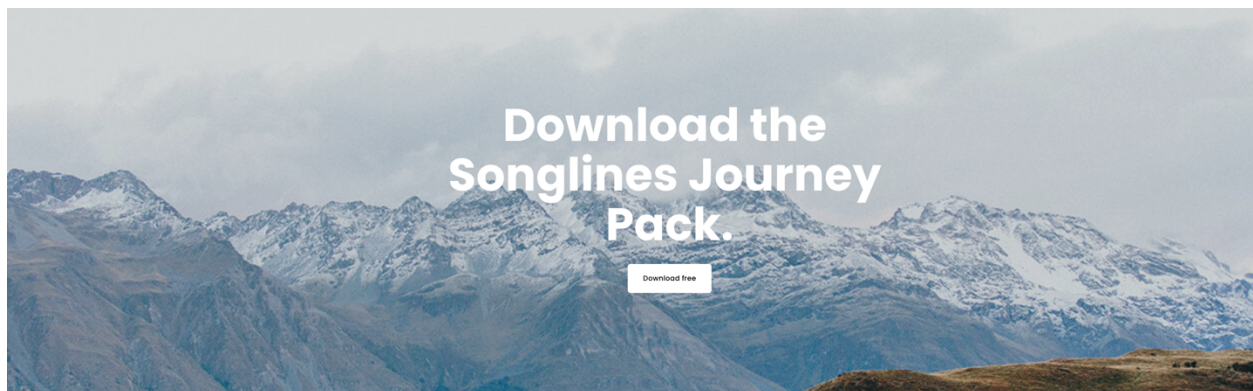
Using the journey outline that best fits your needs right now, make it yours by choosing from the bespoke options. This enables you to swap activities and experiences in and out to make it work for you and to make it fit the time you have. There are Songlines guides available to help.

[Learn More](#)

Get ready to go.

Register your journey with Songlines to get access to all the materials you need - videos, readings, exercises, practices. Now you have your Journey Plan, set up with your group to get underway.

[Learn More](#)



Examples of materials you'll receive for your journey.



What in the world is God up to?

Video: Knowing God's story and our place in it.

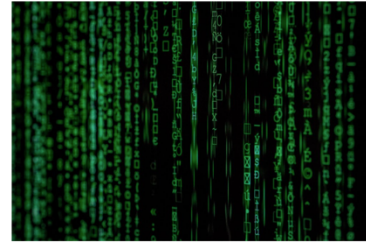
[Play](#)



Preferring another.

Activity to practise denying oneself.

[Read more](#)



Living in the age of the algorithm.

Discovering the power of algorithms and how we might respond.

[Read more](#)

FAQs

What does a Songlines Journey cost?

The Songlines Journey Pack is free.

Registering your journey and obtaining the materials for your bespoke journey costs between £20 and £50, depending on the scale of your journey and materials needed.

Where can I get help?

Lorem ipsum dolor sit amet, consectetur adipiscing elit. Etiam lacus tempus justo quis pharetra. In risus metus, interdum posuere velit vel, congue sagittis ipsum.

Who is Songlines for?

Aliquam eu molestie ante. Proin leo mauris, auctor eu ornare sed, mattis non lorem. Vestibulum massa mauris, feugiat at interdum sed, bibendum in magna. In sed libero at quam pulvinar lacus et quis metus.

Who leads the journey and what help is available?

One, or ideally two, people in your journey group take the lead in pulling the group together and making it happen. Everyone contributes to leading the journey using the materials as a foundation.

How does this fit with other approaches to discipleship?

Lorem ipsum dolor sit amet, consectetur adipiscing elit. Etiam lacus tempus justo quis pharetra. In risus metus, interdum posuere velit vel, congue sagittis ipsum.

What do I do next?

Download the Songlines Journey Pack. Or get in touch with us if you have questions or want to talk it through.

What People Are Saying



"It's the best thing since sliced bread"

Pete Entwistle, Programmer



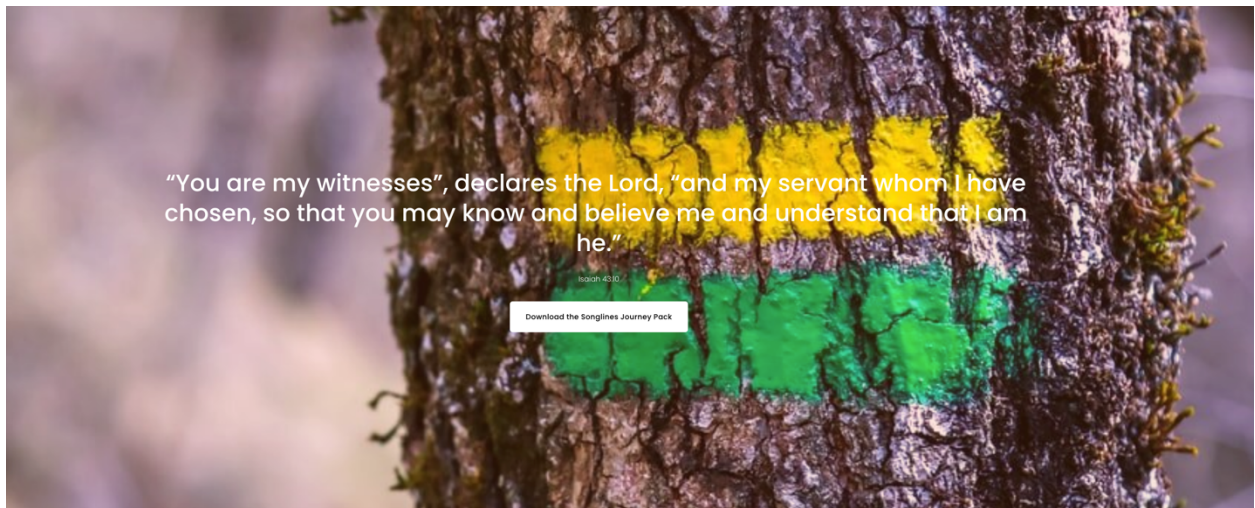
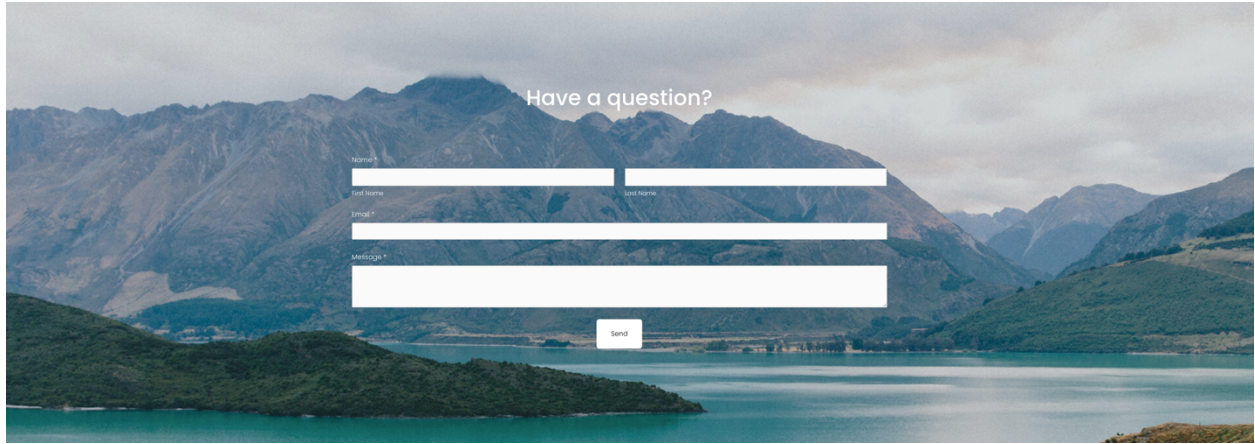
"It's transformed my life."

Bhavan Suri, Policy Adviser



"We had such a good time together - we're planning our next journey now!"

Grace Goldsmith, Graphic Designer



Songlines

hello@songlines.com
+44 800 123 4567
123 Example Road
London, UK



Category

[Link One](#)
[Link Two](#)
[Link Three](#)

Category

[Link One](#)
[Link Two](#)
[Link Three](#)

One-On-One Interview Notes

Participants – stage 1 and stage 2 research

| Participant ID | Sex | Life stage | Occupation |
|-----------------------|------------|-----------------------|------------------------|
| A | F | Single, no children | Charity |
| B | M | Married, young family | Financial services |
| C | F | Married, no children | Interior Design |
| D | M | Married, no children | Actor |
| E | F | Married, no children | Teacher (kindergarten) |
| F | M | Single, no children | Joiner |
| G | F | Married, young family | Marketing |
| H | F | Married, young family | Governance |
| I | M | Married, no children | Management consultant |
| J | F | Married, no children | Creative arts |
| K | M | Married, no children | Teacher (high school) |
| L | F | Married, young family | Church leader |

Transcripts of the recordings are not included in the Appendix, rather these are key notes from the interviews overall. In preparation for the start of Year 3, I plan to review the full transcripts again in preparation for the next phase of the project.

Concept

Songlines

People responded very positively to the Songlines analogy though without the explanation it wouldn't mean anything as most had not heard of Songlines. They understood the concept of navigation, it was distinctively presented, connected with discipleship but avoided cliches.

"I thought it was really good" (F)

"I feel just even reading the first paragraph, I feel like I know where it's going, in the biblical way, which I think is quite powerful already." (M)

One participant misunderstood it to be using aboriginal spirituality but once this was clarified was positive (K).

Four foundation or "trails" – Bible, Spirit, Self, Context

Lots of affirmation of these foundations but their presentation was a little confusing.

Likely confusion coming from "two lots of fours" in the brochure façade which could be presented differently. Some thought this should come earlier in the communication as was central and powerful. Good navigation would likely help.

Need to take care on the use of the word "context" as it's used in two different ways.

Emphasis on the Bible is key.

Culture – all the suggested topics were relevant. Two people didn't connect with the title "Living in the age of the algorithm" though did connect to the topic. One topic that's missing, mentioned by several participants, is sexuality.

"I think something that's kind of quite big at the moment is sexuality. Um, I'm particularly thinking of kind of transgender issues and that kind of thing, but I guess

also kind of living, living out biblical values, um, in a very sexualized world, I guess that, I mean, probably for my age group, that's probably something quite big.” (A)

Journeys

Several suggested offering some core set journeys to make it easier for a group to get going. The agency around choice was appreciated but needs to be balanced against complexity. Could easily become too complicated and difficult for someone to get what they needed.

Potentially explore clearly themed journeys. And start with the journey I’m most passionate about and expand from there if desired.

There are some big topics in the journeys and may need to work out how to break them down or create specific journeys around each.

Provocative content overall.

Lot of affirmation around the cultural content.

Comment about the potentially weak discipleship that people have had to date, that there are gaps to fill, and asking how this might impact content development. (F)

It feels like a different kind of resource – distinct from Bible study or even Alpha.

Liked that it wasn’t being spoon-fed. (J)

Liked the sense of integration and application (C)

Like the engagement of the senses and the experiential dimension to it. (D)

Experiential dimension is critical – “I’ve struggled with my faith on and off for the last couple of years and you have to essentially train the habits of faith.” (F)

About the journeys - “They feel more contemporary compared with other things I’ve done” (E)

Need to do more thinking around the content especially where it needs to be pitched on the “milk to meat” scale.

Question as to whether the concept supplements what they’re doing in their tribes or fills a huge gap.

Audience - who is this for?

Consistent agreement around target audience i.e., Millennials (25-39s). For example,

Younger generation (E)

People in their mid-20s to mid-40s (F)

“It looks like it would be for people that are kind of finding the relevance of their faith in today's world. I think particularly, I think probably something that my generation, probably the younger generation would be looking for.” (A)

But also, a couple of potential areas of expansion:

Could expand later into a youth market (D)

Also into evangelism (J) and (L)

Specific Pages

A lot of feedback on several of the pages which I will go back to in planning the next stage of research. As an example:

Landing Page

Disoriented was exactly the right hook for some. Other participants were engaged through other words: Hungry? Curious? Confused? Lost? Stuck?

Carousel of options suggested.

Need to work on the copy – “formational journey” is jargon.

Journey may not be the best word – experiences? Curated experiences? Plan? Map?

Discipleship plans? Experience-based discipleship plans?

Intensive formational experiences?

And bring sharper clarity to what it is, and the benefit offered really early on. What it is, what it does, what it does for you. (G)

Jeremiah 6 reference appealed to several.

[Favorite webpage](#)

This was almost universally “What kind of things might we do on our journey?”

Because it was tangible, felt contemporary, open.

Different people resonated with different words but there was something for everyone. Suggestion that this might be helpful earlier as it ignited imagination and also made it real.

[Practicalities](#)

How does a leader get the help they need to lead the sessions?

Cost not a barrier and could go higher.

Important to flag clearly the time required for a journey as that’s often a determining factor when someone is looking for program material.

Clarify call to action clearly on the website.

[Likelihood of engaging](#)

All expressed a desire to do this, for example:

“I kind of want to get involved.” (A)

“I just think that what you presented seems really, like I said, compelling, like really, really good.” (C)

“I just think it makes faith real and also your own because you have to take control of it and you, whatever, like you put in, you're going to get out. So, if you don't really kind of, if you're not really up for it, you probably won't get much from it, but actually if you really dig deep then it could be really transformative, I think.” (D)

“I would be really interested to do it.” (K)

“The actual absorbing and reading [referencing Bible studies] is, I find, easy, but the “how” that actually changes the day-to-day things that have been ingrained that you've done for years and actually having little ways to, um, practically kind of notice that... I think that's really helpful.” (H)

Observation Notes

Often, an early spontaneous response to seeing the brochure façade was “I really like this”.

All participants were fully engaged throughout and trying to be extremely helpful.

Many participants asked several questions early on, anticipating information that was going to come later. This was partly because they were engaging with a prototype which was linear and didn't have the navigational functionality that a real website would have. Nevertheless, it revealed what kinds of questions were important to them and therefore would help shape the presentation of the program further down the line. Participants raised some very thoughtful questions around the content and positioning of the program which indicate further areas of work for me in honing the project.

The next step is to develop a prototype session, mindful of the data gleaned from this testing phase.

APPENDIX E—SUPPLEMENTAL PROJECT DOCUMENTATION

E1: PROTOTYPE JOURNEY RESEARCH, OCTOBER 2021

Invitation to Hope Songline

Outline of session 1 Bible reflection

Outline of session 3 Bible reflection

Evaluation Questionnaire

Example completed questionnaire

Evaluation Summary

IRB approval

E2: PITCH PRESENTATION TO PILOT CHURCH SENIOR PASTORS, JANUARY 11, 2022

E3: PITCH PRESENTATION TO LICC'S CEO, JANUARY 24, 2022

E1: PROTOTYPE JOURNEY RESEARCH, OCTOBER 2021

Invitation to Hope Songline



Hello!

I'd love to invite you to a short retreat I'm leading for younger women on **Saturday 16 October, 8.45am-2pm** at xxxxxx

HOPE – A Songline for Life and Faith

Songlines are short, experiential retreats to help map our way through life with faith. In aboriginal culture, songlines were navigation tracks to cross vast stretches of land. Indigenous people sang their way from one location to the next, the memory of the landscape embedded in the code of song and ritual.

Followers of the Way of Jesus cover a lot of ground in their lifetime. At times, the terrain is easy. At others, it's tough going. October's Songline Retreat is designed for younger working women - employed, volunteering or with school-age children (or any combination of these!). It explores the Jesus-way of hope.

Here's the **outline**:

From 8.45am - continental breakfast served

9.30am - session #1

10.45am - session #2

Noon - session #3

1.15pm - light lunch

2.00pm - end

The morning includes time together in the Bible, time out for yourself, prayer with others, and a creative session. I'll be leading the retreat and I'll be joined by xxxx and xxxx who will each lead a session where you can make something - either a Christmas cake or earrings. At the end, feel free to stay a little longer if you need more time for personal reflection and prayer, or just to chat.

This is an invitation only retreat and places are limited. So do book now by signing up below.

Outline of session 1 Bible reflection

Mark 7:24–30

Why choose these passages from Mark in sessions 1 & 3?

About a person around whom extraordinary things happen – Jesus.

Invites us into a compelling relationship that makes sense in a world that's changed because of him.

Essentially hopeful – God is faithful; his love and life have broken into the world; the King has come.

Mark's questions:

Will you allow yourself to be spoken to by this figure, this Jesus?

Will you enter this changed state of affairs that his story is all about?

Mark 7:24–30 is a story of a woman propelled by desperation, who persisted through conviction, against forces that were against her (outside, woman, daughter possessed).

My synopsis from which I retold and unpacked the story:

The woman was desperate. Her little daughter was possessed by a demon. No wonder she rushed to find Jesus when he showed up in town, looking for the man she'd heard could perform miracles. Isn't that what any parent would do? Earlier in Mark's Gospel, another parent did just that: Jairus, the Jewish synagogue ruler, who also had a little daughter in grave danger.

This, though, was an unnamed Gentile woman. She wasn't on the priority list. She wasn't one of the lost sheep of Israel to whom Jesus had first been sent. But she found him, and she was persistent. You might describe their conversation as robust. It was certainly a boundary-breaking exchange. In the New Testament, the term 'dogs' was derogatory. The term Jesus used here

means ‘little dogs’. Though this softened his response slightly, his challenge stood: the Messiah’s mission begins with Israel. She was equal to the challenge, though, and quick to spot the opportunity. She took Jesus’ words and respectfully reorientated them towards her request. Jesus’ resources were sufficient for both Jew and Gentile, she asserted. And he granted her desire – with a smile, I imagine.

So, who needed to learn what in this episode? ‘Lord’, she’d called him. Did she need to discover who Jesus was? Did she need to learn to persist in prayer? Or to press through obstacles? Or grow her faith that Jesus had the power to transform lives? Did she need to develop the conviction that an outsider could receive from Jesus like an insider?

Probably not. But the disciples did. There’s something to learn from the way that Mark tells the story of Jesus. From the disciples’ perspective, it’s a story of unexpected twists and turns, one of gradual revelation of a boundary-breaking, revolutionary King. The way that we grow as disciples can be a bit like that, too. Discipleship isn’t a program we enroll in. It’s a life we immerse ourselves in, shaped by the way of Jesus himself. And that can be confusing and demanding, as well as exhilarating, and more.

Jesus encouraged the Jew, Jairus, to have faith, and he commended the Gentile woman for demonstrating hers. The disciples wondered at both. What are you hoping for these days? What forces are you battling? What would you ask of Jesus?

Outline of session 3 Bible reflection

Mark 12:41–42; 14:3

Why the two passages can be connected – literary markers

My synopsis from which I retold and unpacked the stories:

Passover was two days away and Jesus was reclining at the dinner table of Simon, nicknamed ‘the Leper’. It was a tense time in Jerusalem. Passover celebrated the Israelite exodus from Egypt, liberation from oppressors, and here they were, a nation living under Roman occupation. These were Jesus’ final days before his trial and execution. Preparations for Jesus’ arrest were underway and immediately following this episode Mark will recount the Last Supper. The cross beckons. No wonder Mark wanted to record the moment when a woman broke the neck of her alabaster jar and anointed Jesus – as preparation for his burial, Jesus declared. It was a lavish and subversive act, signaling her complicity in the Jesus movement and pointing to the deep work of the Messiah still to come.

It was also sacrificial, not only financially but also in terms of her reputation and vulnerability to rebuke. A couple of chapters earlier, Mark recorded another woman’s extravagant sacrifice – a poor widow gave all she had to the temple. The amount was meagre, but Jesus drew attention to her extraordinary generosity.

In between these two episodes stands chapter 13. Sitting on the Mount of Olives looking over to the temple buildings, Jesus talked privately with his closest disciples about what lay ahead.

The temple would be razed. It’s likely that his words point to the traumatic destruction of the temple in AD 70. But a new ruler was on the way, Jesus affirmed – the Son of Man. His words evoked Daniel 7:13 – the Son of Man coming from earth to heaven, vindicated after his suffering, and taking up all authority in heaven and on earth.

They were turbulent days that Passover week in Jerusalem. Recounting them some years later, Mark also lived in tumultuous times. Facing persecution, the early church needed him to tell this Jesus-story afresh. They needed to be reminded that it was anchored in God’s unfailing

faithfulness, recounted in the shadow of the cross, marked by the radically alternative character of the kingdom of God, and lived out in the power of the resurrected life of Christ.

In different ways, the women bear witness to this God-story: faith, hope, and love freeing them for extravagant generosity, costly sacrifice, and the counter-cultural life of the people of God. And Jesus noticed them... both. What might God be inviting you to? What turbulence is against you? What might free you?

Evaluation Questionnaire – Hope: A Songline for Faith and Life

1. Which of the following best describe you currently?

Tick as many as appropriate

- ☐ Parent
- ☐ Regularly do volunteer work
- ☐ In full-time paid employment
- ☐ In part-time paid employment
- ☐ Looking for paid employment
- ☐ Have other regular responsibilities e.g., school governor, care for an elderly relative

2. In an average week, which of these statements best fits you currently?

Tick one

- ☐ I spend most of my waking hours with Christians
- ☐ I spend most of my waking hours with non-Christians
- ☐ My waking hours are roughly split 50:50 between Christians and non-Christians
- ☐ More of my waking hours are spent with Christians than non-Christians
- ☐ More of my waking hours are spent with non-Christians than Christians

3. What three words would you use to describe your experience of what it's like to be a Christian in your world right now?

a)

b)

c)

4. Which of the sessions this morning was...

Most enjoyable? _____ because...

Most insightful? _____ because...

Most challenging? _____ because...

Most encouraging? _____ because...

5. What did you gain from the retreat overall?

6. To what extent would you agree with the following statements?

Tick one box per row

| | <i>Disagree strongly</i> | <i>Disagree slightly</i> | <i>Unsure</i> | <i>Agree slightly</i> | <i>Agree strongly</i> |
|--|------------------------------|------------------------------|---------------|---------------------------|---------------------------|
| The retreat helped me engage with God through the Bible | | | | | |
| I sensed the Spirit was at work | | | | | |
| The retreated helped me examine myself | | | | | |
| The retreat prompted me to think about what shapes me and my faith living in today's world | | | | | |
| This was a good investment of a Saturday morning for me | | | | | |
| I would recommend a Songline retreat like this to someone else like me | | | | | |
| Making something was an important part of the retreat experience | | | | | |
| I feel better equipped for my everyday life as a Christian in my context | | | | | |

7. To what extent did the morning meet your expectations for a discipleship retreat?

Tick one

- ☐ It exceeded my expectations
- ☐ It was what I expected
- ☐ I was slightly disappointed
- ☐ It didn't meet my expectations at all

Why do you say that? _____

8. If I were to run a retreat like this again, what elements should I keep? How could I improve it?
9. Did the timeslot work for you – a Saturday morning till end of lunch? Would there be a better timeslot for you?
10. Finally, what do you find most challenging about being a Christian in the UK today?

Thank you for your feedback ☺

If there's any other comment you'd like to make, I'd love to hear it...

Example completed questionnaire

Hope: A Songline for Faith and Life – Feedback

1. Which of the following best describe you currently?

Tick as many as appropriate

- ☐ Parent
- ☐ Regularly do volunteer work
- ☐ In full-time paid employment
- ☒ In part-time paid employment
- ☐ Looking for paid employment
- ☐ Have other regular responsibilities e.g. school governor, care for an elderly relative

2. In an average week, which of these statements best fits you currently?

Tick one

- ☒ I spend most of my waking hours with Christians
- ☐ I spend most of my waking hours with non-Christians
- ☐ My waking hours are roughly split 50:50 between Christians and non-Christians
- ☒ More of my waking hours are spent with Christians than non-Christians
- ☐ More of my waking hours are spent with non-Christians than Christians

transitioning
at the
moment
through work

3. What three words would you use to describe your experience of what it's like to be a Christian in your world right now?

- a) tiring ← having to meditate against culture at all
- b) satisfying ← staying faithful to community rather than comfort
- c) precious

4. Which of the sessions this morning was...

Most enjoyable? The craft because... it was lovely to be create and connect with others

Most insightful? The woman whose daughter was healed because... I've not considered it deeply before, and the fact that Jesus was hard but knew

Most challenging? "as above" because... that it would be well handled / received was

Most encouraging? extravagant women - widow + Mary because... new, challenging + helpful.

↓
the reminder of Jesus' gaze and valuing of both hidden and overt sacrifice. 1

5. What did you gain from the retreat overall?

*lovely time to slow down, be with Jesus and
connect with others*

6. To what extent would you agree with the following statements?

Tick one box per row

| | <i>Disagree strongly</i> | <i>Disagree slightly</i> | <i>Unsure</i> | <i>Agree slightly</i> | <i>Agree strongly</i> |
|--|------------------------------|------------------------------|---------------|---------------------------|---------------------------|
| The retreat helped me engage with God through the Bible | | | | | ✓ |
| I sensed the Spirit was at work | | | | | ✓ |
| The retreat helped me examine myself | | | | | ✓ |
| The retreat prompted me to think about what shapes me and my faith living in today's world | | | | ✓ | |
| This was a good investment of a Saturday morning for me | | | | | ✓ |
| I would recommend a Songline retreat like this to someone else like me | | | | | ✓ |
| Making something was an important part of the retreat experience | | | | | ✓ |
| I feel better equipped for my everyday life as a Christian in my context | | | | | ✓ |

7. To what extent did the morning meet your expectations for a discipleship retreat?

Tick one

- ☒ It exceeded my expectations
☐ It was what I expected
☐ I was slightly disappointed
☐ It didn't meet my expectations at all

Why do you say that? I expected it to be lovely, but have been so blessed by the embodied abundance and hospitality - the 'extra' care/jewellery was deeply touching.

8. If I were to run a retreat like this again, what elements should I keep? How could I improve it? I loved it all - you could extend... add in some worship?
9. Did the timeslot work for you - a Saturday morning till end of lunch? Would there be a better timeslot for you? Worked great.
10. Finally, what do you find most challenging about being a Christian in the UK today?
Torrent of distractions, lure of comfort and compromise.

Thank you for your feedback ☺

If there's any other comment you'd like to make, I'd love to hear it...

Evaluation Summary

Participant profiles

All were millennial women under 40

All were in paid employment, either full or part-time

70% were parents

40% had further significant unpaid responsibilities

The split of engagement with Christians/non-Christians was:

40% spend most or more of their waking hours with non-Christians

40% spend most or more of their waking hours with Christians

20% are roughly split 50:50 between Christians and non-Christians

Reflections

The most frequent words used to describe their experience of being a Christian in their world right now were:

Challenging (struggle, testing, lots of resistance, minefield)

Exciting (enjoyable, great to have non-Christian friends, unique, incarnational, privilege, opportunities, precious)

Busy

These were not mutually exclusive, i.e., participants could describe their experience as challenging and exciting and busy.

There was no consistent pattern around which session was most enjoyable, insightful, challenging or encouraging. In other words, participants experienced each session quite differently according to their need or context.

Outcomes were a range of:

Encounter with God

Resonance with a current situation

Meaningful connection with others

Recalibration and self-reflection

Renewed hopefulness

The retreat overall met or exceeded expectations for a discipleship retreat:

70% – It exceeded my expectations

30% – It was what I expected

0% – I was slightly disappointed

0% – It didn't meet my expectations at all

100% agreed that the day/timeslot worked.

Helpful insights into perceived needs which have been noted in the form and content strategy in the main documentation.

Essentially feedback was very positive, but the two lower scoring statements are noted in the statement summary, together with observations on the day, suggest the work around cultural forces needs to be more explicit and probably requires a specific exercise to explore in more depth.

Summary of feedback against statements:

| | <i>Disagree strongly</i> | <i>Disagree slightly</i> | <i>Unsure</i> | <i>Agree slightly</i> | <i>Agree strongly</i> |
|--|------------------------------|------------------------------|---------------|---------------------------|---------------------------|
| The retreat helped me engage with God through the Bible | | | | 40% | 60% |
| I sensed the Spirit was at work | | | 15% | 15% | 70% |
| The retreated helped me examine myself | | | | 30% | 70% |
| The retreat prompted me to think about what shapes me and my faith living in today's world | | | 15% | 70% | 15% |
| This was a good investment of a Saturday morning for me | | | | 30% | 70% |
| I would recommend a Songline retreat like this to someone else like me | | | | 30% | 70% |
| Making something was an important part of the retreat experience | | | 10% | 30% | 60% |
| I feel better equipped for my everyday life as a Christian in my context | | | 10% | 60% | 30% |

IRB approval

GEORGE FOX UNIVERSITY HSRC INITIAL REVIEW QUESTIONNAIRE

2211053
Page 6

Title: An integrated, culturally-astute Christian formation model for UK millennials

Principal Researcher(s): Tracy Cotterell

Date application completed: 1 October 2021

(The researcher needs to complete the above information on this page)

COMMITTEE FINDING:

For Committee Use Only

- ☐ (2) Due to the assessment of risk being questionable or being subject to change, the research must be periodically reviewed by the **HSRC** on a _____ basis throughout the course of the research or until otherwise notified. This requires resubmission of this form, with updated information, for each periodic review.
- ☐ (3) The proposed research evidences some unnecessary risk to participants and therefore must be revised to remedy the following specific area(s) on non-compliance:
- ☐ (4) The proposed research contains serious and potentially damaging risks to subjects and is therefore not approved.




Chair or designated member



Date

E2: PITCH PRESENTATION TO PILOT CHURCH SENIOR PASTORS, JANUARY 11, 2022

Presentation slides and key messaging



Seeking God for
the sake of the
world today

"No one pours new wine into old wineskins. Otherwise, the wine will burst the skins, and both the wine and the wineskins will be ruined. No, they pour new wine into new wineskins." Mark 2:22

"We're a 21st century discipling community, discerning the Way, seeking to be a people after God's own heart for the sake of the world. Sounds like a life-long, whole-life adventure to us."
Church Profile

The starting point: confidence in the church's calling to make disciples (summarized in the church profile); in today's this requires a fresh approach – (Mark 2:22 text given several times in prayer vigils).

Growing fruitful disciples for
all of life in today's world is a

**biblical
missional
pastoral**

imperative at the heart of our
church's calling

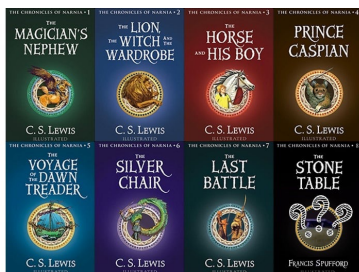


It's an imperative in these three ways because of the challenge of the culture and the small minority in the UK who now connect with a local church.

In a disorientating, rapidly changing UK culture, where the plausibility of Christian faith is challenged, forming disciples who are fruitful in the way, truth & life of Christ is central to the life and witness of the Church



The issue of plausible witness is central.



"What would it be like to be in a relationship with a God like this?"

Not just "is it true?" but
"does it work?" and
"is it desirable?"

Not a new challenge – C S Lewis articulated it in the Narnia Chronicles. Through story, he demonstrated what it looked like to be in relationship “with a God like this” – Aslan in his chronicles.

So, if a disciple is learning to live the way of Jesus in their context in their times

and the plural of disciple is church

what kind of church envisions, equips and empowers such disciples?

If this is a reasonable definition of a disciple and so church, then this is the question we face...

A missional discipling church that helps people

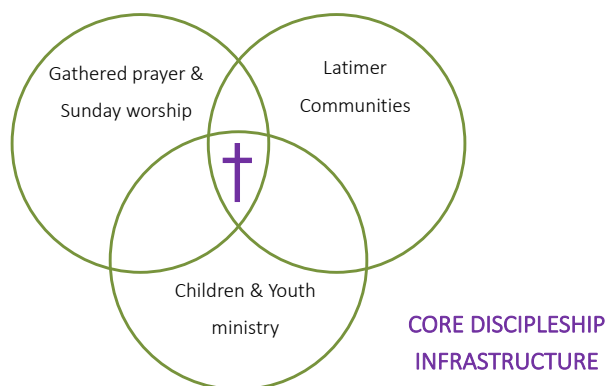


| | | |
|------------|--|---------------|
| encounter | | God |
| experience | | community |
| embrace | | their calling |
| engage | | today's world |

Summary of how the church expresses what it's here for.

4 “e’s”
empowering life with God today.

HOW?



So, if we're agreed on the goal, how do we get there?

There is a core discipling infrastructure to most churches in some form like this.

The core infrastructure is particularly strongly here...



| | |
|------------|---------------|
| encounter | God |
| experience | community |
| embrace | their calling |
| engage | today's world |

The core infrastructure can do a lot in relation to discipling but not everything.

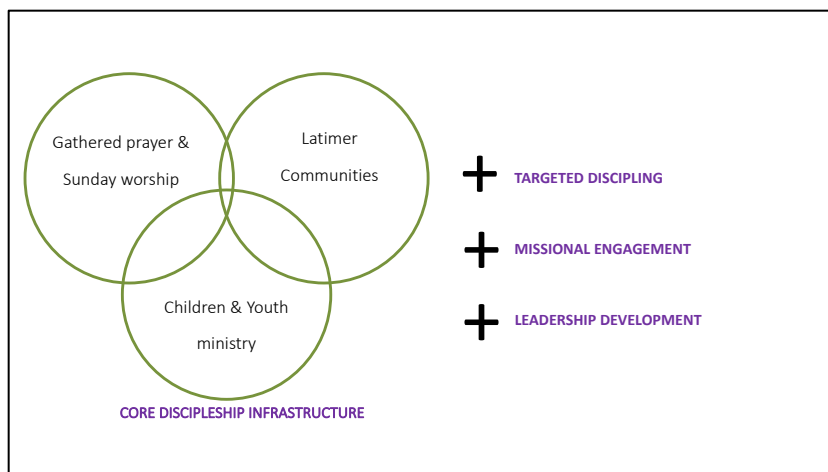
It's strong here...

What about here...?



| | |
|------------|---------------|
| encounter | God |
| experience | community |
| embrace | their calling |
| engage | today's world |

Less so here...



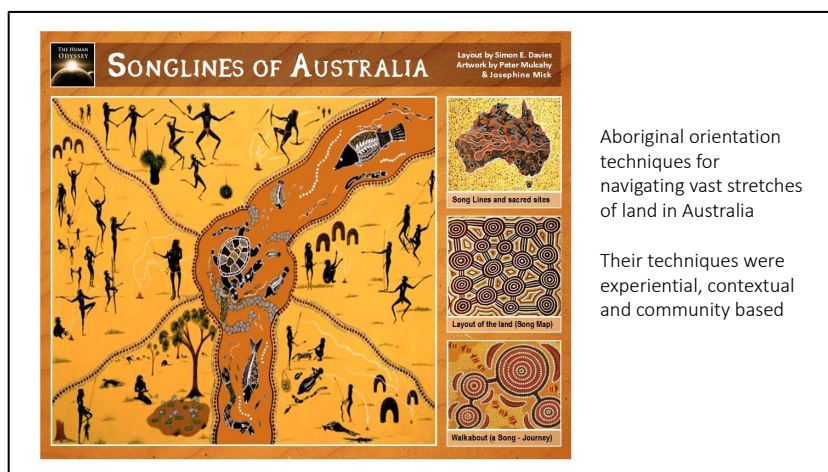
So how can we supplement the core to achieve our desired outcomes?

We'll explore three pathways: targeted discipling, missional engagement, leadership development.



Re-orientating discipling in light of contemporary culture and its formational forces

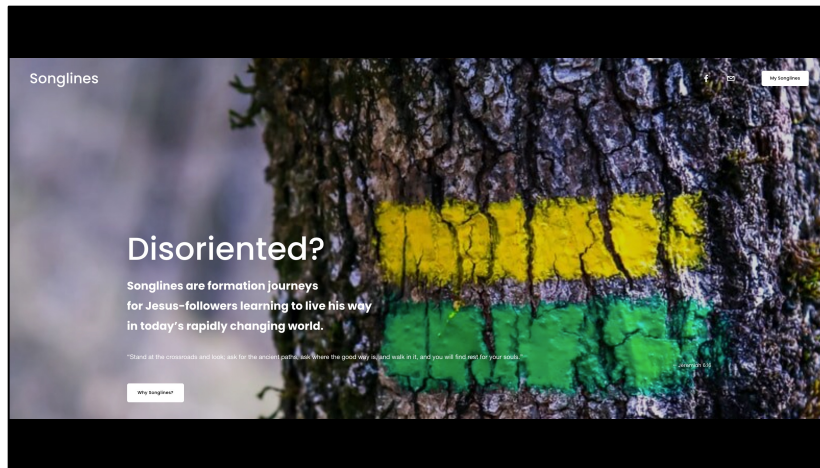
What we do recognize in all of this is that however we go about these we need to see and think afresh. For the culture has changed and continues to do so.



Aboriginal orientation techniques for navigating vast stretches of land in Australia

Their techniques were experiential, contextual and community based

Let me take you to the Project I've been working on over the last couple of years. Remind you of the NPO and the response to it – a fresh way to navigate life in to. Unpack the Songlines' inspiration...



Some headlines from the research journey...

The dominant theme of disorientation amongst the target millennial audience...

Example Songlines Journey.

This is an example journey. It has six stages and is designed for a group that's decided to do a journey over 10 months, meeting around every six weeks on a Saturday for around 5 hours. Journeys can be adapted to have more or fewer stages, meet for longer or shorter time periods, take just a few weeks, extend over months or be a single weekend journey. Over time, you can undertake different journeys with the same or a different group. The Songlines Journey outlined below is a "faster" journey. In other words, it covers a lot of ground quickly. You might find you'd like to return to one of the themes and explore it in greater depth on another journey.

| | | |
|---|--|--|
| <p>"The most remarkable discovery of modern neuroscience is that the body controls the brain as much as the brain controls the body"</p> <p>Lawrence Grossberg</p> <p>1. Settling Out.</p> <ul style="list-style-type: none"> • Jesus our Guide • Where are we? • The story the Bible tells • Formation and the whole person • Practising the presence of God | <p>"Christians with a clear sense of purpose are overall more joyful and more fruitful"</p> <p>Research amongst 10m churches, UK</p> <p>2. Living with Purpose.</p> <ul style="list-style-type: none"> • What kind of purpose is a good purpose? • What are we doing with my life? • Seeking others • Dealing with dissatisfaction • Practising the presence of God | <p>"So now there is no condemnation for those who belong to Christ Jesus"</p> <p>Romans 8:1</p> <p>3. Living free.</p> <ul style="list-style-type: none"> • Exploring shame • Telling my story • Knowing myself better • Doing it all • Practising the presence of God |
| <p>"Algorithms rule the modern world. They're everywhere, in everything, and you wouldn't know unless you asked, and they are not needed"</p> <p>The New Republic</p> <p>4. Living in the age of the algorithm.</p> <ul style="list-style-type: none"> • The emotional lives of robots • Developing wisdom • Digital detox • Practising the presence of God | <p>"Human community is seen as one people choice, but societal forces get priority and the deeper qualities of human relationships are discarded"</p> <p>Rene Girard & Jean-Marie</p> <p>5. Consumerism and Community</p> <ul style="list-style-type: none"> • The nature of choice • The challenge of pluralism • Practising community • Living simply • Practising the presence of God | <p>"I am the way and the truth and the life"</p> <p>Jesus of Nazareth</p> <p>6. Mapping my journey On</p> <ul style="list-style-type: none"> • Where am I now? • Signs and seasons • Writing my Songlines • Suffering • Practising the presence of God |

[Tell me more about the four trails & what we'll actually do](#)

Potential journey frameworks as envisaged at the time...

Note: These details form part of the Design stage of the Project and are reported on in the Portfolio.

The Big Idea.

People.

Take a group of people, friends, a church group perhaps - people who'd love to walk more closely with Jesus in their everyday lives and who are willing to be a journey group together for a short season.

Journey.

Choose a Songlines Journey from the pack then bespoke it to your group, context and time availability. Register it with Songlines and you'll get access to all the materials you need to make it happen - videos, readings, activities, and leaders guides.

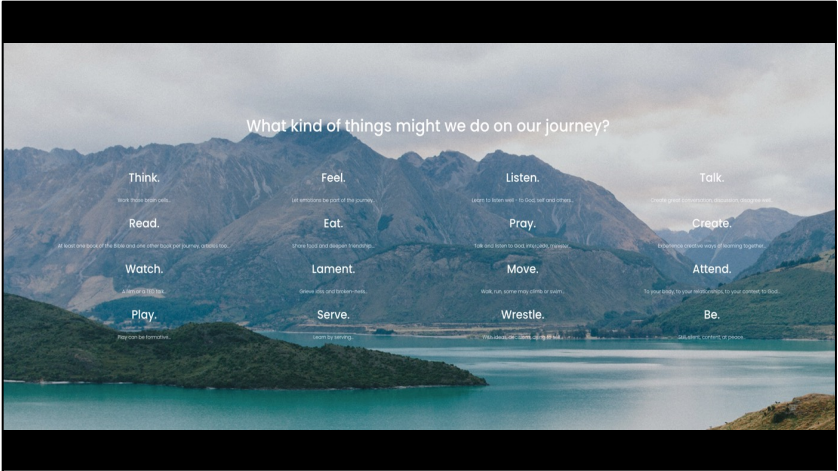
Four intersecting "Trails".

The journeys are different but they all include four "trails" encountering God through the Bible, deepening life in the Spirit, knowing our self better, living wisely and confidently for Jesus in the Context of contemporary culture and your everyday life.

Formation in Context.

The journeys aren't intended to be "head knowledge" but whole person formation that's learnt with our bodies, through our emotions, in our spirit as well as with our mind. For one they "disembodied" or distant from the real lives that we lead everyday and in contemporary culture. Now we can live faithfully and fruitfully in but not of the world, and wherever God has placed us?

As above highlighting the ingredients: people, a journey, the four dynamics of Bible, Spirit, self and context, and experiential formation...



Respondents’ response to this slide – its generosity and spaciousness and whole person approach...



All leading to the testing of a prototype segment of a journey in simplified form with a sub-set of the target audience...

| | Disagree strongly | Disagree slightly | Unsure | Agree slightly | Agree strongly |
|--|-------------------|-------------------|--------|----------------|----------------|
| The retreat helped me engage with God through the Bible | | | | 40% | 60% |
| I sensed the Spirit was at work | | | 15% | 15% | 70% |
| The retreat helped me examine myself | | | | 30% | 70% |
| The retreat prompted me to think about what shapes me and my faith living in today's world | | | 15% | 70% | 15% |
| This was a good investment of a Saturday morning for me | | | | 30% | 70% |
| I would recommend a Songline retreat like this to someone else like me | | | | 30% | 70% |
| Making something was an important part of the retreat experience | | | 10% | 30% | 60% |
| I feel better equipped for my everyday life as a Christian in my context | | | 10% | 60% | 30% |

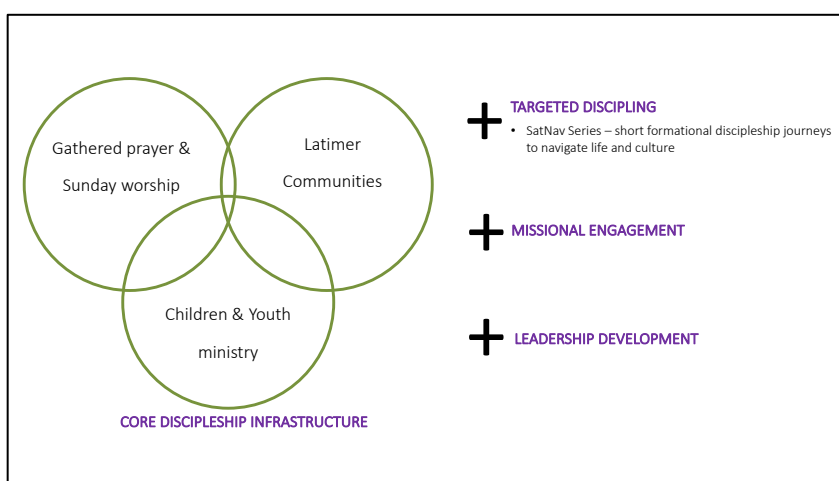
With great outcomes and some things to learn and grow from...



Re-orientating disciplemaking

In a disorientating culture, forming disciples needs a **relational, experiential** ecosystem that enlarges their capacity to **integrate Bible, Spirit, self and context**

So, as we look to grow our approach to making disciples, we have an opportunity to re-orientate around this NPO...

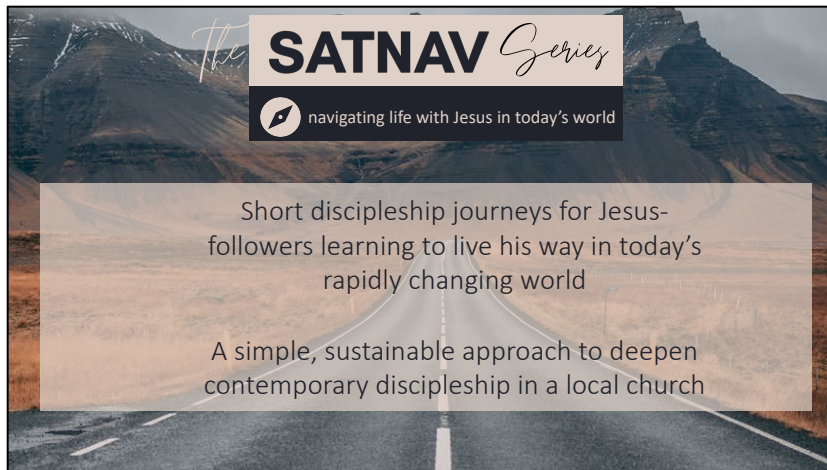


We celebrate the core infrastructure... There are three streams we can develop to plug into this to cultivate a richer disciplemaking ecosystem... will focus here primarily on targeted discipling...



Which is where “The SatNav Series” comes in...

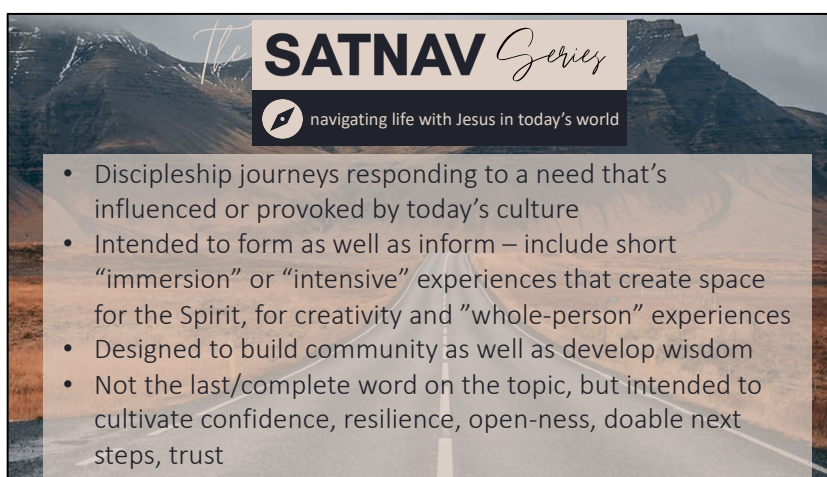
Explain the branding...



What it is and benefits...



How the journeys are structured and why...



What DNA of the Series is...



SATNAV Series
navigating life with Jesus in today's world

- Needs to be desirable, motivate engagement:
 - Connect with felt need or curiosity
 - Short, manageable commitment
 - Practically doable
 - Relationally rich
 - Positioned as an investment in one's own discipleship
 - Fun
- Needs to be simple, sustainable, scalable, not overly resource constrained

DNA continued...



The **SATNAV Series**
navigating life with Jesus in today's world

Journey #1: Parenting faithfully in today's world
Mar-Apr 2022 [find out more...](#)

Journey #2: Following Jesus in a sexualised world
Apr-May 2022 [find out more...](#)

Journey #3: Embracing your calling everyday
Sept-Oct 2022 [find out more...](#)

What's planned for a pilot year...

Note: Journey #2 was subsequently changed to "Swimming confidently upstream" as noted in the body of the documentation.



The **SATNAV Series**
navigating life with Jesus in today's world

BOOK YOUR PLACE HERE

Journey #1: Parenting faithfully in today's world

Orientation A: Sat 5th Mar | 8.45am–1.15pm in person (dads)

Orientation B: Sat 12th Mar | 8.45am–1.15pm in person (mums)

Pit Stops: Thurs 17th Mar | Thurs 24th Mar | Thurs 31st Mar
8pm-9.30pm on zoom

Re-orientation: Sun 3rd April | 10am–noon in person

[More details here...](#)

The outline of the first journey...



Journey #2: Following Jesus in a sexualised world

Orientation: Sat 30th April | 8.45am-1.15pm in person

Pit Stops: Thurs 5th May | Thurs 12th May | Thurs 19th May
on zoom, 7.30pm-9.30pm

Re-orientation: Sat 21st May | 8.45am-1.15pm in person

The outline of the second journey ... an example of how to work with third party content.

Note this was subsequently changed to "Swimming Confidently Upstream" with the original topic shifted to year 2.



Journey #3: Engaging your calling everyday

Orientation: Sat 24th Sept | 8.45am-1.15pm in person

Pit Stops: Thurs 29th Sep | Thurs 6th Oct | Thurs 13th Oct
on zoom, 8pm-9.30pm

Re-orientation: Sat 16th Oct | 8.45am-1.15pm in person

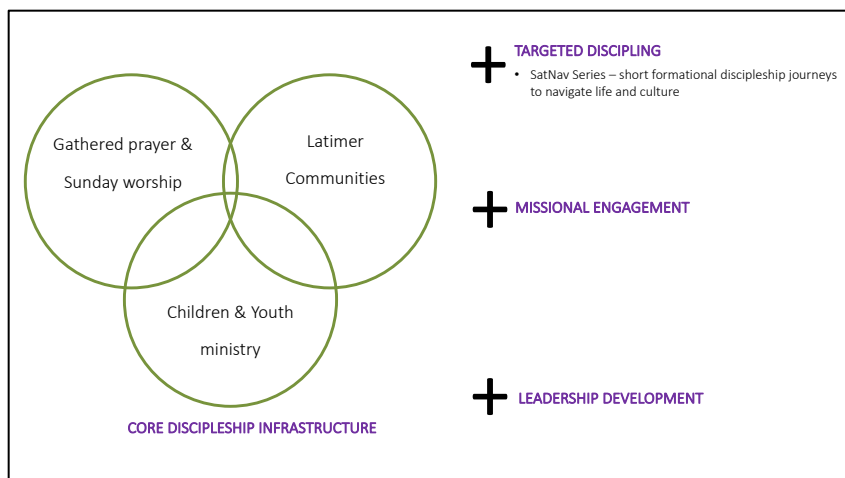
The outline of the third journey...



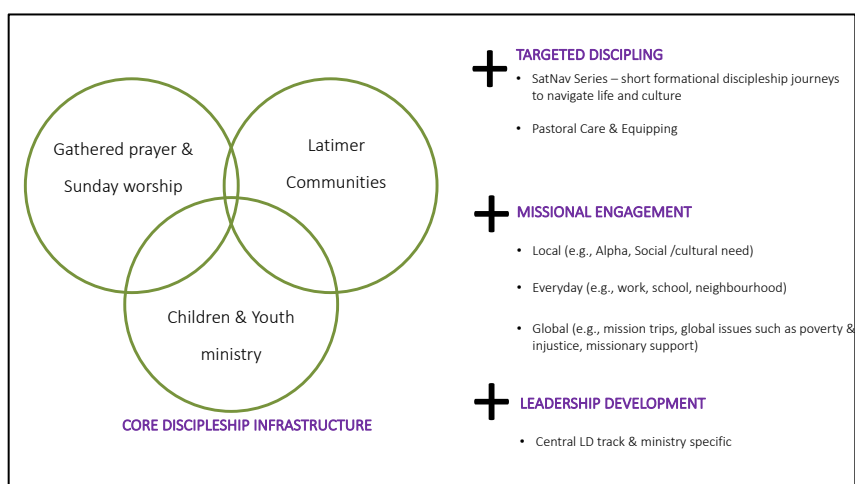
Orientation & Re-orientation

- Bible & associated skills
- Space for the Spirit
- Cultural reflection
- Relational depth
- Prayer & associated skills
- Creative/physical/tangible

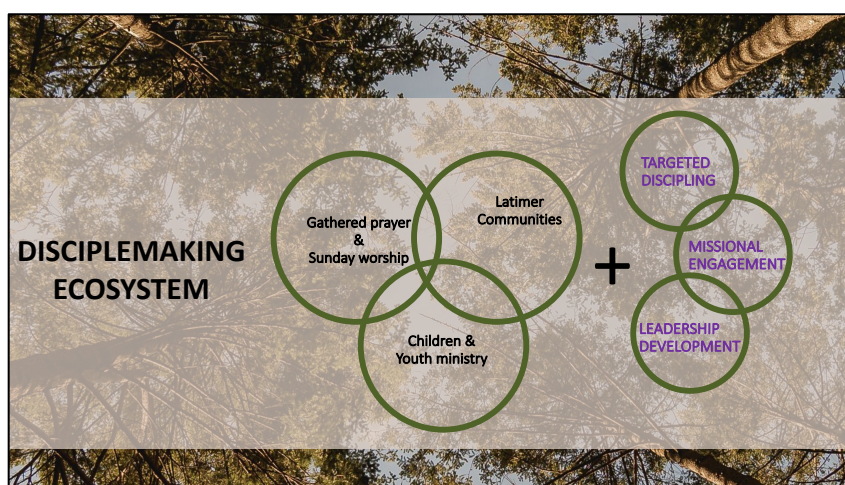
The significance of the Orientation and Re-orientation sessions in the concept...



A reminder that the Series sits within a wider ecosystem...



Unpacking that wider ecosystem briefly... not the main topic of the presentation....



An ecosystem producing oaks of righteousness...
Isaiah 61:3



Could “The SatNav Series” contribute to this ecosystem?
Shall we experiment?

A missional discipling church that, through its ecosystem, helps people...

encounter | God

experience | community

embrace | their calling

engage | today's world

So that others may experience the goodness of God, and some discover such a life in Christ too

So that... the kingdom of God might advance in many wondrous ways...

E3: PITCH PRESENTATION TO LICC'S CEO, JANUARY 24, 2022

Starting Point...

Develop a culturally-astute model of discipleship that joyously deepens Christian maturity and mission amongst working millennials in London & the South-East

Summary backdrop to the Project research journey... need and audience on my own heart and need emerging from discovery research...

Root causes underlying the need...

- Rapidity of cultural change leading to a sense of being stranded with insufficient way-markers
- Inadequate grasp of the richness of the gospel and its entailments

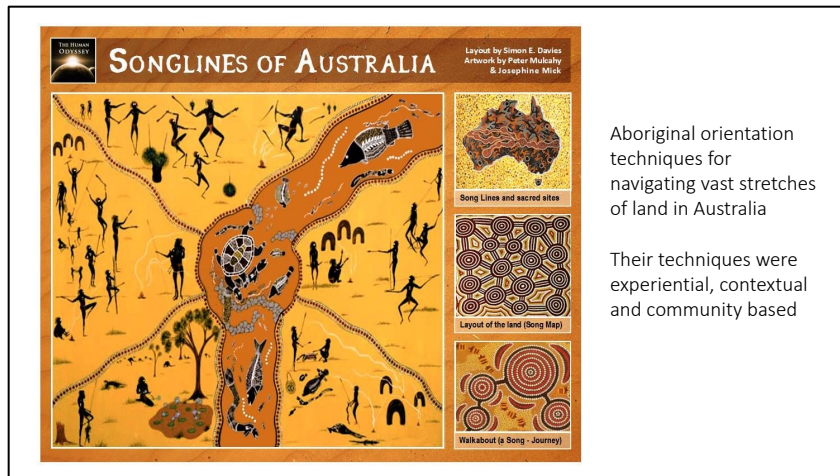
Two insights to highlight from discovery work amongst the target audience... one a respondent response and one an expert stakeholder response...



Re-orientating
disciplemaking

In a disorientating culture, forming disciples needs a **relational, experiential** ecosystem that enlarges their capacity to **integrate Bible, Spirit, self and context**

Clarification of the NPO...



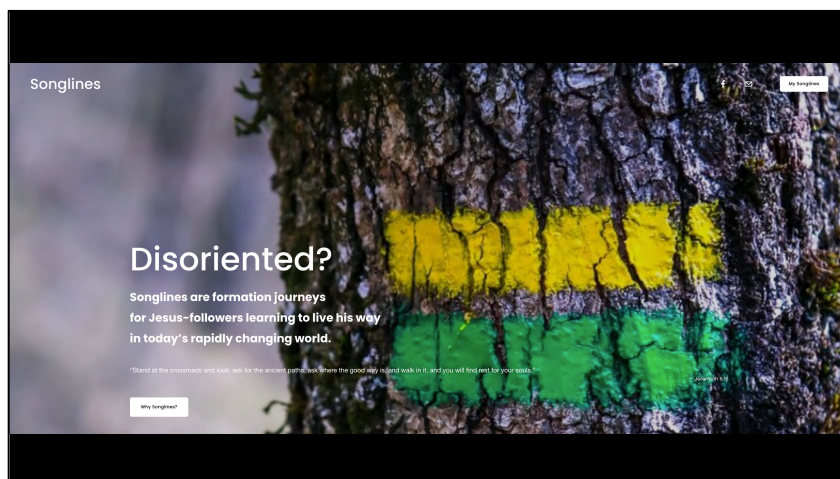
Aboriginal orientation techniques for navigating vast stretches of land in Australia

Their techniques were experiential, contextual and community based

Starting to develop a response... design work and the Songlines inspiration...



How this connected with the NPO...



COVID limitations on in-person research and hence the development of a brochure façade through a mock-up website...

Note: Details available in an earlier Project Milestone.

Journey examples for the brochure façade...

Example Songlines Journey.

This is an example journey. It has six stages and is designed for a group that's decided to do a journey over 6 months, meeting around every six weeks on a Saturday for around 5 hours. Journeys can be adapted to have more or fewer stages, meet for longer or shorter time periods, take just a few weeks, extend over months or be a single weekend journey. Over time you can undertake other journeys with the same or a different group.

The Songlines Journey outlined below is a 'faster' journey. In other words, it covers a lot of ground quickly. You might find you'd like to return to one of the themes and explore it in greater depth on another journey.

"The most remarkable discovery of modern neuroscience is that the body controls the brain as much as the brain controls the body".
Suzanne Dundas

1. Setting Out.

- About our Dads.
- Where am I?
- The story the Bible person.
- Formation and the Whole Person.
- Practising the presence of God.

"Christians with a clear sense of purpose are overall more joyful and more fruitful. Research amongst Gen Z churchgoers."

2. Living with Purpose.

- What kind of purpose is a good purpose?
- What am I doing with my life?
- Setting goals.
- Dealing with distraction.
- Practising the presence of God.

"To now there is no condemnation for those who believe in Christ Jesus." Romans 8:1

3. Living free.

- Exploring shame.
- Letting my story.
- Knowing myself better.
- Coping with self.
- Practising the presence of God.

"Singles rule the modern world. They're everywhere, in everything, and you wouldn't know where you looked. And they do not need us!"
The New Republic

4. Living in the age of the algorithm.

- The formational forces of culture.
- Where am I nurtured?
- Developing wisdom.
- Digital dates.
- Practising the presence of God.

"Human connection is one of our deepest needs, but societal forces give priority and the deeper qualities of human relationships are discarded."
Mark Branson & Juan Martinez

5. Consumerism and Community

- The nature of choice.
- The challenge of pluralism.
- Practising community.
- Using empathy.
- Practising the presence of God.

"I am the way and the truth and the life." John 14:6

6. Mapping My Journey On.

- Where am I now?
- Signs and seasons.
- Seeking my Songlines.
- Suffering.
- Practising the presence of God.

Let me know about the live tracks & what we'll actually do.

What kind of things might we do on our journey?

| | | | |
|--|--|--|---|
| <p>Think.</p> <p>Work from your cells.</p> <p>at least one hour of the time and one other hour per journey, credits for</p> | <p>Feel.</p> <p>Let emotions be part of the journey.</p> | <p>Listen.</p> <p>Learn to listen well - to God, self and others.</p> | <p>Talk.</p> <p>Learn good listening and speaking strategies and</p> |
| <p>Read.</p> | <p>Eat.</p> <p>Share food and develop new ways.</p> | <p>Pray.</p> <p>Talk and listen to God, pray with others.</p> | <p>Crept.</p> <p>Experiment creative ways of learning together.</p> |
| <p>Watch.</p> <p>A good eye for a good eye.</p> | <p>Lament.</p> <p>Share joys and sorrows with others.</p> | <p>Move.</p> <p>Walk, run, swim, sing, dance, or swim.</p> | <p>Attend.</p> <p>To one thing to your better things to your calling to God.</p> |
| <p>Play.</p> <p>Play can be fun.</p> | <p>Serve.</p> <p>Learn to serve.</p> | <p>Wrestle.</p> | <p>Be.</p> <p>Be who you are, be what you are, be what you are.</p> |



Which led to the piloting of a simplified prototype...

Benchmarks

- At least 20% of the invited universe to the prototype journey segment choose to participate, as indicated by sign-ups
- At least 80% of the participants would be likely or very likely to recommend the journey to others, as indicated by an evaluation questionnaire
- At least 80% of the participants can name a specific outcome of the journey for them that relates to the journey's goals, as indicated by an evaluation questionnaire
- The intended audience will find the prototype journey meets or exceeds their expectations of a discipleship "retreat". All prototype journey participants will agree or strongly agree with this statement in the evaluation questionnaire

That met its benchmarks...

| | <i>Disagree strongly</i> | <i>Disagree slightly</i> | <i>Unsure</i> | <i>Agree slightly</i> | <i>Agree strongly</i> |
|--|--------------------------|--------------------------|---------------|-----------------------|-----------------------|
| The retreat helped me engage with God through the Bible | | | | 40% | 60% |
| I sensed the Spirit was at work | | | 15% | 15% | 70% |
| The retreated helped me examine myself | | | | 30% | 70% |
| The retreat prompted me to think about what shapes me and my faith living in today's world | | | 15% | 70% | 15% |
| This was a good investment of a Saturday morning for me | | | | 30% | 70% |
| I would recommend a Songline retreat like this to someone else like me | | | | 30% | 70% |
| Making something was an important part of the retreat experience | | | 10% | 30% | 60% |
| I feel better equipped for my everyday life as a Christian in my context | | | 10% | 60% | 30% |

With opportunity to improve, particularly around explicit attentiveness to culture and its forces...

Issues...

- Branding
- Simple, sustainable, scalable
- Create a discipling ecosystem within a local church

From this emerged a refocused Project with a change in branding from “Songlines” to “The SatNav Series”, a means of simplifying the concept to be more sustainable and scalable, and its positioning within a wider ecosystem...



Presenting then “The SatNav Series”...



What it is...



- **Orientation** – half day in-person, at the start
What's our starting point on this topic, what are our desires, how are we going to make this journey, how shall we set off?
- **Pit Stops** – shorter in-person or zoom sessions with third-party or in-house content, along the way
What's to notice, learn, experience, get kitted out with?
- **Re-orientation** – up to half day in-person, at the end
Where have we got to, what's to explore now, what's to rest in?

How it works...



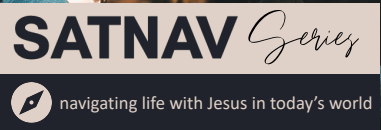
Journey #1: Parenting faithfully in today's world
Mar-Apr 2022

Journey #2: Following Jesus in a sexualised world
Apr-May 2022

Journey #3: Engaging your calling everyday
Sept-Oct 2022

The three pilot test journeys...

Note the subsequent change to journey #2.



Journey #1: Parenting faithfully in today's world

Orientation A: Sat 5th Mar | 8.45am-1.15pm for mums
Orientation B: Sat 12th Mar | 8.45am-1.15pm for dads
Pit Stops: Thurs 17th Mar | Thurs 24th Mar | Thurs 31st Mar
on zoom, 8pm-9.30pm
Re-orientation: Sun 3rd April | 10am-noon in person

What it looks like...



Journey #2: Following Jesus in a sexualised world

Orientation: Sat 30th April | 8.45am-1.15pm in person

Pit Stops: Thurs 5th May | Thurs 12th May | Thurs 19th May
on zoom, 7.30pm-9.30pm

Re-orientation: Sat 21st May | 8.45am-1.15pm in person

Likewise #2



Journey #3: Engaging your calling everyday

Orientation: Sat 24th Sept | 8.45am-1.15pm in person

Pit Stops: Thurs 29th Sep | Thurs 6th Oct | Thurs 13th Oct
on zoom, 8pm-9.30pm

Re-orientation: Sat 16th Oct | 8.45am-1.15pm in person

And #3.
Highlighting how the journeys can draw on third-party produced content and the opportunity partner with LICC in testing this...

If a disciple is learning to live the way of Jesus
in their context in their times

and the plural of disciple is church

what kind of church envisions, equips and
empowers such disciples?

Pulling back the lens
to set the series in a
wider
disciplemaking
context in the local
church...

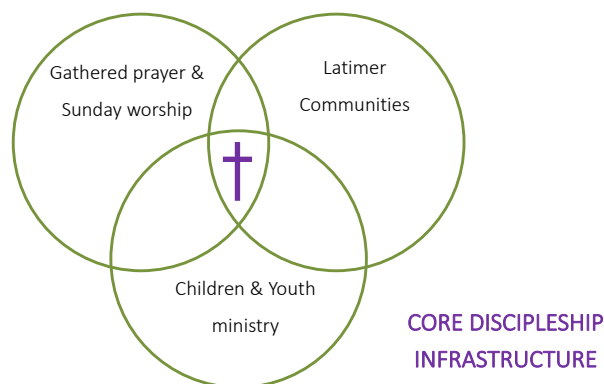
A missional disciplemaking church that helps people



encounter | God
experience | community
embrace | their calling
engage | today's world

Headlines on what this looks like in the pilot church...
narrating the on-going journey here...

HOW?



The foundations of the core infrastructure...

The core infrastructure is particularly strongly here...



encounter | God
experience | community
embrace | their calling
engage | today's world

Its strengths...

What about here...?



| | |
|------------|---------------|
| encounter | God |
| experience | community |
| embrace | their calling |
| engage | today's world |

Where it's weaker
i.e., in people's
everyday contexts
and in the context of
the wider culture...



+ TARGETED DISCIPLING
 + MISSIONAL ENGAGEMENT
 + LEADERSHIP DEVELOPMENT

How the core can be
supplemented...



+ TARGETED DISCIPLING
 • SatNav Series – short formational discipleship journeys to navigate life and culture
 • Pastoral Care & Equipping
 + MISSIONAL ENGAGEMENT
 • Local (e.g., Alpha, Social /cultural need)
 • Everyday (e.g., work, school, neighbourhood)
 • Global (e.g., mission trips, global issues such as poverty & injustice, missionary support)
 + LEADERSHIP DEVELOPMENT
 • Central LD track & ministry specific

What this looks like
in a little more
detail...



How this contributes to the development of an ecosystem in which “The SatNav Series” has a part to play...

Feedback...

What resonates?

What aligns with LICC’s mission and priorities?

Next steps?

Response invited...

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