

Mission and the Church Assignment 1

Reading the Neighbourhood Exercise

Purpose:

1. To engage a group of people in the church in a listening/seeing exercise of reading their neighbourhood and growing discernment of gospel and culture awareness to what God might be inviting them into.
2. To develop skills of cultivating awareness and understanding in a congregation.
3. To test skills of group leadership and initiating action-learning experiments in a congregation

Concept of the Exercise

You will be required in this exercise to form a study and listening group from the congregation who are invited to join with you in a learning exercise of discovering afresh what is happening in the neighbourhoods where they and the church dwell. This is a project that can contribute to the congregation's discerning and strengthening its sense of mission. It is not a project that supplies plans, strategies or solutions. That is a subsequent step. The completion of the exercise is when you have reported on your learning to the session/parish council. In other words, what is done with your discoveries is handed onto the church and your mentoring Minister.

Procedure:

1. Discuss the exercise with your mentoring Minister and negotiate how best to go about forming the group you will initiate from the congregation. While this exercise is enhancing your learning as an intern, discuss how this can serve as a learning exercise to help the church listen more closely to what God is about in the neighbourhoods and vicinities of the church and its members. It will be important to adapt the exercise to your context. Emphasise this is about listening and learning, not creating a tactical mission project or program. Show the outline of the exercise (Appendix 1) so they can see the process you are following. Discuss the core assumptions of this exercise (see Appendix 2)
2. With your mentoring minister, introduce the exercise to the parish council/session. Use and/or adapt the outline and assumptions of the exercise (Appendix 1 & 2) if necessary.
3. Design your invitation to join the group by working out what you will say, when you will communicate the invitation, and what initial information you will provide to help people decide on being participants.
4. Design your first meeting as an introductory session. See suggested outline for meetings (Appendix 1) Plan to meet in a warm, welcoming and comfortable environment. As this is about learning to read the neighbourhood and listening to God there, consider using a space in the community or home rather than the church building if possible. If you have no suitable alternative to a church space, ensure that is a relaxed relational space, with hospitable arrangements of good coffee/tea/juice/ refreshments. It will need to be a space where you can hear each other speak, ask questions etc.
5. Bring the group together on the basis they will be meeting 4 times (approximately fortnightly) and in-between involved in some practical experiments of listening and watching in their neighbourhoods. (Appendix 3) A group of 5-8 people is the best size.

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6. Keep a journal throughout the exercise so you can record your reflections on each step in the exercise. Ensure there is a journal entry after each group meeting – which will be supplied in your write-up of the exercise.
7. The practical experiments involve paying attention to the physical and social dimensions of the neighbourhood, and meeting and listening to stories of neighbours. Participants in the group are encouraged to keep a journal/notebook during this time to record what they are discovering and have something to report-back to the group.
8. Work out with the group what vicinities people will concentrate their neighbourhood listening time in. Is the neighbourhood they physically reside in removed from the church location? Are there any who reside or spend significant amounts of time closer to the church? Should some attempt this around the church?
9. This exercise including the preparation and reporting time will take you about 3 months to complete.
10. In your final group meeting you will bring the exercise to closure. You will need to ascertain what action participants want to take with what they have discovered and learnt. There are a range of options you could invite them to consider. They could continue to meet as a group and dig deeper into their discoveries. They could with the parish council/session and mentoring minister's support, be invited to share their learning with the congregation. They could finish with agreeing to utilise the personal learning in their ongoing church life. Allow for them to suggest options you have not thought of. Be careful to thank them for letting you lead the exercise.
11. Ensure your mentoring minister is fully briefed on the progress of the exercise and negotiate how you will present the outcomes of the exercise to the parish council/ session. If participants of your group are to be involved in the presentation, ensure they know what is being asked of them. REMEMBER this exercise is not designed to arrive at a strategy of neighbourhood outreach. Members of the parish council/ session or participants in the group may suggest practical experiments or actions as part of a response to your presentation. Remind them gently, this belongs to their processes of further discernment and decision-making. This exercise you have led as an intern does not determine a particular course of action.

WRITE UP

Write a summary reflection on the exercise when complete. (Max 1500 words) Include discussing the practical, behavioral and attitudinal challenges you faced.

- How did you adapt the exercise to your context?
- How was the exercise received? What happened as the exercise proceeded?
- How did you react to the group and to the parish council/ session? What did you discover about yourself in leading an exercise like this?
- How does this inform your understanding of ministry identity and practice?
- What theological and missiological insights did you integrate from this exercise?

Include as appendices to your reflection, a copy of

- (a) The prepared outlines of each of your meeting sessions (ie content and agenda)
- (b) Your journal reflection after each group meeting.
- (c) The presentation you made to the parish council/session.

Appendix 1. Outline of the 'Reading the Neighbourhood' Group Exercise

Meeting One: Introductory Session

- Welcome and brief personal introductions. Overview of this session.
- A biblical listening exercise called "Dwelling in the Word" using Luke 10: 1-12 (Appendix 5)
- An introduction to the whole exercise (meetings and neighbourhood listening experiments. (Provide a brief handout synopsis)
- The basis for *Reading the Neighbourhood* exercise (use and adapt Appendix 2)
- An opportunity for dialogue and questions.
- The use of video clips if relevant to illustrate.
- Timing and placement of the next 3 meetings. Discussion of any variations, opportunity for feedback post-meeting and contact details.
- Identification of neighbourhoods of participants.
- Outlining the practical experiments of walking and listening in the neighbourhood with new eyes and ears. (Appendix 3) Ask them just to start with Part 1 of Appendix 3 until next time.
- Discuss any ways of supporting and praying for each other through the time of this exercise.

Meeting Two

- The biblical listening exercise called "Dwelling in the Word" using Luke 10: 1-12 again.
- Sharing with each other what we've been discovering in some of the walking around our neighbourhood and any early reflections on what we have seen and heard.
- Any notable "first stories"
- Read together and discuss the hand-out article "Seeing our neighbourhood with fresh eyes" (Appendix 4)
- Encourage each other in continuing to walk their neighbourhoods and start adding Part 2 of appendix 3).

Meeting Three

- The biblical listening exercise called "Dwelling in the Word" using Luke 10:25-37
- Sharing with each other what we are discovering in some of the walking around our neighbourhood, meeting neighbours (Part 1 & 2 -Appendix 3 and any reflections on what we have seen and heard.
- Read and discuss hand-out "Listening to our neighbours with fresh ears" (Appendix 5)
- Talk together about how you might find natural ways of meeting people and attending to the stories of some of the people who live on your street.
- Encourage each other in walking and meeting people in the neighbourhood.

Meeting 4

- The biblical listening exercise called "Dwelling in the Word" using Luke 10: 1-12 again.
- Sharing the practical exercises with each other since last time. Look at questions in Part 3 of Appendix 3.
- Establishing where we have got to. Talk with the group about the scope of this exercise, and the potential ahead, in particular, more seeing and listening, followed by intentional

discernment, before contemplating specific responses. Discuss what could lie ahead. See Appendix 6.

- Discuss the options that could be taken from the finish of this exercise. (i) continue to meet as a group and dig deeper into their discoveries. The workbook “Moving Back into the Neighbourhood” steps 3-6 (available online at <http://www.themissionalnetwork.com/index.php/resources/joining/moving-back-into-the-neighborhood>) is a guide that could take them further in this journey. (ii) with the parish council/session and mentoring minister’s support, invited to share their learning with the congregation. (iii) utilizing the personal learning in ongoing church life. (iv) other
- Prayer, thanks and encouragement.

Appendix 2. Key assumptions to listening and discerning God’s invitation to engage with his Spirit in the community and neighbourhood.

1. A church is called to be a mission-shaped people.

The reason local churches are called into existence is that they might be God’s mission shaped people where they are amongst communities and neighbourhoods. For too long churches assumed this meant getting people to come and join their church. So they designed church buildings and programs to attract people and expected that people would keep coming to fill the pews and activities. This worked for many years in a society familiar with and sympathetic to Christianity. It continues to work when a new church venture relies on attracting disillusioned church goers from other churches. (transfer growth). However the time when we could assume people considered church life as a worthy of investigation is passed. We need a different way of being God’s people that pays attention to what God is up to in the community and neighbourhoods beyond our activities.

2. Paying attention to **what God might be up to in the neighbourhood/community**

We are starting with the assumption that God is already ahead of us in the world and that the Kingdom of God is a coming reality that the Spirit is bringing about. We rediscover what it means to be church when amongst other things we join with what God is about through the Gospel of Jesus Christ in the places and spaces we inhabit, work, live and socialize. This may be a new way of thinking about God, the Gospel and mission for some people. Sometimes we are led to believe that the only time and place you can know anything about what God is up to is when you are in worship in a church building, listening to a sermon or gathered in a small group studying the bible with people like you. This in no way diminishes that fact that we encounter God in worship, preaching and in a community of believers. It is widening our attention so that we can locate what and who our church existence is for.

3. Paying attention to neighbourhood/community.

Some might suggest this focus on neighbourhood is a romantic throwback to an era that no longer exists. In a wired highly mobile world many people only sleep in neighbourhoods and carry out their primary community elsewhere based in fluid “networks”. Many of younger generations are constantly on the move, forming relationships online, in cafes, bars and in colleges and universities. While this is undoubtedly true, human beings in the 21st century are not necessarily better off for this being true. By de-localising social life, people are experiencing more and more dis-location from one another and the formation of radically individualized fragments. As the local becomes more opaque, the global becomes more pervasive and demanding. Interconnections and accountabilities for one’s neighbour that form local community and neighbourhood bonds are severely strained: fear of the stranger and the ‘other’ abounds. While technology seems to make physical “place” irrelevant, human flourishing is built upon a sense of place. A deep loss at belonging is evident in people and

many of the social maladies in our society are because in Maori terms, people have no-where to stand.

Neighbourhood/community does not however equate to a particular suburban form. It is about the place where one is usually located for primary human needs: shelter, food, and safety. This will take many forms. The investment in a place, a neighbourhood, whatever its form may be a counter-cultural move asserting that people and places are inseparable.

4. Our communities and neighbourhoods are changing dramatically

Our local worlds are moving from being homogenized where everyone looks, thinks and speaks the same. We are being connected into a new pluralized, globalized world that is forming before our eyes. Local communities are now characterized by multiple, competing value systems living side by side. Migration patterns mean that different racial and ethnic groups to ours are living in close proximity and the worldviews and practices of our neighbours are varied and changing. This has two implications. Firstly, we have to stay in touch with these changes unless we want to become ingrown timepieces reflecting a single background or a particular era of church life. No matter how much our established way of life in the church pleases us and meets our affective needs, becoming a guardian of one moment in time and culture is not God's intention for the church. We can have our traditions, but they always require re-invention (reform) in order for the church to be a living witness and sign of what God is doing in the changing world of our communities and neighbourhoods. Secondly in being faced with a changing community, loving our neighbor as ourselves requires a willingness to engage the stranger across the street rather than retreating into safe places of people just like us.

5. Paying attention to the stories and lives of people in our neighbourhoods

Our neighbours are not "mission projects" or "target groups". They are not objects of our ministry, audiences to market the message of salvation to, or "souls" who we recruit for heaven and the pews of our churches. They are people made in the image of God, precious in God's sight and deserve the dignity of being loved and known with no strings attached. Our calling is to walk beside them, be ourselves, listen to them and listen to God at the same time. We want to discover through their stories and lives, and, through what is happening to us as we engage in this relationship, what God might be saying and doing. We want to discern the activity of God's Spirit, not impose our pre-determined message or "answers" on people. In this way we discover two things. First we will gradually discover ways to connect people's stories to the story of Jesus and second, we will be challenged and provoked by what God's Spirit is up to such that our understanding of the gospel and what it means to be the church is challenged. We are changed by the experience !

Appendix 3. The practical experiments

A practical experiment of walking the neighbourhood with new eyes

- (a) Make a regular habit of walking around your neighbourhood (at least 3 times a week during this practical experimentation period) at different times of the day and in different directions
- (b) Pay attention to the ordinary and everyday look of things. What are the smells and sounds of your neighbourhood? Note what kinds of houses people are living in, the lay-out of their front-yards, the housing conditions, the access, the roads, traffic. Note the public services, spaces and amenities in the area. Note who is around at different times of day, where people gather, who is alone, what people avoid. Note age, race, gender. Note any changes taking place as you walk at different times over these weeks.
- (c) Stop to listen to people or be present to other peoples conversation if appropriate
- (d) Draw a map of your neighbourhood as if you are in a helicopter looking down. Note what is at the centre and the landmarks and obvious boundaries, key gathering places, parks, schools, shops, other key institutions. Mark in your most and your least favourite place. Name the people you know and locate them on your map.
- (e) As you walk or following your walks, keep a bit of a journal/notebook with jottings of what you notice, what you have seen that stood out, what made you curious or concerned, what would you like to know more about?

A practical experiment of meeting our neighbours and listening with new ears

- (a) You may already be very familiar with neighbours in your street or over your fence. The goal here is to know three neighbours by name and have a conversation about living and belonging in the neighbourhood/area. (no 'religious' conversation expected)
- (b) Look for opportunities to have simple safe conversations. Some questions you might use to hear their stories would be
 - When did you first move here and what brought you here?
 - What has changed about this neighbourhood?
 - What do you like most about living in the area
 - What would you love to see change or happen in this area/community?

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Share your own perspectives. Let the conversations be natural, not a list of questions. Assume the stories will come from a number of opportunities rather than a one time event.

- (c) Jot down your own reflections about what you are hearing. Are there any themes or connections you are making? What kinds of conversations keep coming up? What energized you in these conversations?
- (d) Consider more deeply what you are hearing. What parts of your life connect with theirs? Which don't? What longings or concerns are being voiced? What relationship to the church does any of this have?
- (e) Pray for the 3 people you have met or know.

Further Reflection after several weeks

- (a) What community and physical issues do you detect might be present in your area?
- (b) Who are the major people groups here and how do they shape the area? Who is in control, who is invisible, who is ignored, who is connecting, who is adding value locally?
- (c) Consider more deeply what you are seeing and hearing. What are the signs of community, hope, belonging, beauty and goodness? What are the signs of stress, exclusion, despair, neglect and alienation? What images or symbols from the neighbourhood represent what you are seeing?
- (d) What am I learning about my Church's relationship to this area?

Appendix 4. Seeing our neighbourhoods with fresh eyes

Adapted from Moving Back into the Neighbourhood Workbook by Alan Roxburgh 2010.

We want to learn together how to see our neighborhoods with fresh eyes in order to ask the question: *What is God up to in our neighborhood and how might we join with God right where we live?* We sometimes get the wrong impression about what God is interested in and where God works in the world. Some of us may think the work of God is for those great, heroic men and women who decide to give up all they have, move across oceans to strange worlds and work amongst people with strange names and languages. When these kinds of perspectives get into our imaginations we tend to see our neighborhoods as just mundane places where we live but not much more. But what if God is just as interested and passionate about your neighborhood? What if, in fact, God is so committed to your neighborhood that God is already ahead of you up to something in the neighborhood, desiring that you would have the eyes to see and the heart to join? What if God's work and amazing future is going on right now in your neighborhood? How would you see this? What might it look like? How would you know if God had moved into your neighborhood?

This question: "What's God up to among the neighborhoods where we live as members of a Christian community?" is based on a theological conviction. The God who has come to us in Jesus is already at work in your neighbourhood where you live out your regular, daily life. Think of the amazing description of God coming to us given right at the beginning of John's Gospel: "And the Word became flesh and pitched his tent beside ours." Someone else put it this way: "God moved in, right next door to us."

Think about this for a moment.

Turn to the part of John 1 and read it out loud several times. The technical word used for what is happening here is *Incarnation*; however, let's not get caught with just technical language that can easily seem out of focus because it feels abstract or too strange for us to understand. The radical message of this passage in John is that **God comes to us and comes to us in the midst of the**

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ordinary and everyday things of our life.

That is what is so amazing about the Gospel!

In Jesus' time the phrase "*pitched his tent*" expresses the idea of tenting which is not about vacations in the wilderness but coming and joining in the ordinariness of our everyday lives. Working, eating, sleeping and being a family would all happen in the same place in the midst of a local town or village.

Where, therefore, is God found? Have you ever noticed that somehow we've managed to turn God's presence into special places (church buildings) or the domain of special people (ministers, missionaries or 'spiritual' people – which usually means not like us) or special times (when we pray or go on a retreat). Does it ever cross your mind that when we think about where we find God most of the time it has to do with what we might call 'inwardness', that is, usually inside our private, personal, inner selves? These are some of the reasons why most of us no longer 'see' God in the neighborhood. We've been shaped to see God only in special places and among special people. However, from the beginning, this has never been the way God comes to us. Reread the birth narratives of Jesus. They are all about the fact that God comes right in the midst of the ordinary. They are about the fact that the God of our story turns up in the most unexpected places – like the neighbourhood rather than the palace or seminary or cathedral or some special, so-called 'holy' place. This is the amazing thing about the way the God of Jesus is at work. Most of the time we are closed off to this imagination, almost blind to the most obvious and clearest way in which God turns up. We've bound God up in the confines of a church building or the intimacy of our private experience or the weekly small group meetings with other Christians while God is out there ahead of us in our neighbourhoods as the *God Next Door*.

Many of us believe that the primary place where God is at work is in a place called *church*. This is the place we go and find special people (usually identified by some title such as *pastor, reverend, priest, father, etc*) who really do know what God is up to because they were trained and ordained to do so. We on the other hand are not trained and may assume we cannot identify or talk about God at work through the Spirit.

These assumptions are misguided. They have little to do with way Scripture reveals Jesus in the ordinariness of birth, family, place and time. Look at Jesus talking about and demonstrating the Kingdom of God. Have you noticed the stories Jesus told about who God is and how we know God? These are stories about a woman cleaning her house, a man plowing a field, someone walking from one place to the next, and people who are just hungry and want some food. God's presence is accounted for in the ordinariness of the everyday, the local and the regular rhythms of life, things, places and events recognizable to the ordinary person, followers from all walks of life. The problem is that most of us have been habituated to think we can't see this 'theology', because we haven't been trained in a special way of knowing. As a result, we're basically closed off from the sense that God is up to something among us in the ordinariness of our neighbourhoods.

This learning to see with fresh eyes is also about becoming attentive to what is around us when we easily come to take things for granted because they are just always there.

Appendix 5. Listening to our neighbours with new ears

Adapted from Moving Back into the Neighbourhood Workbook by Alan Roxburgh 2010.

The adventure God is calling you into is about becoming attentive to the stories of the people in your neighbourhood. It is like a newspaper reporter gathering the stories of people, like a local detective looking about for the signs of God's presence. You are learning to be attentive and listen.

How do you wake up to the wonderful, amazing stories of the people in your neighborhood? In these stories the Spirit is shaping things we could never have imagined. It will take time to develop the comfort and skills for this listening and reporting. It's a wonderful gift to the neighborhood and an amazing way to start seeing what God is up to.

Let's be clear about what we do and do not mean here. This is not about coming up with an evangelism plan. You are not going to be asked to assess people on some scale of receptivity to God. On the contrary, we want you to learn how to create a safe, welcoming presence that invites your neighbors to share their stories. People only share their stories when they sense a space where they are welcomed and the other person doesn't have an agenda to make them into something or sell them something. This is what we will call a **safe space**.

Creating Safe Spaces

We create safe space as we **welcome people without preconceived agendas or objectives**. In the church world, the people in our neighborhoods are often considered 'out there' (prospects for

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evangelism or membership, for example). When that is the objective, we've already turned our neighbor into an object of some end, such as getting him/her to church. We may want this to be a good purpose but it's not where we begin. When people feel we have something to sell or we want them to do something, then they automatically feel it's not a safe space and won't share their stories.

People hunger to find others who will listen to them and hear their stories. We believe that inside people's stories are clues as to what God is up to in the neighborhood and how we can join with God in what the Spirit may want to do.

Our communities are increasingly comprised of people with real differences from one another. Our conviction is that a local church is called and sent to be God's presence with, for, beside, and in our neighborhoods. A bias is built into this conviction. Just as the Incarnation shows us that God chose to be known through a specific place and time with a particular history and identity, so the followers of Jesus can only be the church as they *pitch their tents* among the people with whom they live and work and play.

This challenges our drive-to-church mentality. These drive-to churches occupy people (whole families) traveling many kilometers to get to the church that *meets their particular needs*. It has become the norm for suburban Christians to drive out of the neighborhood, across stretches of roadway to some other place to receive the religious goods and services designed to meet their personal needs. This now-common form of Christian life disconnects us from our neighborhoods.

In Philippians chapter 2, Jesus is described as entering our experience (the local, ordinary contexts of everyday life) to become like us. The Prologue to John's Gospel (1: 1-14) has that haunting metaphor describing how the Word came and *pitched his tent right* beside ours. The birth narratives proclaim, amazingly, the humanity of Jesus, not simply his divinity. These stories communicate the startling fact that the God of creation entered right into the utter ordinariness of the local and particular in a specific place, among such ordinary and unexceptional people, coming without power, control or any expectation that his needs were the primary objective of his life. Indeed, he came as a stranger. God came as a stranger, and in the biblical imagination, the most vulnerable of persons who comes without claim.

"... do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves...look not only to your own interests, but also to the interests of others" (Philippians 2: 2-4).

In Philippians 2:2-4, the focus and priority is not on the church's own needs or expectations, but how to shape life around the other, the non-member, those persons outside the church's context. These passages help point us across the street and around the corner. Part of what this involves is learning the spiritual practice of really seeing and hearing the 'other'.

Welcoming the other (who may be a neighbor across the street but be a stranger to us) is one of the most basic acts of God's people in the Scriptures. As God's people, we live to welcome and receive the other, the stranger, just as God in Jesus has done.

A local church, therefore, lives not for itself but for the 'other' and the 'stranger' in our communities where God is already present. The people in our communities are to shape the focus, concerns and ethos of a local church. This is what makes a local church incarnational. Structures, worship, leadership, programs shape around this overriding focus that has always been at the core of all movements of God's people. This doesn't mean our theology and tradition or the message of the Gospel are co-opted by the values of the social context. Nor does it mean we simply try to please everyone's whims, needs, perspectives or values. It means that our theologies, traditions and practices are tested out as we dwell in a local context and seek to discern what God is up to.

Appendix 6: Dwelling in the Word

Along with learning to be incarnationally present in our neighborhoods and seeing (discerning) what God is already doing there, the other key act of discerning is ***Dwelling in the Word***.

This practice is about learning to listen to the voice of God and one another's voices through Scripture. Each time you meet as teams, or as leadership, you are invited to dwell in Scripture. *This is different from Bible Study because it's an exercise in listening and attending, rather than building a knowledge base about the Bible.*

What follows is a description of how to create a ***Dwelling in the Word*** time. It is essential that in this first and in all subsequent meetings together, you begin with this time of dwelling.

Discerning together what God is up to in our neighborhoods is not so much about techniques or skills as it is learning to hear God together and so discern how we might join with the Spirit in our neighborhoods and communities. This is why listening is so important. In every step of the journey we invite each other to dwell in the Word. The following guidelines will help you get started.

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Give yourself 30 minutes to complete the dwelling section. The text is Luke 10: 1-12. It is a text about mission, describing the sending of the seventy into the towns and villages where Jesus, himself, would go.

Outline of *Dwelling in the Word*

1. Explain the steps below to the group.
2. Ask someone to read the passage out loud to the group.
3. Ask everyone to wait in silence before the text for several minutes. As they do that invite them to reflect on one of these questions:

As the text was read, where did you stop?

What insight or sense of God did you gain?

What question do you want to ask about the text?

4. After a few minutes of silence, ask people to find someone else in the room that you do not know that well or, perhaps, have not met before and pair up with them.
5. Ask one to listen and one to speak about his/her responses to the questions outlined above. After two minutes, switch roles: one listens and the other speaks. Emphasize that the purpose is to listen attentively to what the other is saying. **This is their one, single task – listen to the other.** They may ask questions to help them understand what the other person is saying, but the focus of attention is on listening attentively to the other. Tell people they shouldn't give their advice to the other or talk about something that is triggered in them by listening to the other person. They are to listen and ask questions for clarification only.
6. After four or five minutes invite people to come back together as a group. Ask people to do two things:

introduce the person they were with

share what they heard their partner saying

7. Again, remind people that their role is to **report what they heard the other sharing with them, not to report their own ideas or use the other person's sharing as a springboard to talk about what they think.** Note: This is a much harder task that one might first imagine. The attitude is one of focused attention on and reporting the words of the other. The temptation is to anticipate what the other will say and not listen or jump in and share one's own wonderfully insightful comments. More often than not, when people are invited to share what they heard the other person saying someone will stand up and talk about their own interpretation or views.
8. After numbers of people have shared like this, thank everyone for participating and underline again that we are learning how to listen to God in Scripture through one another. This is not about experts with answers but comes out of the conviction that the Spirit speaks to us through the ordinariness of each other's lives.
9. Finally, let people know that this kind of ***Dwelling in the Word*** process will be a part of what you do each time you meet.

