A Guesting and Listening Approach to Being Church in a Danish Post-Christendom Context
Toward a “Practical Missiology for a Post-Christendom Context”

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Introduction

In this paper I will first very briefly outline the Danish Post-Christendom context of mission. This will be followed by a description of a missional praxis in which I have been involved. The main part of the paper will be devoted to a reflection – based on the missional praxis and the missional context – on guesting and – in particular - listening as metaphors and practices of mission.

1. The Missional Context

This paper does not allow for a deep and comprehensive analysis of the Danish context so I will focus on one question: What is the relation of the Danish population to Christianity and the Evangelical Lutheran Church? And I will do it in the form of an outline

- Cultural Christianity as Traditional Religion
  The most widespread form of Christianity present in Denmark as ‘cultural Christianity’, whose content is ‘a Christian-influenced worldview, a Christian concept of man, and some basic ethical and existential values deriving from the teaching of Christianity through the centuries’. The Evangelical Lutheran Church is seen as ‘the distant church’ that does not interfere in its members daily lives or place any specific demands on them, but should just ‘be there’ whenever its members need it, in particular for the major transitional events of life. Christianity functions for most Danes as their traditional religion. ¹

- Hesitant Faith and Hesitant Atheism
  During the last 40-50 years secularisation has had a widespread impact on Danish society, and the public role of Christianity and the church has been significantly reduced. Most Danes have a very limited knowledge of Christianity and their level of individual Christian practice is low, but the majority continue to use the The Evangelical Lutheran Church for

¹ Hans Raun Iversen, Church, Society And Mission. Twelve Danish Contributions To International Discussions. Copenhagen: Faculty of Theology, University of Copenhagen, 2009, pp. 125-128.
transition rites. At the same time most Danes maintain a feeling of identification with, and a belonging to, Christianity. Despite the low level of active interest in Christianity, less than a quarter of the population would call themselves convinced atheists or non-believers, and a high percentage of both groups still believe that there is some kind of god or spiritual power

- **Religious Encounter**

  Whereas for centuries Denmark was a religiously (and culturally) very homogeneous society, the last 40 years have witnessed the development of a growing religious pluralisation. The immigration primarily of Muslims but also of Hindus and Buddhists has brought about a situation where many Danes are now meeting people of other faiths on a daily basis. This encounter with other religions seems to have led more Danes to identify themselves as Christians.

- **New Spiritual Awakening**

  A new spiritual awakening with Eastern or esoteric inspiration is taking place, attracting tens of thousands of Danes. On the one hand we might say that this spiritual awakening has bypassed The Evangelical Lutheran Church – as well as other Christian churches. There is no indication that these new spiritual seekers are beginning to turn up in any significant numbers at church services or other programs in the church. On the other hand this spiritual awakening is related to The Evangelical Lutheran Church in the sense that most of these seekers are its baptized members and continue to see themselves as Christians.²

Characteristic of the Danish context is that most people in Denmark are influenced by all the above-mentioned cultural elements: the long Christian tradition, modernity’s secularisation, the religious pluralism brought about by globalisation, and post-modernity’s individualism and new spiritualities. Furthermore, with the exception of the still relatively small number of adherents of non-Christian world religions, almost all Danes identify with Christianity in some way, but most people are cautious about explicit faith, and there is a significant ambivalence towards the The Evangelical Lutheran Church as an institution.

### 2. Missional Praxis

My missiological reflections on guesting and listening as mission metaphors and practices are based on a missional praxis I have been involved in. Since 2006 I have had the privilege to participate in programs where representatives of the The Evangelical Lutheran Church have visited various group of people, offering to listen to them.

As a response to the cartoon crisis in 2006, DanChurch Interfaith Relations³ on behalf of the Danish Lutheran Church initiated a listening tour to 24 mosques and Muslim organisations in Denmark. We came to listen to Danish Muslims, how they perceived the cartoon crisis, what they had experienced as immigrants and Muslims in Denmark, what wishes and hopes they had for the future, and what ideas they had about a possible cooperation between Christians and Muslims to solve some of the

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³ DanChurch Interfaith Relations is an interfaith office set up by dioceses in the The Evangelical Lutheran Church. See [www.religionsmoede.dk](http://www.religionsmoede.dk).
new problems facing the multi-religious Danish society. This initiative was very much appreciated by the Muslim groups and led to the development of annual conferences for Christian and Muslim leaders, and a Christian-Muslim Dialogue Forum was established where even delicate issues could be addressed with a view to how we as Muslims and Christians together could contribute to the common good of society.4

The following year I was involved in another similar initiative. We had perceived that the “spiritual awakening” seemed to have bypassed the The Evangelical Lutheran Church. Instead of exploring the rich Christian tradition of spirituality the spiritual seekers mentioned above are looking to Buddhist, Hindu, theosophical, and other traditions for their inspiration. We therefore decided to visit representatives from 12 organisations and centres inspired by Eastern spirituality and religiosity. We were warmly welcomed by all the spiritual seekers, most of whom were actually still members of our church. The perceived a lack of a living spirituality in our church, but hoped for a development of the spiritual life of the church and some were even eager to contribute to this. Visiting them and listening to their experiences brought us into a meaningful relationship and gave us a feeling of accompanying each other on our spiritual journeys.

In 2008, we decided to follow up on the listening tour among spiritual seekers by going to listen to 10 people, all of which were members of the The Evangelical Lutheran Church and many of which were or had been pastors, and who viewed themselves as bridge-builders between the The Evangelical Lutheran Church and these new spiritual movements. They were pioneers walking in the borderland between traditional Christianity and Eastern-inspired spiritualities, but they felt very strongly that their pioneer work had not been appreciated by the leaders of the The Evangelical Lutheran Church. They shared with us their pain of not being listened to or taken seriously, but of being met with suspicion. By listening to these experienced bridge-builders we learned a lot from their experiences – and our simple act of listening seemed to bring some healing to these ‘wounded’ Christians.5

Finally, from 2009 and onwards, I was involved in a missional learning network for pastors and lay people where we decided to conduct focus-group interviews with people in our local communities who were on the periphery of the The Evangelical Lutheran Church or even completely alienated from it. There were relational questions about family and friendship, existential questions about suffering and meaning, and religious and spiritual questions about faith, prayer, and the church. We learned a lot about how such people viewed existential questions, Christianity and the church. By being listening to those interviewed got a unique opportunity to verbalise their understanding of life and in many cases also their weak and implicit faith. This deep listening often led to open conversations with a mutual sharing of experiences and insights, and relationships were established that might become bridges between Christianity and the lives of these people alienated from the church.


3. Missiological Reflection

What follows is a missiological reflection on our missional praxis in the Danish post-Christendom context. It is part of a project I have called a "Practical Missiology for a Post-Christendom Context". My intention is to identify some theologically central and contextually relevant mission metaphors and practices that may inspire members of the Evangelical Lutheran Church in Denmark to actively engage in mission in their local context such as

- Seeing (through the glasses of the gospel)
- Interceding on behalf of people and the world
- Guesting
- Listening
- Healing (in a broken world)
- Storytelling
- Inviting (to discipleship and participation in the mission of God)

In the rest of this paper I will reflect on the practices of guesting and in particular listening.

3a. The Metaphor and the Practice Guesting

Mission as Hosting - and Guesting
Numerous books and articles have been written about the role of hospitality in mission. Most recently the centrality for mission of hospitality has been emphasised the new WCC mission document, in which it reads that

To the extent that the church practises radical hospitality to the estranged in society, it demonstrates commitment to embodying the values of the reign of God (Isaiah 58:6). … God’s hospitality calls us to move beyond binary notions of culturally dominant groups as hosts, and migrant and minority peoples as guests. Instead, in God’s hospitality, God is host and we are all invited by the Spirit to participate with humility and mutuality in God’s mission. 6

There are, however, some critical problems concerning the use of hospitality a metaphor for mission today - at least in societies where the church traditionally has been powerful and dominant. The host/hospitality metaphor reveals many important aspects of the mission of God and the mission of the church, but here, however, I intend to approach the host-guest relationship from another angle and pursue “guesting” or “being a guest” as a metaphor for mission in the hope that this metaphor may reveal other missional aspects of mission that might be pertinent to the our postmodern Danish context.

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God as our Guest

God is the creator, and we are all his creatures. He is our host and all is creatures are invited to his table as guests. But are we justified in conceiving God also as the guest, as the guest of his own creatures?

When the salvation history takes off through the calling of Abraham, through whom "all the peoples on earth will be blessed" (Gen 12,3), God appears in the process to Abraham in the persons of three guests. "The Lord appeared to Abraham near the great trees of Mamre while he was sitting at the entrance to his tent in the heat of the day. Abraham looked up and saw three men standing nearby" (Gen 18,1-2).

Abraham welcomed them as any good host would do and treated them as his guests. He had their feet washed and offered them the best food he had. In the context of being a guest of Abraham "the Lord said, "I will surely return to you about this time next year, and Sara your wife will have a son” (Gen18,10).

When God incarnated himself in Jesus from Nazareth one of the most fitting descriptions of the role of Jesus among people would be that of a guest who is the exemplary recipient of hospitality, while he at the same time gave expression to the hospitality of God.

The Holy Spirit, the third person of the Trinity, may be seen as “the divine guest resident in the hearts and lives of the people of God, upon whom she has been poured out”. At the same time “the Spirit empowers from within the body of Christ (the anointed ones) to bear witness to the hospitable God to the ends of the earth (Acts 1,8).

The People of God as Guests

When St. Stephen in his speech in Acts 7 recapitulates the story of the forefathers of Israel we get the impression that their mode of living was that of sojourners, aliens, guests, depending on the hospitality of other people. Abraham was told to leave his home country and his home to go to a land that God would show him. Joseph was sold to Egypt and Moses was adopted into the household of Pharaoh, and later in his life lived as a resident alien in the land of Midian (Yong 2008:108f).

Abraham – and through him the people of God – was called to participate in the mission of God. According to the first “great commission” was given by God to Abraham (Gen 13,2-3) (which points forward the second “great commission” given by Jesus to his disciples (Matt 28,18-20)) God commanded Abraham to turn himself into a guest, depending on the hospitality of others “Leave your country, your people and your father’s household and go to the land I will show you” (Gen 12.1). In the period prior to their settlement I Canaan, the people of God was portrayed as sojourners, guests, who in carrying out their ministry were called to be dependent on the hospitality of others, and to receive God’s blessings from their hosts.

7 God appeared as a guest (or rather three guests) when announcing a message of salvation (the promise of son) to Abraham, and God similarly seems to have appeared as a guest (or rather two guests) when announcing judgment (upon the cities of Sodom and Gomorrah) to Lot (Gen19,1-21).

Jesus as Guest

When God’s promise to Abraham about becoming a blessing to all people through his descendants was fulfilled and a saviour was born in the family of Mary and Joseph, the encounter of the Son of God with the world was – as a guest in a stable in Bethlehem. Shortly afterwards the holy family realised that king Herod did not welcome them in his kingdom so they had to flee to Egypt and stay there for some time as refugees and guests.

Although Jesus was the Son of God, and could have approached his creation and creatures as their creator and lord, he did not impose himself on people but offered himself as a guest, someone they could receive and welcome or freely reject him. The evangelist John reflects on this when he writes that “He was in the world, and though the world was made through him, the world did not recognise him. He came to that which was his own, but his own did not receive him. Yet to all who received him … “ (John 1,10-12).

Everything and everybody belongs to God, so the Son of God “came to that which was his own”, and could as a king have commanded obedience from his subjects, but in stead he approached humanity as a powerless and vulnerable guest, whom they could freely receive and welcome – or reject.

Throughout his ministry, Jesus ministered to people from the position of a guest. When somebody came to him and said that he wanted to follow him wherever he would go, Jesus pointed to his way of life: "Foxes have holes and birds of the air have nest, but the Son of Man has nowhere to lay his head” (Matt 8,20). Apparently, Jesus was always the guest in someone’s house. We know that he often was the guest in the house of the siblings Mary, Martha and Lazarus (Luke 10,38ff), and we hear about him visiting many other houses. He seems to consciously be placing himself in a position of dependence on the hospitality of others.

When Jesus encounters the woman at the well in Samaria, he approaches her as her guest and asks her, "Will you give me a drink?” and thereby treating her as if she was his host. As a guest he shows her respect although she is a Samaritan and he belongs to the Jewish people who would normally consider themselves to be superior to the Samaritans. It seems that by making her his host he succeeded in initiating a very open conversation with her about sensitive issues of her personal life and of faith in God.

At the beginning of the history of salvation, the Lord appeared to Abraham as a guest, and at the climax of the history of salvation, the resurrected Lord appeared to two of his discouraged disciples on their way from Jerusalem to Emmaus as a stranger whom they asked to be their guest at a meal. As a guest he does not impose himself on them but listens to them and asks them questions – and then shares his insight with them. During the meal when Jesus breaks the bread and gives thanks however, they realise that their guest was the resurrected Lord (Luke 24,13-32).

Jesus met the disciples on the way to Emmaus as a stranger and a guest, but he ended up acting as their host when he broke the bread. This reflects a key event in the ministry of Jesus where he also acted as the host, namely the Lord’s Supper where Jesus is truly the host and his disciples are his guests. As Abraham washed the feet of his three guests in Mamre and gave them a meal, in the same way Jesus washes the feet of his disciples/guests and shares a meal with them (John 13).
The Lord is of course our creator and as creatures we are the guests in his world. The Lord is our Saviour who in his grace invites us to be his guests at his table. But a closer reading of the Old and in particular the New Testament reveals that God as our guest is a very significant theme in the salvation history.

The Disciples Sent to Be Guests
As it was shown in the previous section, in his sending by his father to the world Jesus saw himself as a guest of those to whom he was sent to minister. Thereby he set an example for his disciples who had followed him and participated in his “guesting”.

When Jesus sent out the 12 and the 72 they were sent with his authority to preach the kingdom and to heal the sick. What is often overlooked, however, is the way he sends them. They are not sent out as a well-equipped army, but they are sent out empty handed. “Take nothing for the journey – no staff, no bag, no bread, no money, no extra tunics” (Luke 9,2). The explanation is that they are sent as guests, which means that they would be depending not on their own resources but on their hosts to whom they were sent to minister.

And they were supposed to behave like good guests: When they entered a house they should convey “Peace to this house”. And they should “Stay in that house, eating and drinking whatever they give you, for the worker deserves his wages”. The disciples of Jesus were to carry out their missionary ministry of preaching the kingdom of god and of healing the sick as the guests of those they were ministering to.

Practices of Guesting
I do not have the time here to develop the practical missiological implications of a guesting approach to mission, but will only briefly point to two of them by way of quotations.

• Leaving one’s comfort zone: With reference to the “third space”, but also with relevance for guesting professor of missiology and comparative religion, Volker Küster, writes, that “Leaving one’s comfort zone makes one vulnerable, not only over against one’s counterpart, but also in one’s own community. People who constantly cross borders come under suspicion: Will they be “turned around”? Will they become the “mole” of the other side among us”.

• Removing one’s shoes when on holy ground: Max Warren, a former general secretary of CMS, reminded Christians working in other faith contexts, that “Our first task in approaching another people, another culture, another religion, is to take off our shoes, for the place we are approaching is holy. Else we may find ourselves treading on men's dreams. More serious still, we may forget that God was here before our arrival”.

3b. The Metaphor and Practice of Listening

At the centre of any understanding of Christian mission is the gospel of Jesus Christ. How then do we communicate the good news in a Danish context characterised by traditional Christianity, secular modernity, globalised multi-religiosity, and post-modern spiritualities? A context where there are often no sharp borders between those who are Christians and those who are not?

Traditionally we would say that the gospel is communicated by the preaching of the church but the experiences described in the previous section suggest that it would be helpful if a missiology of Danish culture started somewhere else, in a listening presence in a local context.

There are of course many different kinds of listening, but the listening in question is a “deep listening”, which may be characterized as a “listening that is guided not by the aim of conquering or controlling but by the aim of being with another in a sensitive way and of responding with wisdom and compassion.” 11

A Listening God

The mission of the church is participation in the mission of God. Do we participate in God’s mission by listening to our culture? Is God not only a speaking God and an acting God, but also a listening God? And is listening central to who God is and to what God does and says?

One of the most important manifestations of the Christian faith is prayer. Jesus taught his disciples to pray to God as their heavenly father. Prayer was not seen as an act of obedience to a divine law, but was an invitation to communion with God. The premise for Jesus’ teaching on prayer is that God our Father listens to our prayers, is moved by our prayers, and responds to our prayers by what he says and does to us, and for us, and to and for others in the world. Furthermore, listening seems to be part of the communion of the trinity, for repeatedly the gospels speak of the ‘Son’ praying to the ‘Father’.

In his article “In the Beginning is the Listening”, the American theologian Jay McDaniel writes:

> Even God must begin with listening. After all, God cannot respond to the cries of the world or share in its joys unless God first hears those cries and feels those joys. And if there was once a time when God existed all alone – when there was no universe as we know it but only the potential in God’s mind for there being a universe – then God had to listen to the potentialities. In the beginning, even for God, there had to be a listening.12

According to the New Testament, God not only loves, God is love. A significant expression of God’s love is his listening to us. As McDaniel says, “This means that the very essence of God includes deep receptivity, deep feeling, deep listening. Without the Listening, there would be no

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10 This section is based on my article "A Missiology of Listening for a Folk Church in a Postmodern Context", in Emma Wild-Wood & Peniel Rajkumar (eds.), Foundations for Mission. Oxford: Regnum Books, 20012, Pp. 190-204
12 McDaniel, In the Beginning Is the Listening, p. 29.
God. God is Deep Listening.” Underlying and informing all that God says and does to the world is his deep listening to his creation. He expresses his love for mankind by his decision to listen to us in a way that moves him to action. When human beings experience the deep listening of God in their communion with Him, they come alive and God listens to them “into free speech”. Deep listening is thus an integral dimension in God’s mission in our world.

As human beings we have been created “in the image of God”, i.e. in the image of a listening God, and we have been created with the potential for deep listening. When God calls his church to participate in his mission in the world, he calls us to participate in his own deep listening. This deep listening will inform not only our actual encounter or meeting with people, but also the way we try to discern God’s guidance for us in mission and the basic spirituality of mission.

Missional Spirituality of Listening
Since the mission of the church is participation in the mission of God, mission starts by the church listening to the God of mission. Through listening to the Word of God we may experience communion with God and begin to see and understand our own individual life stories as part of the great story of God from creation to redemption, from the Fall of Man to the Kingdom of God. When a local group of Christians together listen to the Word of God and together reflect on what they hear, and then respond in prayer and worship, they are being formed as a community for participation in God’s mission.

Such a missional spirituality of listening may be practised in many different ways. One that has worked very well in a Danish The Evangelical Lutheran Church context is the method developed by Church Innovations in St. Pauls, Minnesota, namely “Dwelling in the Word”. This is an exercise in “deep listening” where a text is selected relevant to the missional situation of the church, e.g. Luke 10:1-12 “This deep listening happens in dwelling because the practice involves hearing the passage, reflecting silently upon it, and then finding a partner we don’t know well and listening that person into speaking freely (sic) about what thoughts or feelings came during the reading.” Afterwards in the plenary each participant reports as accurately as possible what he or she has heard from the partner. “Then [you] wrestle together as a group with what God might be up to in the passage for your group on that day.”

The founder of Church Innovations, Patrick Keifert, shares how the practice of “Dwelling in the Word” over a long period might impact a group of people by developing their Christian imagination of the Kingdom of God, which is ‘at hand’, i.e., present in our daily life, but not ‘in hand’, i.e., under our control.

… something close to a miracle happens to the imaginations and hearts and eventually the actions of the leaders of the local church and of the many that follow them. They begin to imagine their lives being lived within the life of the living, triune God. Within this imagination, they experience both the at-hand-ness of the Reign of God and also its clear not-in-hand-ness … [they] begin to speak freely of their sense of God’s engagement in their lives and a sense of their partnership within the mission of God. Within this strengthened Christian imagination, they begin to see and experience the world, especially their immediate community, service area, and those with whom

13 McDaniel, In the Beginning is the Listening, p. 35.
they live their daily lives, in new terms, no longer only as humans would see them but as God does.\(^{15}\)

This form of a missional spirituality of listening is easy to practise, also for laypeople, and it is open for all to join in, also for people who do not know whether they would consider themselves Christians or not.

**A Missional Discernment of Listening**

The former Bishop of Winchester John V. Taylor is quoted as saying that “Mission is finding out what God is doing and joining in”. How do we as a church discern what God is doing in our context, so that we might join in as partners in his mission?

First of all, a missional discernment involves listening to, and reflecting together on, the Word of God and the tradition of the people of God. Practising a missional spirituality of listening to God, for example through the practice of “Dwelling in the Word”, helps to develop a “Christian imagination” where we begin to sense God’s engagement in the global and in our local world.

A missional discernment also involves listening to the culture and society in which we are called to be in mission. In the next section we will focus on a missional accompaniment of listening to other people; when we practise this we will get a glimpse of what God is doing in the lives of people in our neighbourhood.

Finally, a missional discernment involves listening to the experience of the faithful. In the church we must endeavour to “listen each other into free speech”, in informal conversations and formal interview processes where we together in an appreciative way inquire into the experiences of the congregation to find out what God has been doing in and through them. Our God-given hopes and dreams are shared in order to sense what God may be calling the congregation to do.\(^{16}\)

**Missional Accompaniment of Listening**

The story in Luke 24 of the two disciples walking to Emmaus is the prime example of a missional accompaniment of listening. Apparently distressed by the death of Jesus whom they had hoped would be the promised Messiah they leave Jerusalem to go to Emmaus. First, Jesus meets the two disciples and accompanies them on their way. Second, he listens to them, to what they are concerned about, and asks them questions. The outcome of this missional accompaniment of listening is a conversation and meal fellowship in which the disciples encounter the risen Christ.

This missional accompaniment of listening may be creatively practised in numerous ways, in more formal and more informal ways, and by developing a dimension of deep listening in the way the church is present in the local community, in its diaconal activities, and in its communication.

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Instead of beginning by asking people to come to us in the church to listen, we go to them, accompany them on their way, and listen to them.

What is the significance of the listening dimension in the mission of the church? In discussing how to lead people to Christ the Danish theologian and philosopher Søren Kierkegaard explains why listening is so critically important.

In order truly to help someone else, I must understand more than he – but certainly first and foremost understand what he understands. If I do not do that, then my greater understanding does not help him at all ….. But all true helping begins with a humbling. The helper must first humble himself under the person he wants to help and thereby understand that to help is not to dominate but to serve, that to help is not to be the most dominating but the most patient, that to help is a willingness for the time being to put up with being in the wrong and not understanding what the other understands.17

We must practise deep listening to really understand where people are, and deep listening is an expression of the patience and humility that is the mark of mission in the way of Christ.

Where then are our fellow-Danes, who have become more or less alienated from the church, and with whom we are called to share the gospel? And how do they understand their situation? Through deep listening we will probably come across elements of the Christian tradition or maybe even a hidden weak faith or a longing for meaning and hope. The former leader of the Danish diaconal organisation “Kirkens Korshær” (Church Army), Bjarne Lenau Henriksen, has explained in a few words what deep listening does to people. “It’s about letting the other person speak and perhaps come alive. It’s about being present, always being present.”

“Faith comes from hearing” (Rom 10:17), and therefore communicating the gospel is essential, but the faith of our heart needs to be voiced to come or stay alive (“confess with your mouth” - Rom 10,9-10), and deep listening is conducive to the voicing of a personal faith. In one of our Danish hymns, N. F. S. Grundtvig emphasises this dynamic relationship between heart and mouth:

My mouth and my heart did
a covenant make
in joy and in anguish
to never forsake
each other for ever
and to conceal never
what in them has been given life.18

18 Translated by Edward Broadbridge.
Conclusion

Some critics might object to the understanding of mission as guesting and listening and ask if the preaching or proclamation of the gospel is not mistakenly omitted. For many centuries the gospel has been preached by the The Evangelical Lutheran Church from a position of power and authority and The Evangelical Lutheran Church was the powerful host. In a post-modern context where there is a “cry for authenticity”, the The Evangelical Lutheran Church is often still perceived to operate on the basis of a state institution. In an article analysing the shift in mission from modernity to post-modernity, Jørgen Skov Sørensen, director of the Interchurch Council of the The Evangelical Lutheran Church, concludes that:

It is a journey where we actually leave an authoritarian mission attitude behind, but at the same time look forward towards being authentic to our faith, tradition, and current context through the interpretive ethos of post-modernity and in a witnessing encounter with a culturally and religiously polycentric world.

An approach of being guests in the lives of people and a deep listening to the other may be an expression of an authentic mission approach. By this deep listening to the other’s perspectives and experiences we may earn the right ourselves to be listened to so that we may share our spiritual journey with God.

And – in my understanding of a practical missiology for a Post-Christendom context - the practices of guesting and listening would have to be preceded (or maybe rather complemented) by the practices of seeing (through the glasses of the gospel) and interceding (on behalf of people and the world) and followed (or maybe rather complemented) by the practices of healing (in a broken world), storytelling and inviting (to discipleship and participation in the mission of God).

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