



***Missio Dei* as the reconnection with the socially excluded homeless populations in Central London: The possible impact on being church**

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Thesis submitted in fulfilment of the requirements for the degree *Doctor of Philosophy in Missiology* at the North-West University

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Graduation ceremony: October 2019

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Dedication

I dedicate this study to my late father Chief E. M. Oladele (1934-2009), who once told me that education is the only inheritance that he has to leave me. His passion for education inspired this PHD.

Acknowledgement

I give glory to the almighty God for the wisdom, empowerment, and focus, to be able to effectively complete this PHD study. I also thank God for the sustainability, perseverance and endurance, which helped me to effectively complete this study.

I thank Jesus Christ for the privilege to work in His vineyard, and for using me to give a voice to Central London homeless rough sleeping populations, who are usually voiceless, so that their voices can be heard by many, and so that their trauma can be understood by many.

I am grateful to the Holy Spirit for the inner strength, the guidance, and the energy to complete this PHD study. As well as for bringing important things to my remembrance

My gratitude goes to my supervisor Prof. Dr. Hannes Knoetze, for his guidance and his effective feedback throughout this PhD journey. As well as for helping to have a better understanding of *Diakonia* and the *missio Dei*, and for helping me to understand the main difference between mission to the homeless and mission with the homeless, which is key.

I express my gratitude to my entire family for their love, prayers and support during this PHD journey. I especially thank my late father Chief E. M. Oladele (1934-2009), and my mother Chief Mrs. E.A. Oladele for giving me a God-fearing upbringing, without which doing a missiology PHD would have been unlikely.

I especially thank my husband Olufemi Elegunde, for his tireless support as my research assistant during the homeless rough sleepers' interviews, questionnaires, and case studies.

I especially appreciate my brother Oladotun Oladele, for his efforts as my very keen research assistant during the church leaders and church workers interviews.

I express my thanks to my daughter Ayobami Elegunde for all her contributions, as my research assistant during the homeless rough sleepers' questionnaires.

My gratitude also goes to the language editor Mr. Nico Nel, for all his efforts to do with the language editing.

Abstract:

The Bible says that Jesus Christ came into the world, to give abundant life to all (John 10:10). The truth is that His provision of abundant life includes the homeless. This implies that mission with the homeless is an essential part of truly fulfilling the *missio Trinitatis Dei*, and an essential part of the church's missional responsibilities, as the missional church sent by the missionary God.

Therefore, this study addresses the research question: How can understanding the *missio Dei* help the Christian community to reconnect with and help the socially excluded homeless rough sleeping populations in Central London, in ways that will enhance on being church? As a result this study brings to light how critical issues surrounding Central London socially excluded homeless rough sleeping populations can be conflicting. For example, on the one hand, it is an offence for Central London homeless populations to sleep on the Central London streets. But on the other hand, they have nowhere else to sleep, except to sleep on Central London streets, even when sleeping on these streets sometimes lead to their death.

This research also investigates by using homeless rough sleepers interviews, questionnaires, case studies, and literature review, to reveal the trauma of Central London homelessness. Church leaders and church workers interviews were also carried out and used for the same purpose. This thesis then examines some scriptures that highlight the *missio Dei* for the poor and homeless, and how the Christian community helping the poor and homeless can be rewarding for the poor and homeless, as well as the Christian community.

This research examines other important factors that will help to facilitate effective mission with Central London socially excluded homeless rough sleepers. These include the need for the Christian community to transform from church-shaped missions to a mission-shaped church, and embrace holistic mission, as well as the ministry of reconciliation. These can be done by using *Diakonia* to evangelise, to disciple, and to develop intentional supportive relationships with the socially excluded Central London homeless rough sleepers, in order to encourage transformation in their lives. These will include contextualising the gospel to the socially excluded homeless rough sleepers' situations and environments, so that they can see how the gospel and the *missio Dei* are applicable to them, and important for their wellbeing.

As a result, this study concludes that there is a need for a new holistic inclusive model, which advocates giving effective support to the socially excluded homeless rough sleeping populations, in order to enhance ways of being church, via aligning with the mission with the homeless, and aligning with *missio Trinitatis Dei* as *Diakonia*. As well as how this would in turn positively impact church attendance. As a result, this study highlights a new holistic model called: "The mission with the homeless model", which encompasses the Christian community going through five other consecutive

stages, which are named as follows:

Stage 1: homeless sensitive church / ministry

Stage 2: inclusive church / ministry

Stage 3: reconnected church / ministry

Stage 4: (re)integrated church / ministry

Stage 5: discipling church / ministry

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Chapter 1

Introduction and background

1.1 Key words

Social Exclusion, Homeless Sleeping Rough (Rough Sleepers), Socially Excluded Populations, *missio Dei*, Social Inclusion / Inclusive / Inclusiveness, Central London, Creative Tension *Diakonia*, and Holistic / Integral Mission.

1.2 Introduction

Failure of Christianity will be the eventual ending of a church or Christian ministry that is non-inclusive or disconnected from the needy in its community. This is because being non-inclusive or disconnected with people in need, defeats the purpose of being the body of Christ. Therefore, churches and ministries cannot authentically be called the body of Christ, if they are not aligning with *missio Dei* which embeds the inclusive views of the Trinitarian God.

Missio Dei as a doctrine of the Trinity brings to light the facts that the church is being sent to do the mission of God, by the Trinity. Therefore the church or the ministry is not the sender as was previously believed by many. This means that *missio Dei* undermines the concept that mission just means a church sending missionaries overseas, which is traditionally from the West to the third world countries. However, *missio Dei* advocates that mission is integral to the nature of the church because God is the sender not the church. In other words, the church should also be missional wherever it is located (Laing, 2009:89-98). *Missio Dei* defeats the concept of mission having always to be overseas. Thus this research argues that for the Central London Christian community, charity and mission ought to begin at home, especially when it comes to the vulnerable homeless people.

On one hand, there are many churches and ministries in Central London that could do with increased members. On the other hand, the numbers of homeless people in Central London continue to increase. This is why this research intends to investigate how the Christian community can create outcomes that are rewarding and beneficial for both the Christian community and the Central homeless rough sleeping populations, through reconnecting with the socially excluded homeless people within their communities, in order to possibly gain the much needed church members / church workers from such communities. This research argues that such positive outcomes can only be achieved through aligning with *missio Dei*.

The fact is that *missio Dei* relates to all people whether homeless or not, since God's concern is for the whole world. Therefore, mission is participating in and demonstrating God's love toward people wherever you are. This authentically makes the church the central channel, through which God continues to pour out his love to the world (Bosch, 1991:389-392). In other words, God wants to use his churches and ministries to pour out his love on the homeless people living on Central London streets.

1.3 Concept Clarification

Many terms and concepts will be referred to during this research. Therefore, it is not possible to state the full range of term develop

s that will feature in the research now. However, the following key terms have been identified at this early stage.

- **Central London.** London is made up of 32 boroughs plus a small area referred to as the City of London. The City of London is not actually a borough, but it is London's financial district. London is divided into two parts: Inner London and Greater London. At the heart of inner London boroughs is Central London. Inner London is made up of the City of London and 12 London boroughs which are: Camden, Greenwich, Hackney, Hammersmith and Fulham, Islington, Kensington and Chelsea, Lambeth, Lewisham, Southwark, Tower Hamlets, Wandsworth and Westminster. The outer London is made up of the remaining 20 London boroughs (London Online, n.d.). For the purpose of this thesis, the Central London is the central parts of the inner London.
- **Social Exclusion.** The Oxford Dictionary defines Social Exclusion as "Exclusion from the prevailing social system and its rights and privileges, typically as a result of poverty or the fact of belonging to a minority social group," (Oxford Dictionary, n.d.). According to John Pierson (Pierson, 2010:7-13), the concept of Social Exclusion started in France in the 1970s, where it was used to describe the condition of marginalised people in the society who were cut off from employment and income from the welfare state. He explained that the concept was first adopted by the UK Labour government in 1997. John Pierson also asserts that the most potent element of social exclusion is poverty.
- **Socially Excluded Populations:** According to Wixey *et al.* (2003:12), socially excluded populations are groups of individuals who are most at risk of social exclusion. The socially excluded groups named include the homeless, who are target populations of this study. In addition, Wixey *et al.* (2003:12) explain that: Research suggests that the most common indicators of social exclusion include the effects of poverty.
- **Social Inclusion / Inclusive / Inclusiveness:** For the purposes of this thesis, these terms refer to the same thing. A Socially Inclusive society has been defined by Monsignor Davis Cappo as one where all people feel valued, their differences are respected, and their basic needs are met, so they can live in dignity (Cappo, 2002). It is the hope of this research that socially excluded homeless populations will be remembered, included, and empowered. As well as integrated within the Christian community, so that their basic needs and spiritual needs will be met; and that this will in turn give a boost to being church.
- **Homeless Sleeping Rough (Rough Sleepers):** For the purposes of this study, the homeless refers to those sleeping rough on Central London streets (rough sleepers), including those living in makeshift shelters like cardboard boxes. Sleeping rough is a United Kingdom connotation for "being homeless,

spending the night or sleeping on the street, as opposed to a hostel. Also known as rough sleeping" (Urban Dictionary, 2005). This is because their cases are more critical compared to homeless people living in hostels.

- **Missio Dei:** Many Scholars have affirmed that *missio Dei* is a Latin theological term which can be translated as the "Mission of God". David J Bosch reveals that the emergence of the concept of *missio Dei* gained prominence during the struggles of Christian missions, in the mid-Twentieth Century. As a result, *missio Dei* provided a decisive paradigm shift towards Theocentrism and the need to understand God's mission for the world. Prior to *missio Dei*, mission had been understood in many ways including being perceived in soteriological terms, in cultural terms, or as part of ecclesiastical categories for church expansion. It was at the 1952 Willingen conference that *missio Dei* was first understood clearly as part of the doctrine of the Trinity.
- **Diakonia:** According to Wyman (2001), *Diakonia* is a Greek word which means service among others. She asserts that Christian *Diakonia* is about obeying the supreme command of love to ones neighbour. In addition, Wyman (2001) stresses that *Diakonia* is not just distribution of alms nor welfare service, even though this too is recommended, but that *Diakonia* is mainly a demonstration of Christian love in action. Wyman (2001) also argues that *Diakonia* is a Trinitarian, Christological, ecclesiological and eschatological concept, because *Diakonia* provides the opportunity for the demonstration of God's love and God's mercy (*eleos*).
- **Holistic / Integral Mission:** Chester (2002:2) asserts that integral mission is a term used to describe any holistic ministry, Christian development or Christian transformation efforts by the Christian community. Again, Wright (2012) rightly observes that: Holistic mission is mission which has to do with the whole scope of human need. This is exactly the kind of mission that the Central London socially excluded homeless rough sleepers need. Such Holistic mission can be achieved via the Five Marks of Mission, which were first declared by the Anglican Communion, in 1984. The Five Marks of Mission include the five factors: Evangelism, Teaching, Compassion, Justice, and Creation Care
- **Creative Tension:** Corrie (2001:99) explained means that something is stretched between two polarities. More specifically Bosch (1991:381-386) call creative tension as an abiding tension between two views of the church which seems to be fundamentally irreconcilable. He said that for example, the church has the view of being the one with the true message of salvation, whilst on the other hand the church advocates the message of reaching the world via being an illustration of God's involvement with the world, through the church's word and deed.

In addition, Bosch (1991:381-386) said that the key question is whether these two views of the church has to be mutually exclusive. As a result, this thesis argues that these two images and views of the church do not have to be mutually exclusive. As well as the fact that these two images and views of the church should be integrated for the mission with the homeless, in order for the mission to be holistic, and in order

for the mission to achieve the best outcomes for the socially excluded Central London homeless rough sleeping populations.

1.4 Background and problem statement / rationale

1.4.1 Background

Christianity in Britain is a generation away from going extinct (Zara, 2013). Those were the words of George Carey a former Archbishop of Canterbury. The fact is that interest in the state of church attendance in the UK, has greatly increased both in the Christian world and the secular world, due to recent statistics of church attendance in the UK, from sources like Census 2011 which revealed that Christianity had fallen in England and Wales from 72% in 2001 to 59% in 2011 (Anon, 2011).

However, this thesis view *missio Dei* as the answer for curbing the church attendance decline in Central London. This is because this concept recognises the fact that God is a missionary God. The problem of the church's relationship with the world is rooted in the church's treating God's own mission as a second step alongside who He is. Such view only creates division between the church and God's mission. Such a view is responsible for the church's strained relationship with the world (Flett, 2010:3-4). Thus, if God is a missionary God, this thesis upholds that mission to the socially excluded homeless people who are one of Central London's most vulnerable groups, should be paramount in churches' outreach activities, and should not just be a second thought or a second step.

In addition, John G Flett asserts that mission is not something the church does in relation to ecclesiastical management and the efficient use of resources. Mission is neither justified by human capacity nor historical accident. Mission is the mission of the sending God (Flett, 2010:6). Unfortunately there are still churches and ministries who view mission only in relation to ecclesiastical management and the efficient use of resources and not as participation in the *missio Dei*. For these reasons, this thesis argues that such churches and ministries need a paradigm shift, so that they are able to embrace the true meaning of mission in terms of *missio Dei* and be able to reflect this in their practices.

On the other hand, reports show that there are increasing numbers of socially excluded homeless people who feel vulnerable, and isolated on Central London streets. For instance 6,500 people were seen sleeping rough in London at least once during 2013-14, a 64 per cent rise on 2010-11 (Johnson, 2014:7). There is a strong link between poverty and social exclusion (Anon, 2013:1-2). People become excluded and isolated due to poverty. Generally, socially excluded homeless people are very poor due to a lack of income.

However, Luke 4:18 confirms Jesus' support for the poor (Bible, 2011). But despite this strong assertion, many churches and Christian ministries in Central London have not been able to make much impact on reducing the still growing numbers of poor and hungry homeless people sleeping on their doorsteps. This is why this thesis aspires to discern possible ways of integrating the socially excluded homeless people within the Christian communities.

1.4.2 Problem statement

How to effectively support and integrate the homeless people sleeping rough on Central London streets within the Christian community is an issue needing further study. The fact is that the number of (rough sleepers) sleeping on the streets of Central London still continues to rise (London.Gov.UK, 2014:7). Even though it is common knowledge that charitable deeds are part of a Christians' calling, the Christian community has not been able to make a strong impact in the lives of homeless people sleeping rough on the streets of Central London, who struggle day by day to survive and meet their basic needs.

Supporting these homeless rough sleepers has never been more critical. A fairly recent report by Broadway homeless charity revealed that exposure to cold, and poor living conditions often lead to serious conditions like asthma, hypothermia, infections and frostbite, which in turn lead to great risk of premature death for rough sleeping homeless people. This report also reported that homeless people are 35 times more likely to commit suicide in comparison to other Central London residents (Broadway, 2011). Leaving them to suicide and untimely death is obviously not participating in the *missio Dei*. Participation in the *missio Dei* is supporting them while they are alive and an impact can be made by the Christian community. Especially as God is calling the church to be the agent of God's blessing (Wright, 2006:67-68).

Aagaard (1974) cited by Bosch (1991:389-392)) highlights that mission is not just an activity of the church. Mission is an attribute of God, since God is a missionary God. This means that a church's mission and a Christian ministry's mission must originate from God. Thus, when churches and ministries see their mission as part of God's mission, they will not be able to turn a blind eye to the plights of socially excluded homeless populations within their communities. The stand of *missio Dei* for the poor and marginalised is clear in the scriptures. Jesus came to help the poor, and He wants the poor and vulnerable to be invited and included. He made this clear in Luke 14:13 where He said: "But when you give a banquet, invite the poor, the crippled, the lame, the blind."

For this reason, this thesis argues that the role of the church and Christian ministries as charitable organisations and channels of God's love to the world include supporting the homeless with their basic needs and their spiritual needs. This is important since all (including the rough sleepers) are made in the image of God. We are all equal regardless of our social, economic, or political status. Thus, Christian mission must treat all human beings with dignity, equality and respect (Wright, 2006:423). This means that the socially excluded homeless populations, who are also made in the image of God, should be supported to live a life of dignity, in relation to Central London homeless rough sleeping populations, harvest is plenty but the labourers are few (Matthew 9:37). Therefore, churches without homeless ministries need to align with this with a view to transforming them, and this is not a change in the outward appearance, but a change of heart, in relation to the distinction made in 2 Corinthians 4:16 about outward appearance and heart, which talks about being wasting away outwardly, but at the same inwardly being renewed day by day.

Therefore, such transformation begins with the inner transformation. In addition, Cameron (2005:53-61) explains that such transformation involves putting on the new self, which has been created in the likeness of God in true righteousness and holiness (Ephesians 4:24). Central London homeless rough sleeping populations are going through torments of homelessness. In the same way, the findings of homeless rough sleeper questionnaires conducted for this study reveal that they are also going through other traumas. Therefore, such transformation via renewing of the mind (Romans 12:1-2) will be empowering for them for the homeless, and have one. Without churches coming together to support mission with the homeless, the problem will be too extensive for the churches that currently have homeless ministries. Especially because at the moment, they cannot even meet their basic needs. The findings of primary researches conducted in Chapter 2 of this study explains in details the causes and the dynamics of the problem, including the reasons why are people homeless. Examples of churches with good homeless ministries include: The West London Mission which is a ministry of the Methodist church.

The West London Mission has a day centre which offers services like breakfast, showers, clothing, laundry and healthcare to rough sleeping homeless people (West London Mission, n.d.). There are also other churches who have homeless ministry activities for two hours once a week, like the Holy Nation Church in Central London. Holy Nation Church members go out to pray for the homeless, to serve them hot drinks and food, and to give them clothes and Bibles (Holy Nation Church, n.d.). Even though this is a good start, much more still need to be done to save the lives of rough sleeping homeless people who are currently socially excluded and economically incapacitated.

An example of going the extra mile can be seen through the work of Glass Door (formerly known as WLCHC), a charitable organisation that provides a safe, warm place to sleep for up to 100 men and women a night, during winter months. Glass Door does this in partnership with a few churches who allow homeless rough sleepers to sleep in their churches, in sleeping bags. Glass Door also provides rough sleeping homeless people advice of how to get housing and social security, as well as providing them with food, showers, and laundry facilities all year-round, from their drop-in day centre (Glass Door, 2016). However, it would be better if they could provide the night shelter all year round as opposed to just during winter months. Other than that, if other churches will run similar services in their empty churches, fewer people will be rough sleeping on Central London streets.

Besides, the Bible reveals in Proverbs 22:9 that those who give to the poor will be blessed. This makes giving to the socially excluded homeless community a two-way beneficial approach, which will also be rewarding for the Christian community who goes the extra mile with the homeless like Glass Door. This is why this thesis argues that the Christian community need to do more than provide weekly aid. In addition, this thesis seeks to investigate how to not only give the homeless people the fish, but also to teach them how to fish. They can then become hopeful, fend for themselves, and walk out of their currently hopeless situations. It seeks to find out how homeless people could be turned into future church members and church workers in God's vineyard,

through effective support and evangelism, and by showing them the love of Christ on an ongoing basis. This is *missio Dei*.

The great concern is that predicament of the homeless is not just in Central London, but worldwide. For instance, the UK newspaper The Daily Mail recently reported that in January 2015: More than 14,000 people fleeing from Boko Haram violence in northeast Nigeria have run into a neighbouring country called Chad, according to a United Nations report (AFP, 2015). Boko Haram is an Islamic extremist group. The report says that many of these homeless people have gone days without food. The same newspaper also reported that altogether about 1.5 million people have been made homeless, according to an Oxfam estimate, by the insurgents fighting of Boko Haram for an Islamic state in a religiously mixed Nigeria (Payne, 2015). People had to flee their homes to save their lives. However, a new government which was sworn in, in May 2015 promised to get rid of Boko Haram.

Likewise in Australia, the CEO of Homelessness Australia, Glenda Stevens (2015) recently exposed that: "More than 105,000 Australians are homeless on any given night, and we have strong indications from our members that each day this number is climbing, particularly due to the crisis in housing affordability, but still the Federal government appears to be distancing and disengaging themselves from homelessness." This report also said that it is about time that Federal government acknowledges that "homelessness is everyone's responsibility; it has consequences and costs for all levels of government" (Stevens, 2015). The difference to the UK homeless situation is that many homeless Australians sighted domestic and family violence as the single largest reason people sought assistance because of being homeless in 2013-14 (Homelessness Australia, 2014).

In the same way, "Every night more than 15,000 people call the streets of Buenos Aires home", which is Argentina's Capital. Despite the fact that "the streets can be cold, lonely and dangerous for the men, women and children that have to find a safe corner to sleep in each night" (Nelson, 2013). The state do provide shelters in Buenos Aires. Around 1,700 people, line up every afternoon, in order to sleep in them overnight and leave at 7 in the morning. However, these shelters do not have enough rooms to accommodate everyone that is homeless. The main reason for homelessness in Argentina is poverty. According to the national statistics office, poverty in Argentina's urban population was 13.2 percent by the second half of 2009. This is the equivalent of 692,000 households or more than 3 million people. However the Social Development Department has only spent 2 percent of its annual budget on social services issues as of March 2013.

In contrast in Chile, as temperatures dropped and the rain season set in in 2014 the Chile government budgeted to spend more than US\$6 million to provide temporary shelter for the more than 12,000 homeless around the country. Around 40 percent of the budget was budgeted for the capital of Chile, where more than 5,500 homeless people live on the streets, in a bid to keep the homeless people off the streets during the winter. "Such efforts have a track record of saving lives, 150 people died from cold in 2010." (Carlsen, 2014)

Similarly, the emigration dream has turned sour for many foreigners who are now sleeping rough on the streets of Thailand. A growing number of Europeans and Americans are homeless people living in alleyways and on beaches in Thailand. The foreign embassies are being accused of failing to help their own people who are stuck in Thailand. One homeless person who is a British national stuck in Thailand, told the UK newspaper *Finch & Merrill* (2015) about his struggles by talking about how he has gone 14 days without food before. He had to live off just tea and coffee for 14 days.

On the other hand, another UK newspaper *Presse* (2015) reported that the latest official statistics of homeless people in Spain as 23,000 homeless people, earlier this year. But the country's charities estimated that the real figure is closer to 40,000 homeless people. The newspaper confirmed that homelessness increased in Spain as a result of increased poverty, after a construction industry crash in 2008 left millions of people out of work. Even though the recession is now officially over, the unemployment rate is still high at 24 percent.

With governments of many countries struggling or refusing to help the homeless for one reason or another, this thesis argues that the role of the church and Christian ministries is not what a Catholic church in San Francisco was reported to have done. Reports claim that the Cathedral "has been deterring homeless people from sleeping in its doorways by drenching them with water" (Bliss, 2015).

1.4.3 Research Questions

In the light of the aforementioned problems, the main research question is: **How can understanding the *missio Dei* help the Christian community to reconnect with and help the Central London socially excluded homeless rough sleeping populations, in ways that enhance being church.**

In order to effectively answer this key research question, this research will investigate the following research questions:

1. Why are Central London socially excluded homeless populations currently disconnected from the Christian community?
2. What are the scriptures' and the *missio Dei*'s position, in relation to the homeless?
3. Why is it important for the Christian community to reconnect with Central London's socially excluded homeless populations, and how can reconnecting with the homeless populations, positively impact being church?
4. What inclusive model can the Christian community use to reconnect with Central London's homeless populations, in accordance with *missio Dei*?

1.5 Aim and Objectives

1.5.1 Aims

The main aim of this study is to investigate and critically examine, how upholding the *missio Dei* amongst the socially excluded homeless populations in Central London, can enhance being church. In particular, the aim of

this study is to examine how integrating the creative tensions between church activities like evangelism and discipleship, and social justice / social actions / social ministries activities like *Diakonia* could enhance the outcomes for the socially excluded Central London homeless rough sleeping populations. As well as to examine how identifying Central London homeless rough sleeper' needs and how supporting them via providing them with essential diaconal activities, could positively enhance their experiences, and in turn positively impact on being church.

1.5.2 Objectives

The following are the objectives that will help achieve this aim.

1. Study and evaluate why Central London's homeless populations are disconnected from the Christian community.
2. Examine the scripture's position and the *missio Dei*, in relation to the homeless rough sleepers.
3. Investigate and analyse the importance of reconnection and explore and evaluate how reconnecting with the homeless populations, can positively impact on being church.
4. Evaluate and determine what inclusive model can the Christian community use to reconnect with Central London's homeless populations, in accordance with *missio Dei*.

1.6 Central Theoretical Argument

The central theoretical argument of this study is that the Christian community effectively supporting the homeless as participants in the *missio Dei*, will help to create two-way collaborative and beneficial outcomes for both the Christian community and the Central London socially excluded homeless rough sleeping populations, in ways that will positively impact being church. This will be done by integrating the creative tensions between the Christian community's need to preach about salvation in order for the rough sleepers to become saved, and the need to advocate social justice and mission by providing them *Diakonia* and holistic mission, in order to promote total transformation and development, in alignment with the *missio Dei* for the homeless rough sleeping populations.

1.7 Preliminary Literature Study

Recent analyses of previous UK recessions have suggested that unemployment can lead to homelessness, as a result of people not being able to pay their mortgage or their rent. This means that someone who loses their job can easily find themselves homeless when they cannot meet up with their bills (Crisis, 2013). This is especially true as Central London rents and mortgage rates are higher and more expensive than rents and mortgages in any other part of the UK. Other causes of homelessness in Central London, apart from unemployment and high rents and mortgages, include poor health, alcohol addiction and drug addiction (St Mungo's Broadway, 2014).

In fact, the term social exclusion was first used in 1974 by René Lenoir, who was a French Government Minister (the Secretary of State for Social Action). He used the term to refer to people who are characterised as marginalised or social misfits (Silver, 1994:532). During the 1990s, the term socially excluded started to

be used to refer to people that were marginalised within British society. These included people who were experiencing extreme poverty, deprivation, and hardship, including the rough sleeping homeless people (Anderson, 1999:2).

A good definition of Social Exclusion was from the UK government in 1997 which said that, "Social exclusion is about more than income poverty. Social Exclusion is a shorthand term for what can happen when individuals or areas suffer from a combination of linked problems such as unemployment, poor skills, low incomes, poor housing, high crime environments, bad health and family breakdown. These problems are linked and mutually reinforcing so that they can create a vicious cycle in people's lives." (The Social Exclusion Unit, 2004). This definition is a good fit for this research because homeless rough sleepers suffer from all of the problems previously mentioned. As a matter of fact, homeless people do not only have low income, they have no income at all. This makes their case critical, which in turn leaves them helpless and isolated on Central London streets. David Miliband the ex-Minister of Communities and Local Government in the UK referred to such critical situations as "deep exclusion due to their multiple and overlapping dimensions" (The Social Exclusion Unit, 2004).

Due to lack of a source of income, begging is the way that most socially excluded homeless populations who live on Central London streets make their earnings. On the other hand, begging has been made a recordable offence in the UK that does not carry a prison sentence, since 2003 (The Daily Mail, 2010). What is also unique about the plight of these homeless populations is the fact that they have fierce competitions on Central London streets, from drug users who pretend to be homeless, who also beg to fund their drug addiction. Consequently this research seeks to find and highlight ways of identifying real homeless people, so that people can give to the right people.

The Westminster Council, which is a Central London borough, conducted a research in 2007 about homelessness, which revealed that 60 per cent of supposedly homeless beggars on their streets were not actually homeless, and that 70 per cent of those supposedly homeless beggars arrested tested positive for Class A drugs, such as heroin (The Daily Mail, 2010). This means that even though some homeless people resort to using drugs, not all drug users begging on the streets are actually homeless.

Such research reports have hardened the hearts of many people against giving to the homeless. This is because they do not want to accidentally give their money to lying drug addicts. Thus, to effectively support the real Central London socially excluded homeless populations, it will be important to be able to distinguish the real homeless people from the fake ones. The researcher noticed that the fake ones are usually more forceful in their approach when begging for money, and that their appearances are usually not as unkempt as the real homeless people who tend to also smell.

Another important factor is the fact that Central London is a multicultural and highly pluralistic society with diverse religions, cultures, and traditions. In fact the 2011 Census revealed that London is the most religiously diverse region in the UK, with the highest proportion of people identifying themselves as Muslim, Buddhist,

Hindu and Jewish (Office For National Statistics, 2012). The 2011 Census also revealed that 25% of UK population are atheists. The popularity of atheism has resulted from many European schools of thought.

According to Hugh Rayment-Pickard (2010), these include atheists like David Hume, a Scottish philosopher who gave a rational argument that there is no definite evidence of God's existence. As well as Baron D'Holbach, a French philosopher who had a moral objection to believing in a bloodthirsty God who punishes people by burning them eternally in hell. In addition, Ludwig Feuerbach, a German philosopher who gave a psychological argument for atheism, saying that God is only a projection of our inner human need for meaning. He also discussed Karl Marx a German philosopher who gave a political argument that belief in God is a drug ('the opium of the people') that deadens our desire to fight for justice.

As well as Sigmund Freud an Austrian neurologist, who argued that belief in God is a cultural projection of our need for a 'father figure' to protect us from the hostile forces of nature. Such schools of thought have affirmed atheism in the Central London, UK and Europe. Such schools of thought and pluralism have also resulted in many people not sharing the Christian belief of helping the poor. With these in mind, this research seeks to find effective ways of promoting the cause for the homeless people in Central London, so that people buy into their plights and give. As well as effective fundraising activities that will motivate people to really give.

This is even more crucial, as a recent report from Homeless Link, a homeless charity in the UK reported that homeless shelters are under increasing lack of funding pressure, because of significant government funding cuts, even whilst the demand for homeless shelters are still going up. This report also revealed that more day centres are being opened by the UK government in replacement for the night shelters. The report also revealed that the number of homeless people using such day centres continue to reduce. The report then highlighted that there are a lower percentage of homeless people using homeless day centres in London, than those using homeless day centres in the rest of the UK (Homeless Link, 2013:4-6).

One of the reasons that day centres usage is going down is the fact that begging is the only source of income for homeless people who are rough sleepers in Central London. They have to beg on the street during the day, so they cannot afford to sit in day centres. They have to beg to survive because a person cannot apply for social security benefits in the UK, without a home address. Consequently, this research will explore possible ways of getting round this issue.

Despite the fact that homelessness services in Central London and the rest of the UK are facing significant funding. It is not the same in the USA. According to National Alliance to Help Homelessness, homelessness in the USA is decreasing, due to highest level in history of targeted federal funding been given to homelessness services, in a bid to end homelessness in the USA. For instance, Homeless assistance grants funding of \$2.1 billion was given in 2014 (National Alliance to Help Homelessness, 2014:1-8). This is yielding good results in the USA. Thus, the UK government and the Christian community can learn from this. Without adequate funding and support, the problem will not go away.

On the other hand, the London Mayor tried to show his commitment to ending rough sleeping on London streets, when he launched the No Second Night Out (NSNO) project, in December 2010. The NSNO project is a help scheme which was designed to ensure that no homeless person would sleep a second night out on London's streets. This means that NSNO only helps people who have never been homeless before. Those who have been homeless for more than one day are not eligible for this scheme. Although the NSNO project has had some success, reports show that the number of people sleeping rough on Central London streets still continue to grow to date, despite the NSNO project. But since around one third of those found sleeping rough in Central London have also been seen sleeping rough in previous years, it is clear that the NSNO project has not been fully effective (London Assembly Housing Committee, 2014:6-8). Thus, the homeless people living on Central London streets need more support than the NSNO project is currently offering. This research seeks to find the missing puzzle.

Even though reports show that the socially excluded homeless populations have become so disillusioned about life that the suicide rate increased, they still remain so disconnected from the Christian community that they no longer reach out to the Christian community for help. They would rather go on the streets and beg for money. For this reason, this research seeks to investigate how to bring mission to the heart of London, by reaching out to the socially excluded homeless, with the hope of supporting them, as well as evangelising them, in order to be able to integrate them within the Christian community (Homeless Link, 2013:4-6).

Usually the pressures of coping with the inner needs of a church or a Christian ministry take almost the entire time and energy of most church or Christian ministry leadership. Such inner pressures of maintaining a ministry have made many Central London churches to be just inwardly focused. However, for a church or a Christian ministry "that only works to maintain just its own inner life, becoming a movement for mission is simply impossible. Unless there comes a radical shift from the cultures of membership to cultures of discipleship" (Duraisingh, 2010:7-15) a church or a Christian ministry cannot become a movement for mission.

It is true that it is not easy to break the cultures of membership, which is the culture of just meeting the needs of members. Old habits die hard. However, many people currently outside the church, especially the socially excluded homeless populations on the streets of Central London, desperately need help to meet their basic needs and their spiritual needs (whether they currently know that they have those spiritual needs or not). For these reasons, it is appropriate and rewarding that churches and Christian ministries swap their cultures of membership to cultures of discipleship of the needy.

Moreover, pluralism in Central London and the rest of England means that there is little evidence of Christian spiritual life. In addition, attitudes have become blatantly hostile to the Gospel Outpouring Missions (n.d.). The fact that problems of homelessness, deep exclusion, deprivation and pluralism still exist in a place like Central London, a place within the UK, a country that used to send out missionaries to other countries in the past, who has so much forgotten its Christian roots, shows that we still need to do mission in the first world. The fact is that UK is not only in monetary recession but also in spiritual recession. So it is imperative that churches and Christian ministries, especially those in Central London, reach out to the

homeless people in Central London, who are of the most vulnerable groups in Central London.

The fact is that the homeless people are also valuable to God. James 2:5 asks: "Has not God chosen those who are poor in the eyes of the world, to be rich in faith and to inherit the kingdom He promised those who love him." In other words, it is the mission of God that poor homeless people be rich in faith and inherit the kingdom that God has promised to those who love him. This makes it necessary to take mission to the homeless, and make efforts to reconnect and integrate them within the Christian community, where possible.

Patrick Commins describes four types of integration systems that encourage social inclusion as: Civic integration: Being an equal citizen in a democratic system. Economic Integration: Having a job and being able to pay your way. Social Integration: Being able to receive Social services (securities). Interpersonal Integration: Having friends, family, neighbours and social network to provide care, companionship and moral support when necessary. He explained that all four systems are important and complimentary and that the worst off are those who do not have any of these system in place (Commins, 1993:4).

Therefore, Central London's socially excluded homeless people are among the worst off, as they do not have any of these systems in place. Therefore, this research will explore ways that such integration systems could be put in place by the Christian community, in order to effectively communicate, engage, and integrate the socially excluded homeless populations within the Christian community.

1.8 Research Design / Methodology

This comprehensive study will combine quantitative primary research of homeless people using questionnaire surveys, with qualitative methods of case studies, and interviews. Secondary research will also be conducted with documentary evidence like statistics, and case studies from other sources. A literature study will also be conducted.

1.8.1 Data Collection Methods

5. To study and evaluate why Central London's homeless populations are disconnected from the Christian community, interviews of the homeless populations and interviews with church / ministry leaders and workers will be conducted. Semi-structured interviews will be used which will give the flexibility of asking subsidiary questions, so answers can be expanded on when necessary. Literature review, questionnaire survey, and case studies of homeless people will also be conducted. A paper based face-to-face questionnaire survey will be used to elicit the opinions of the homeless. This will involve going to find the homeless people. They are more likely to answer the questions this way. For the most part, the questionnaire uses a mixture of Dichotomous Questions Outsource2india, (n.d.) and multiple-choice questions. In cases where the written questionnaire is difficult or impossible to apply, for example when homeless person cannot write effective English, an oral questionnaire survey will be conducted.

The case studies will be multiple case studies, using multiple sources of evidence (Yin, 2009:26).

These will also involve conducting short fluid interviews with research participants. Using multiple case studies will help to create a chain of evidence with more variety compared to using a single case study. The multiple case studies will be studied comparatively in order to explore similarities and / or differences in the cases. Having more than one cases provides a more convincing result than just one case (Johnson & Christensen, 2008:408). Additionally, there will be secondary case studies from reputable sources (Yin, 2009:26).

6. To examine the scripture's position and the *missio Dei*, in relation to the homeless, a theological study of the relevant scriptures will be conducted. This will involve examining relevant scriptures including Isaiah 58 and Deuteronomy 15, which can remind, highlight and motivate churches and ministries to see that it is God's mission that they actively support the socially excluded homeless people and that God will bless them in return. Also Psalm 91:1- 16 which is about God's protection. As homeless people live on central London streets where they do not feel safe knowing that God can protect them can provide a paradigm shift, which could motivate them to want to become Christians.
7. To investigate and analyse the importance for the Christian community to reconnect with central London's homeless populations via the literature review. And to explore and evaluate how reconnecting with the homeless populations, could positively impact on the church, A literature review will be conducted. Sources include 'Transforming Mission: Paradigm Shift in Theology of Mission' (Bosch, 1991). This source is appropriate because it talks about mission as disciple making. This is essential because to be effective in supporting the homeless to come to Christ, discipleship will be necessary. This source also talks about Pauline missionary paradigm that includes church as a new (inclusive) community, This could motivate and inspire churches and Christian ministries in Central London to buy into supporting the homeless, on an ongoing basis. Other than that, this source talks about Paul's missionary motivation, which can be used to foster a sense of responsibility within Central London churches and Christian ministries. Other important *Diakonia* sources, which are key to this research include 'The Ecclesiological Significance of Inter-Church Diakonia', 'The Ecumenical Review' (Nissioti, 1961), '*Diakonia*: The Church at Work' (Kee, 2011) and 'Reflections on the Theology of *Diakonia*' (Nordstokke, 2011).
8. To evaluate and determine what inclusive model the Christian community can use to reconnect with central London's homeless populations, in accordance with *missio Dei*, findings from literature reviews, questionnaires, interviews, and case studies, will be evaluated and used to make appropriate conclusions.

1.8.2 Sampling Populations and Techniques

A non-probability Purposive Sampling technique called Expert Sampling will be used to sample the semi-structured interviews of church / ministry leaders or workers. This will involve interviewing pastors, or church elders, or Christian organisation / ministry leaders, or church Planters, or missionaries, or other church workers who have particular expertise in church operations, pastoral care or mission. As well as, Christian Case workers or support workers working with homeless people / homeless charities. Expert Sampling is a

sampling technique used to gather knowledge, information and opinions from experts, who have a high level of skill or knowledge in relation to the research question (Lund Research Limited, 2012).

This research will also sample the questionnaires using a probability sampling method called systematic random sampling. This will be used to randomly select the inner London boroughs that the questionnaires will be completed in. Then the researcher will randomly select rough sleepers identified from those selected boroughs. A non-probability Purposive Sampling technique called Typical Case Sampling will also be used to identify and choose research participants who are typical cases, for homeless case studies and interviews.

Typical Case Sampling is used to illustrate what is typical, normal, or average (Patton, 1980:105). Typical case homeless people are homeless people who look like they have been living on the street for a while, due to their rough appearance, the way they smell and their unkempt look. Such people have no income because they have no fixed abode from where they can apply for social security or a job. They are usually roaming on the street begging for money, or sitting at a spot begging for money.

1.8.3 Data Analysis

1.8.3.1 Qualitative Data Analysis

First the researcher will record and take notes during the interview. Then all interviews, case studies, and other field notes will be transcribed using Microsoft OneNote. All files will be stored on a secured laptop which is password protected. Then the researcher will analyse data using thematic analysis (Gibson & Brown, 2009:158). In order to examine commonality, differences and relationships between research findings. This will be done by searching for connecting threads and patterns (Seidman, 2013:127) within data collected. Descriptive coding will be done to summarise the primary content, and to identify the part of the content that is likely to help in addressing the research questions (Saldaña, 2012:3-4). Then the researcher will carry out interpretive coding to interpret the meaning in relation to the research and identify key themes (King & Horrocks, 2010:152-158).

1.8.3.2 Quantitative Data Analysis

Data analysis will be used to make sense of data in relation to research questions, by using Exploratory Data Analysis techniques to organise, visualise, and summarise the important characteristics of the data collected, using tables, charts / graphs (Moutinho & Hutcheson, 2011:273).

1.8.4 Limitations and Delimitations

1.8.4.1 Limitations

This research will be limited by several factors. The sample size of the semi-structured interviews and case studies are small. This limits the extent to which their findings can be generalised. London is a busy and fast-paced place. So, the length of an interview is 30 minutes so that people are not discouraged about giving their time, because the interview might be too long. In case where a face-to-face interview is difficult or impossible, a written, phone or email interview will be considered as alternative. These semi-structured

interviews and case studies will take a close look at the state of things now. These situations are subject to change. Thus, a follow-up study might be needed to then decide the state of things in Central London in the future.

In the same way the study will be based on socially excluded homeless populations in Central London. For the purpose of this study, Central London is referring to Inner London, which is made up of the City of London and 12 London Boroughs which are, Camden, Greenwich, Hackney, Hammersmith and Fulham, Islington, Kensington and Chelsea, Lambeth, Lewisham, Southwark, Tower Hamlets, Wandsworth and Westminster. The outer London is made up of the remaining 20 London boroughs. As a result, this could affect the relevance of the research findings to national and international homeless populations. Also, research constraints and the scope of the research means that there will be no follow-up study during this research study.

1.8.4.2 Delimitations

Due to the scope of the research, all types of homeless populations cannot be included in the research. Therefore only the homeless currently living on Central London streets is within the scope of this research. This is because their situations are more critical than the case of homeless people living in homeless hostels, temporary accommodations, or homeless shelters. For this reason, only homeless people who are rough sleepers would be researched. The study does not include homeless people in hostels. This removes the necessity of gatekeepers. This also puts the homeless in the centre of making the choice whether they want to participate in the research or not, which is empowering for them.

1.9 Ethical Considerations

All participants will be treated with respect and equality, in accordance with the Equality Act 2010 (Citizens Advice Bureau, n.d.). An informed consent sheet will be used to ask for the research participants' consent. They will be informed about the study both verbally, and via the research participants' information sheet. In addition, the informed consent form and the information sheet have been designed to reflect that research participants' opinions, especially their opinions about whether or not to take part in research, will be respected. These documents also inform participants that they are free to change their mind, and pull out of the study, anytime they change their mind. The information sheet will be given to every research participant, and the informed consent form will be signed by every participant (See Appendix A).

Other than these, the research participants will be supplied in advance, with information about the purpose of the research, and who is conducting it, as well as why the research is being conducted, via the information sheet (See Appendix B) and also verbally. They will also be given the guarantees of their anonymity and they will be assured that any information collected from them will be strictly confidential, except when this clashes with researcher's legal obligation to disclose information, in alignment with the Data Protection Act 1998 (Information Commissioner's Office, n.d.). Data generated during the course of the research will be effectively kept secured.

The research will also be conducted in accordance with the Disclosure and Barring Service (DBS) check

(Disclosure and Barring Service, 2014), which has been applied for, by the researcher. This will reassure research participant that they are safe with the researcher, and that the researcher is not barred from dealing with vulnerable people.

1.10 Classification of chapters

Chapter 1: Introduction and Background: This chapter will introduce the research and the main research problem will be presented. This chapter will also provide definitions of the key terms, and describe the background of the study, as well as the research methodology.

Chapter 2: Reasons for Disconnection: This chapter will study and evaluate why Central London homeless populations are disconnected from or unconnected with, the Christian community. It will also evaluate factors that have led to this disconnection, and the importance of eliminating or reducing this via reconnection.

Chapter 3: Scripture and the *missio Dei*, in relation to the homeless: This chapter will examine the scriptural evidence that support empowering the poor, homeless and socially excluded. These scriptures will help to highlight the *missio Dei* about dealing with socially excluded homeless populations. These scriptures will also biblical examples of dealing with the poor and socially excluded.

Chapter 4: The Importance and the Possible Impact of Reconnection: This chapter will investigate and analyse why it is important to reconnect with and integrating Central London's homeless populations into the Christian community. This chapter will explore and evaluate how the Christian community, reconnecting with the homeless populations, can positively impact being church.

Chapter 5: Inclusive Model for Reconnection: This chapter will evaluate and determine what inclusive model the Christian community can use to reconnect with Central London's homeless populations, in accordance with *missio Dei*. This will be done through reflecting on findings from literature reviews, theological study, interviews, case studies, and documentary evidence. This will also include determining and formulating conclusions about activities that can be used to build positive relationships with the socially excluded homeless populations, so that they can positively impact on ways of being church, in relation to the *missio Dei*.

Chapter 6: Summary, Conclusion and Recommendations: This chapter will summarise the research findings, and conclude the thesis, as well as proposes the way forward, in the light of the research findings.

1.11 Research schedule / Time frame

Milestones	Target Date Of Completion / Submission To Supervisor
Chapter 1: Introduction and Background	October 2015
Chapter 2: Reasons for Disconnection	May 2016
Chapter 3: Scriptures About Connection	October 2016

Chapter 4: Possible Impact of Reconnection	October 2017
Chapter 5: Inclusive Model for Reconnection	May 2018
Chapter 6: Summary, conclusion and recommendations	July 2019

1.12 Schematic Presentation

Research question	Aim and objectives	Research method
The main research question is: How can understanding the <i>missio Dei</i> help the Christian community to reconnect with the socially excluded homeless populations in central London, in ways that will enhance being church?	The main aim of this study is to investigate and critically examine, how upholding <i>missio Dei</i> amongst the socially excluded homeless populations in central London, can enhance being church.	This missiological research study will be done from the perspective of the Pentecostal Tradition.
Why are central London homeless populations disconnected from the Christian community?	Study and evaluate why central London homeless populations are disconnected from the Christian community	To study and evaluate why central London homeless populations are disconnected from the Christian community, interviews of the homeless populations and interviews of church / ministry leaders and workers will be conducted.
What is the scripture's position and the <i>missio Dei</i> , in relation to the homeless?	Examine the scripture's position and the <i>missio Dei</i> , in relation to the homeless	To examine the scripture's position and the <i>missio Dei</i> in relation to the homeless, a theological study of the relevant scriptures and Biblical scholars will be conducted, using Socio-Historical criticism.
Why is it important for the Christian community to reconnect with Central London's homeless populations?	Investigate and analyse why is it important to reconnect with and integrate Central London's homeless populations within the Christian community	To investigate and analyse why it is important for the Christian community to reconnect with Central London's homeless populations, literature review, questionnaire survey, and case studies of homeless people will be conducted.
How can reconnecting with these homeless populations,	Explore and evaluate how reconnecting with the	To explore and evaluate how reconnecting with the homeless

<p>positively impact being church?</p>	<p>homeless populations, can positively impact being church?</p>	<p>populations, could positively impact being church, semi structured interview of church leaders or workers, or ministry leaders or workers will be conducted. Literature review will also be conducted.</p>
<p>What inclusive model can the Christian community use to reconnect with Central London's homeless populations, in accordance with <i>missio Dei</i>?</p>	<p>Evaluate and determine what inclusive model can the Christian community use to reconnect with Central London's homeless populations, in accordance with <i>missio Dei</i></p>	<p>To evaluate and determine what inclusive model can the Christian community use to reconnect with Central London's homeless populations, in accordance with <i>missio Dei</i>, findings from literature reviews / documentary evidence, questionnaires, interviews, and case studies will be evaluated and used to make appropriate conclusions.</p>

Chapter 2

Reasons for disconnection

2.1. Introduction

Issues surrounding the Central London socially excluded homeless populations can be conflicting. On the one hand, it is an offence for Central London homeless populations to sleep on the Central London streets (Police National Legal Database, n.d.). On the other hand, they have nowhere else to sleep. More importantly, they have to sleep on the street, knowing that it could probably lead to their death. Examples of such deaths of the homeless people sleeping on Central London streets are 194 names read aloud –at St-Martin-in-the-Fields church's annual memorial service, which was held on the 5th November 2015, for some of Central London homeless rough sleepers that died in 2015 (Streets Kitchen, 2015). These names include the rough sleepers that died on streets (Housing Justice, 2015).

Living on Central London streets can be dangerous and isolating. This can generally lead to isolation and exclusion. Such isolation can be two ways. It can be the community isolating and excluding the homeless. On the other hand, it can be the homeless isolating and excluding themselves from the society. Since becoming homeless many people reported negative experiences with other people that made them feel worse and judged. The stigma attached to their situations sometimes generates a sense of shame and despondency at being homeless and contributed to their withdrawing from the society. 'I was all on my own': experiences of loneliness and isolation amongst homeless people (Sanders & Brown, 2015:11).

Another problem is that advocating for the cause of Central London homeless populations can be equally demanding, as the UK press and UK government are constantly advocating against giving money to homeless beggars because of fears that they would use the money for drugs. Such bad press can cause disconnection between the homeless populations and people that would have helped them. An example of this is The Royal Borough of Kensington and Chelsea poster which claims that giving money to street beggars are likely to be spent on drugs and alcohol, which would contribute to their death. Even though this poster mentions that there are alternative ways of helping, it does not actually mention the alternative ways of helping on the poster (The Huffington Post, 2015). More importantly, this will cause disconnection between the homeless people that would not have spent the money on drugs and alcohol. Such will deter the community from helping the socially excluded homeless people.

As a result, the aim of this chapter is to fully evaluate why Central London homeless populations are disconnected from the Christian community, and to explore why some of these socially excluded homeless populations would not reach out to the church, even when not reaching out could sometimes lead to death on the streets. Therefore, this chapter consists of 5 sections. Section 1 is this introduction. Section 2 will be done by evaluating data collected during face-to-face interviews with Central London homeless rough sleepers. Section 3 will consist of face-to-face interviews, email interviews, and phone interviews conducted with church / Christian Ministry leaders and workers. Section 4 consists of homeless rough sleepers' questionnaires, whilst section 5 includes primary and secondary case studies conducted with the homeless rough sleeping populations in Central London. Section 6 consists of literature reviews about the homeless.

2.2 Interviewing Central London homeless rough sleeping populations

In total, 30 genuinely homeless people were interviewed. These include 28 males and only 2 were females. The 2 females interviewed represent just 6.66% of the homeless populations interviewed. This is not surprising as majority of homeless people in Central London are men. According to Crisis Homeless Charity, only 12 per cent of rough sleepers in London are women (Crisis, n.d.)

2.2.1 Recruiting the homeless interview participants

- **The Interview Location:** The interview was conducted in Strand, which is near Charing Cross Station, in Central London. Strand is in Borough of Westminster, which has the largest population of rough sleepers in Central London. The homeless people were sampled using Typical Case sampling which involved checking that they were the typical cases, as defined in Chapter 1, so as not to wrongly interview fake homeless people begging for money on the streets. The fact is that fake homeless people are common in the UK, even though begging has been made a recordable offence in UK which does not carry a prison sentence since 2003 (The Daily Mail, 2010).
- **The problem of the fake homeless populations:** A good example of beggars pretending to be homeless in Central London is Simon Wright who was reported in 2013, in UK Daily Mail newspaper as someone earning £50,000 a year begging while pretending to be 'hungry and homeless' (The Daily Mail, 2010). He easily appeared to be homeless because he used to be homeless. The same newspaper reported a crackdown which revealed in 2009 that many beggars in Leicester in England were in fact office workers topping up their salaries by up to £200 a night begging, whilst pretending to be homeless and hungry (The Daily Mail, 2010). What these two reports reveal is that fake corporate beggars are far more sophisticated with their antics due to their deceptive nature. They are not bashful about

begging. In fact they sometimes sit next to cash withdrawing machines where people withdraw money, so that they can easily manipulate people to give them money. Whereas the interviews conducted with the homeless showed that many real homeless people would be bashful of being that calculating, because they are ashamed of their homeless status, and of having to beg for money, even though they are begging so that they can survive on the street.

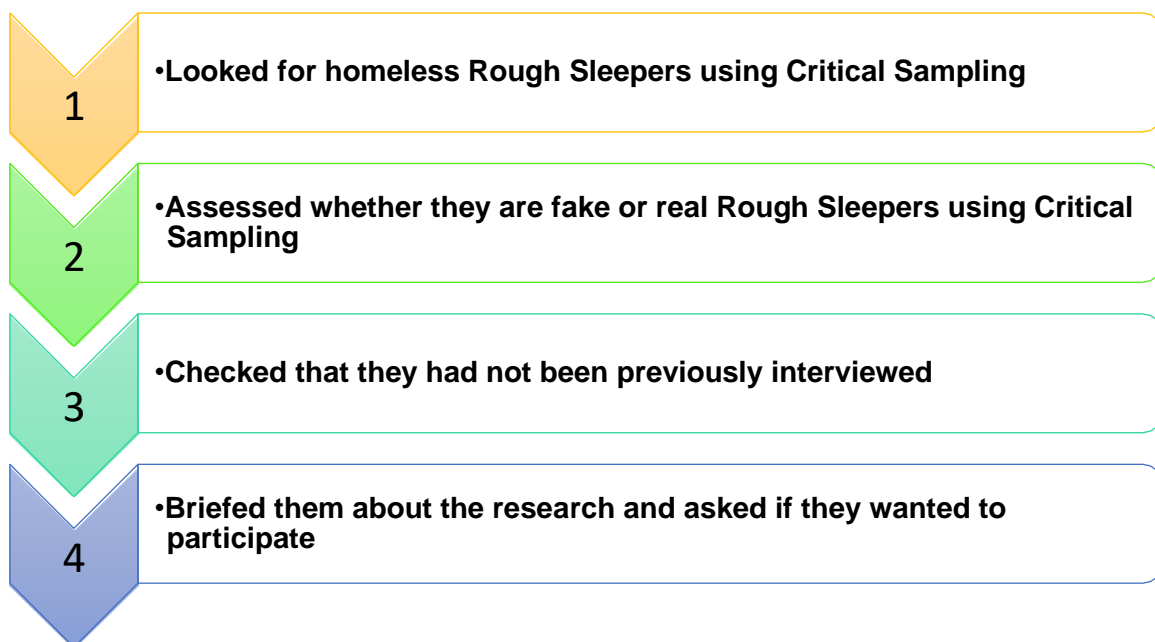
- **Strategies for identifying the real homeless populations:** It was essential to identify real rough sleepers for the interview, in order to find the real voices of the socially excluded homeless populations. For these reasons, the researcher put in place many strategies to avoid the "fake homeless".
 1. The main strategy involved starting with a prayer for God's direction, and for the ability to discern real homeless people, by the power of his Spirit.
 2. Another strategy also involved checking to see whether they looked rough enough to be someone sleeping on the street, before inviting them to take part in the interview. The fact is that the homeless people in the UK do not look extremely rough like rough sleepers in some other countries. This is due to many charities and Christian ministries giving them good second-hand clothes that were passed down by their congregation, and the ones passed down by other people who donate to them. The fact is that they live and sleep on the streets still make them look quite unkempt, compared to the general population. This is due to the fact that socially excluded homeless populations do not have access to their own private bathrooms. In fact, many homeless people that were interviewed shared that they are only given a few minutes in bathrooms in day centres, after hours of queuing, due to long queues for day centres bathrooms.
 3. Other strategies include checking whether homeless people have their belongings with them. The fact is that many rough sleepers usually have belongings that look worse for wear with them. Many say that they have to take their belongings with them because it would be stolen otherwise.

- **Strategies for recruiting the homeless interview participants:**
 1. All the interviews took place on Saturdays (on 16/1/16, 23/1/16, 30/1/16, and 6/2/16), from afternoon to evening. This was successful because many of the homeless people interviewed go to local homeless day centres from Mondays to Fridays, from morning to evening, and for a few hours on the weekend. However, many of them have nowhere to go after that. Hence they are on the streets.
 2. Once a real homeless person had been identified, the researcher or a research assistant approached the homeless person to inform them about the research, and

to ask them if they were interested in taking part in the research. If they agree to participate, they were briefed about the interview and were interviewed right there on the spot, or taken to a more conducive area. An example of this includes few homeless people that were taken out of Charing Cross Underground train station, to a street at the back of the station, after Charing Cross Underground station staff called the Transport Police. The police then advised that interviewing in the station is not allowed. Another example is the rough sleepers engaged in a loud atmosphere, who were taken away to a quieter place to conduct the interview.

3. The researcher was careful not to interview the same person more than once, in order to avoid unnecessary duplication. Such offers from the homeless people were declined, because the research team remembered that they had been previously interviewed.

Figure 2.1 Strategies for recruiting the homeless interview participants chart



Participant demographics of homeless interview participants

Table 2.1: Participant demographics

Table 2.1 below summarises some of the background information obtained from the interviews

No	Age	Ethnic Origin	Length Of Being Homeless	Working or Receiving Income Support	Access To Doctor (GP)	Faith / Religion	Last Job

1	33	Polish / English	8 years	Yes: Working	Yes	Catholic	Hod Carrier
2	45	Nigerian / Caribbean / British	4 months	Yes: Job Seekers Allowance (JSA)	Yes	Christian	Sous Chef
3	21	Romania	2 Weeks	No benefit: Beggings for money	Yes.	Christian Orthodox	Car mechanic
4	36	English	7 months now (on and off 18 years)	Yes: Employment and Support Allowance (ESA)	Yes	Not religious	Never done any job
5	30	British	Few Weeks	Yes: Employment and Support Allowance (ESA)	Yes	Catholic	Labourer in building sites.
6	40	English	2 Years	No benefit: Beggings for money	Yes	Christian	Waitress / Chef
7	27	English / Algerian / Greek-Cypriot	4 1/2 years	No benefit: Beggings for money	No	Christian	Gardener
8	23	Romania	1 month	No benefit: Beggings for money	No	Orthodox Christian	Painting walls (painter / decorator)
9	28	Polish	1 year	No Income. Beggings for money	No	Catholic	Kitchen porter
10	43	Latvia	3 months	No income. Beggings for money	No	Christian	Driver in Germany
11	39	English	Can't remember it's been a while	No	No	No particular faith	Never worked.
12	42	British	7 months (on and off 20 years)	Yes: Employment and Support Allowance (ESA)	Yes	Catholic	Car mechanic
13	50	English / British	A year	Yes.	Yes.	Christian	Logistics manager Scandinavian warehouse
14	35	Romanian	3 months	No	No	Christian	Working in a chemical factory
15	30	Polish	2 months	Yes: Employment and Support Allowance (ESA)	No	Catholic	Gardener

16	24	British,	6 years on and off	Yes: Employment and Support Allowance (ESA)	No	No	Nursery Nurse
17	43	British	8 months	No benefit: Beggars for money	Yes	There is something out there	Head chef
18	37	Irish	12 Months	No benefit: Beggars for money	Yes	Catholic	Bailiff. Debt Collector
19	43	English	3 years on and off	No benefit: Sanctioned when he did not show up once.	No	Christian	Selling the "Big Issue" Magazine
20	29	Czech	5 months	No benefit	No.	Christian	Ware Operator
21	52	Jamaican	3 years	No benefit: because of marriage breakdown and immigration	Yes	Christian	Music Production
22	31	English (Irish Descent)	3 months (10 years on and off)	Yes: Employment and Support Allowance (ESA)	Yes	Catholic	Building Site Labourer
23	57	Slovakian	3 Months	No	Yes	Catholic	Translator in 7 European Languages
24	21	Romanian	4 - 5 weeks	No benefit: Beggars for money	No	Free Thinker	Owned franchise, Selling travel packs, In his country
25	28	English	4 months	No benefit: Beggars for money	No	Christian	Groundwork, and Laying Patio
26	34	Romanian	4 Weeks	No benefit: Beggars for money	No	Christian Orthodox	Chef
27	41	English	2 years	Yes: Employment and Support Allowance (ESA)	Yes	Christian	Painter / Decorator
28	30	Romanian	3 weeks	No benefit: Beggars for money	No	Christian Orthodox	Caring for old people in their houses
29	29	English	On and off for 2 and half years	No benefit: Beggars for money	Yes	Christian	Block Paving

30	46	Polish / English	18 months	No benefit: Beggars for money	No	Christian	Welding
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2.2.1.1 Analysis of participants' demographics

The typical case homeless people that were sighted, approached and recruited came from various backgrounds. 26 of the 30 homeless people interviewed are white men from different European countries. These represent 86.66% of the interview participants. 13 of these participants are white people who classified themselves as British / English. These are the majority and represent 43% of the interview participants. There were only 2 female interview participants. However, the second largest group interviewed are 6 Romanians men, who represent 20% of the interview participants.

There were also only 2 Black men, which represent 6.66%. One is Black British of Nigerian and Jamaican background, whilst the other one is a Jamaican. Similarly, all the homeless participants interviewed have been homeless for a varied amount of time, ranging from 2 weeks to a few years, as displayed in the table above. Moreover, majority of the homeless people interviewed are people of faith (Christians and Catholic). These are 83% of the interview participants, but the majority of them admitted to not actively going to church at the moment. However, they still believe that they are Christians and Catholic. Only 17% of the interview participants do not affiliate with any religion.

Figure 2.2 Faith / religion chart

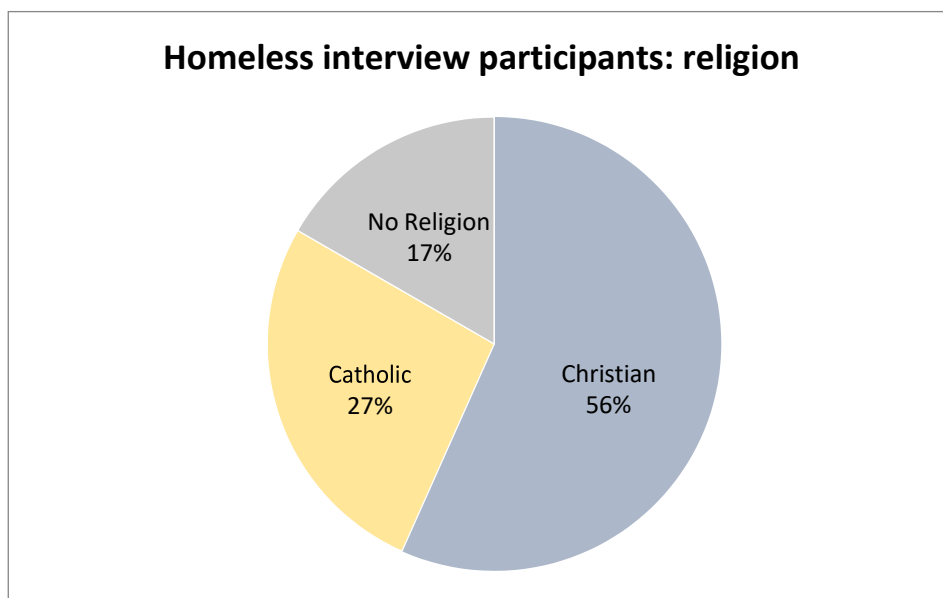
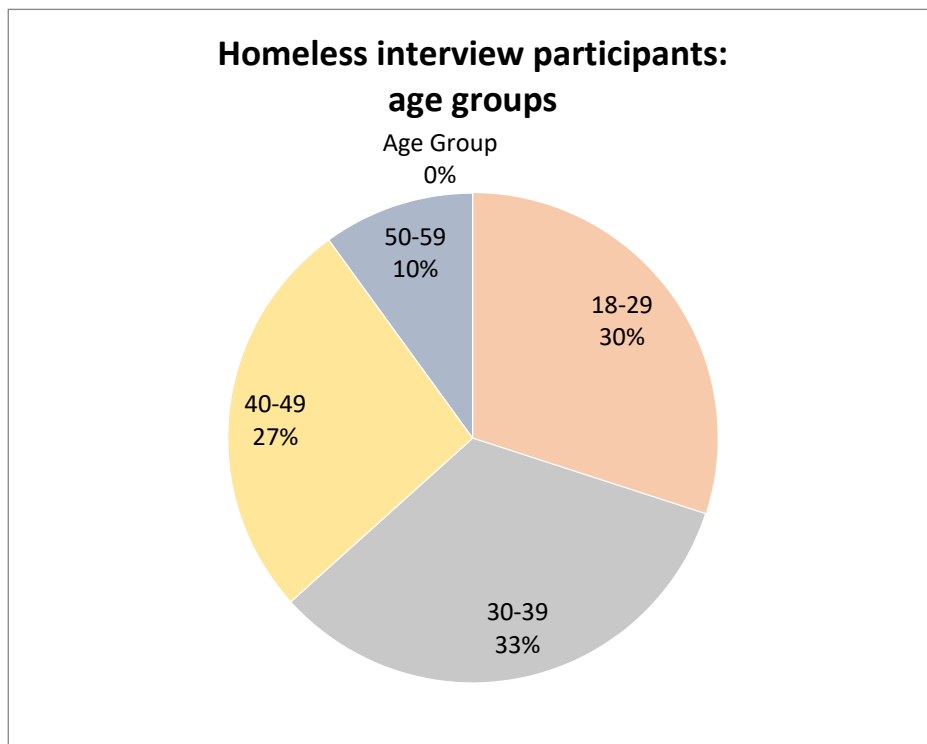


Figure 2.3: Interview participants' age group chart



2.2.2 Pathways to homelessness

The socially excluded homeless population's interviews revealed that people become homeless for many different reasons. The following shows how the 30 homeless participants that were interviewed became homeless and ended up sleeping rough on the streets. Despite the fact that the majority of the homeless interview participants classify themselves as Christians / Catholic, many did not see approaching churches for help as an option, when they became homeless.

2.2.2.1 Domestic / sexual abuse: 3 homeless people (10%)

When asked about how they first became homeless, only 3 participants fell into this category. These include the only 2 female interview participants. One is a 40 years old English woman, who described how she became homeless after fleeing to London from another city, in order to escape from her physically abusive husband's domestic violence. The other female participant is a 24 years old English woman, who said that she ran away from home in her teens, when she was fed up with her abusive father's sexual abuse. The third participant in this category is a 30 years old English man, who said that he had domestic problems at home, packed his bag and left home.

2.2.2.2 Unemployment: 6 homeless people (20%)

When asked about how they first became homeless, 6 participants described how they found themselves living on the streets, due to not having a job. These include 2 men who immigrated from Romania and Latvia to UK, who never found a job. They had to join the rough sleeping socially

excluded homeless populations on Central London streets as a result. The other 4 people had jobs, but found themselves in critical state of rough sleeping homelessness as a result of losing their jobs and not being able to pay rents. These led to their being kicked out by their landlords.

2.2.2.3 Alcohol / drug abuse (substance abuse): 3 People (10%)

When asked about how they first became homeless, 3 participants described their addictions on Drugs and alcohol, as the main cause of ending up on the streets. Other than that, many homeless people who had other pathways into homelessness, also confessed to using alcohol to block out the shame of being rough sleepers. In addition, 1 of the 3 men whose main pathway into homelessness is substance abuse explained that he became an alcoholic as a result of being brought up in a care home and never living with his parents. The second person also described in detail how his drug problem led to family problems, and how his family could not live with his drug problem, because he used to get very high. As a result, he had to leave and he became homeless. Likewise, the third person described in detail how alcohol abuse and gambling led to his divorce, and in turn homelessness. Again, his family could not live with his alcohol abuse and gambling addiction, therefore he ended up on the street.

2.2.2.4 Prison: 4 people (13%)

When asked about how they first became homeless, 4 participants confessed that they became homeless after spending some time in prison. These include a 36-year-old English man who admitted that he had nowhere else to go, when his family refused to take him back after spending some time in prison. Another 42-year-old English man described how he ended up on the street after spending time in prison. Then there was a 31 English (Irish descent) man who also described how when he was released from prison and went home but his family did not want him back, so he too ended up on the street. Likewise, there was a 29-year-old English man who got out of prison and had nowhere to live, because he lost his house whilst in prison, due to not being able to pay his rent whilst in there. As a result, he too ended up on the street.

2.2.2.5 Divorce / relationship breakdown: 6 people (20%)

When asked about how they first became homeless, 6 homeless participants confirmed that they ended up homeless because of marriage or relationship breakdowns. These include a 33-year-old Polish / English man who walked out after splitting up with his wife, and ended up on the streets. Then there was a 45-year-old Nigerian / British male participant, who explained how he became homeless when his marriage broke down. Then he lost his job as a result of being homeless. Similarly, a 29-year-old Czech male participant, talked about how he broke up with his partner. She got the house, so he started living on the street. He later lost his job due to being homeless.

There was also a 37-year-old Irish male participant who walked out of his marriage because he was fed up of the constant arguments with his wife. As a result, the only place he found refuge was on Central London streets. On the other hand, there was a Jamaican male participant who said that his marriage broke down when his wife accused him of domestic violence, which he denies. Nevertheless, he now sleeps on Central London Streets. A 41-year-old English male participant explained in detail how he left his home after the divorce and ended up on Central London streets, because he had nowhere else to go.

2.2.2.6 Mental / physical illness: 2 people (7%)

When asked about how they first became homeless, 2 participants explained in detail how their health / mental health contributed to their homelessness. A 50-year-old English man explained how he has been Schizophrenic for 12 years. This mental health condition has made it impossible for him to hold on to a job, and has in turn led to homelessness and sleeping on Central London streets. Another participant who is a 57-year-old Slovakian man explained how he had an accident whilst working as a kitchen porter and broke his back. He has been unable to do a job since then, and he later lost his job as a result. A short while later, he became homeless because he could not keep up with his rent, and he started to live on the streets as a result of this.

2.2.2.7 Duped by a friend: 2 people (7%)

When asked about how they first became homeless, 2 participants gave clear explanations about how they became homeless due to being duped by friends. These include a 23-year-old Romanian man, who explained that he was duped by his friend and flatmate, who took all his money and left him stranded in the flat they shared. Similarly another Romanian participant who is 35 years old explained clearly how he was duped by a friend who he said tricked him out of all his valuables. He also explained how traumatic this has been for him. As well as how this resulted in his homelessness.

2.2.2.8 Relocated / ran away from home or city: 3 people (10%)

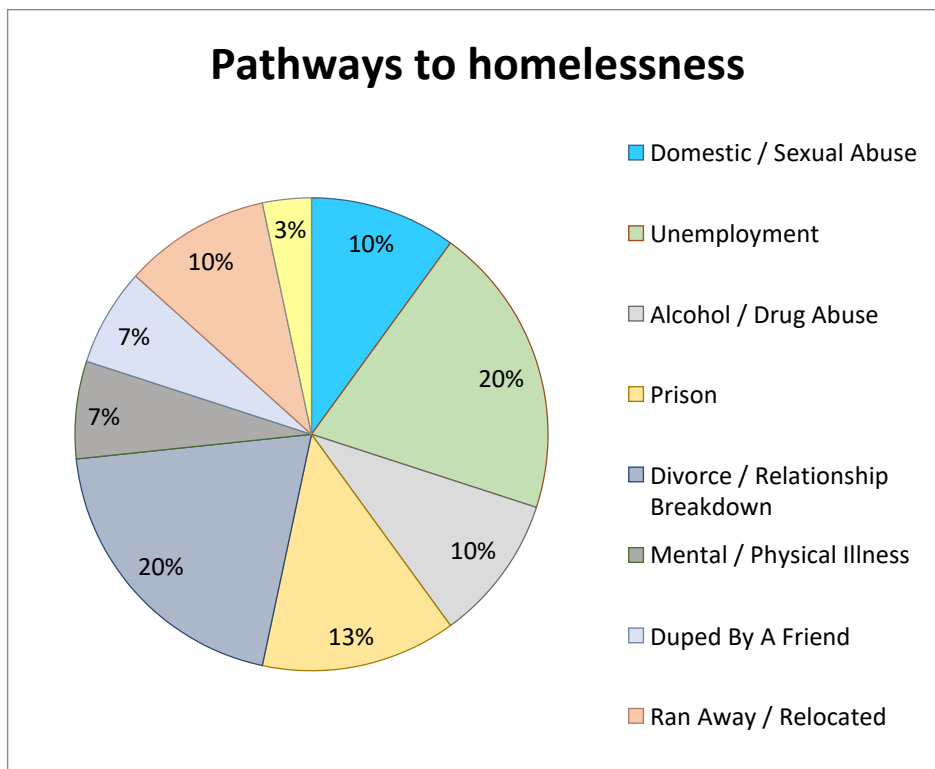
When asked about how they first became homeless, 3 participants reflected on how they fell into homelessness as a result of relocating to another city or as a result of running away from home. A 21-year-old Romanian man talked about how he left his job as a Kitchen Porter in Birmingham, and came to London to find greener pastures and ended up sleeping on Central London streets within a short time. Then there was another English male participant who described in details how he relocated from his hometown Exeter, due to getting into trouble there. He said that he had to move away, because he got scared about what may happen to him as a result. He has been living on the streets of Central London since. Similarly, a 34-year-old Romanian described how he left his work in Romania, when a friend invited him to come to England on Facebook. He said that he had a nice house in Romania. However he explained that he had financial problems because both of his parents died in the same year. He said that when he arrived in England a few weeks before the interview,

he was sharing a flat with a friend, who took his money and ran away. He could not pay his rent as a result, so he ended up on the streets of Central London as a result.

2.2.2.9 Housing problem: 1 person (3%)

When asked about how they first became homeless, 1 participant gave account of how he became homeless as a result of complaining to the housing association about the condition of the flat he was living in, as mushrooms were growing in the flat. He believes that he was later evicted because he complained about the condition of the flat. He became homeless as a result, and he has been sleeping on Central London streets ever since.

Figure 2.4: Pathways to homelessness chart



2.2.3 Pathways to disconnection from the Christian community:

2.2.3.1 Youthful disconnection

Many research participants admitted to going to church at some point in the past, mostly with their parents when they were younger. Participants who went to church but no longer go to church are 24 out of the 30 people interviewed, which stands for 80%. The number of participants who still goes to church is 2 people. This represents 7% of interview participants. 4 out of the 30 people interviewed has never been to church which stands for 13%. 87% of the research participants come from Christian homes. However, they started to deviate from the Christian Community sometimes during their teenage years. People becoming disconnected from the Christian community and the church

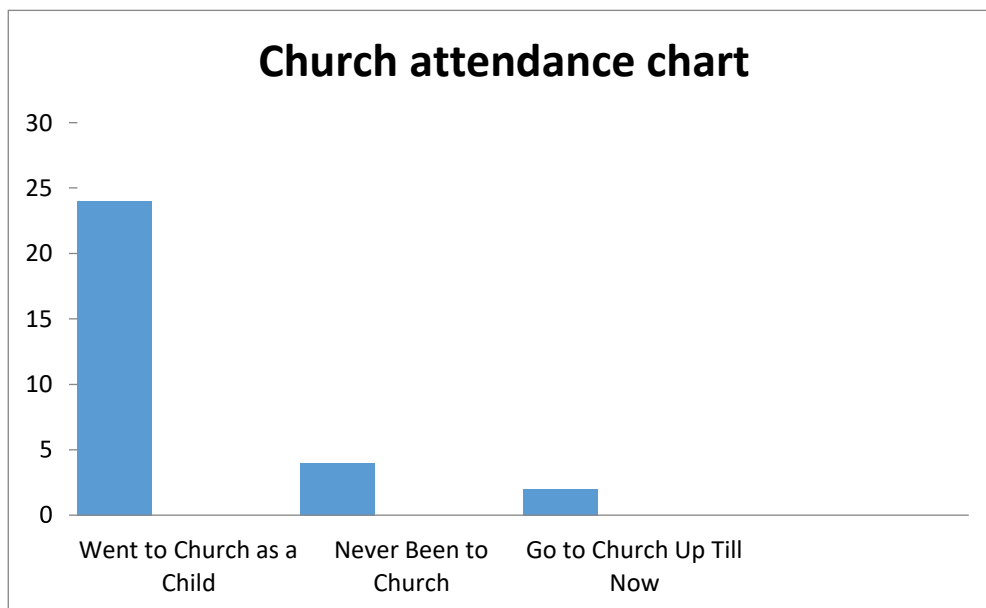
during their teenage years are quite common in London. There is usually some sort of spiritual disconnection where young people feel that the church is no longer relevant to their lifestyles

In addition, the London Churches Census 2012 Report highlighted that there is a real big difference between the percentage of churchgoers who are under 15 years old, which represented 21% of churchgoers in London, and churchgoers from 15 to 19 years old, which represents 5% of churchgoers in London. (Brierley, 2013:8). This show that it is generally quite common for youths to become disconnected from the Christian Community during their teens in London. The majority of the research participants are no exceptions.

- **Impact of youthful disconnection**

Youthful disconnection means that youths continue to grow up whilst remaining separated from the Christian community, and they may never reconnect without being reached out to. This means that they may not see how going to church or being active Christians applies to them after a while. They may never return to church without evangelism and encouragement from the Christian community. Other than that, a few of the homeless interview participants erroneously believe that God will not want them because they have fallen into sinful lifestyles on the street. This has affected their self-confidence, self-concept and their self-esteem. These make them to remain disconnected.

Figure 2.5: Church attendance chart



2.2.3.2 Social disconnection

When homeless participants were asked about why they have not approached a church or Christian organisation for help since becoming homeless, the findings reveal that 57% of the interview participants (17 interview participants) have never approached a church or Christian -Organisation

for help since becoming homeless despite the trauma they have experienced as a result of their homelessness. This is important because 83% of interview participants still classify themselves as Christians / Catholic. On the other hand, Matthew (n.d.) explained based on Ecclesiastes 4:19 that God created human beings to also be social beings, alongside the fact that God created human beings as spiritual beings. He reminded that Ecclesiastes 4:19 says that two are really better than one, which means that human beings need a matrix of healthy relationships. Therefore, a Christian / Catholic (social being) remaining isolated on Central London street, and not reaching out to the Christian community for help, during critical times like when dealing with the traumas of homelessness, suggests not just spiritual disconnection but also social disconnection from the Christian community.

Heiney (2014:E30) explained that social disconnection is like a bridge with structural damage, which is an unstable bridge that prevents traffic from crossing from one side to the other, and in turn prevents relationships from functioning well. Cornwell and Waite (2009: 31–48) also defined social disconnection as lack of participation in social activities and groups. The fact is that the Christian community often engage in social activities, but most Central London rough sleeping interview participants said that they have not participated in such activities, despite being Christians.

Out of the 30 homeless interviews participants, 7 participants said that it never occurred to them to seek help from the Christian Community (churches or Christian Organisations). However, engaging Central London socially excluded rough sleepers with activities either just with them or including the congregation, could provide the opportunity for them to be able to ask for the help that they need.

1 participant said that he does not want the help of the Christian community. Another participant said that he did not know where to go for such help. 1 participant also said that he does not know when the Christian organisation that he would like to help him is open. Then there were 5 participants who said that they did not approach the Christian community because they are not sure that the Christian community will help them. 1 participant also spoke about how she was kicked out of a Central London Church.

The table below reveals the full findings from the 57% of the interview participants who have never approached a church or Christian Organisation for help since becoming homeless.

Table 2.2: Why they have not approached a church or a Christian organisation for help

Never Occurred to Me	Do Not Want Their Help	Not Religious	Do Not Know Where To Go	Do Not Know When They Are Open	Not Sure They Will Help	They Kicked Me Out
7 People	1 Person	1 Person	1 Person	1 Person	5 People	1 Person
23.33%	3.33%	3.33%	3.33%	3.33%	16.66%	3.33%

On the other hand, 43% of the interview participants (13 people) said that they have approached the Christian community since becoming homeless. Whilst 10 of them (33%) received some sort of support from the Christian community that they approached. 10% of the interview participants (3 people) said that they approached a Christian community and the Christian community refused to help them. This led to further social disconnection as they stopped going to the Christian community for help. Others feel socially disconnected because they do not feel like they have the right dress code to attend churches, especially because they are used to being driven out of places they visit. They have been driven out of shopping centres, train stations, cafes and other eateries, as well as high street stores. They do not see the Christian Community as an exception.

- **Impact of social disconnection**

Such social disconnection has led to social isolation and in turn social exclusion where homeless people find it difficult to reach out to others for help, including the Christian community. The isolation is double sided, because it is either the community knowingly or unknowingly isolating the socially excluded homeless populations due to not engaging with them; or sometimes it is the homeless populations that are isolating themselves from the community, due to fear of rejection.

2.2.3.3 Mental disconnection

According to Mental Health and Wellbeing Guide produced by Homeless Link charity, "over 70% of people using homelessness services in the UK report having experience of mental distress". This guide also confirms that "over 45% feel they need more support in coping with their mental health needs" (Homeless Link, n.d.:3). This shows that there is a strong connection between homelessness and mental health problems. Additionally, some interview participants confessed to constantly using alcohol to block the shame that comes with being homeless and being socially excluded from the wider community.

According to the Mental Health Foundation: "Having a mental health problem can create the circumstances which can cause a person to become homeless in the first place. Yet homelessness can also increase the chances of developing a mental health problem, or exacerbate an existing

condition. In turn, this can make it even harder for that person to recover." (Mental Health Foundation, 2015)

On the other hand, because many homeless people experience mental distress, and because "People with mental distress can experience problems in the way they think, feel or behave. In other words, their thinking, feeling and behaviour are all mixed up. This significantly interferes with their relationships with other people, their work, and enjoyment of life." (Ethno Med, 2003) In other words, homeless populations are susceptible to mental disconnection from the wider community, including the Christian Community.

- **Impact Of mental disconnection**

Without a doubt, homelessness can have a negative impact on mental wellbeing. According to Homeless Link's Homelessness Mental and Wellbeing Guide, Section 2: Understanding Homelessness and Wellbeing, nearly 70% of people accessing homelessness services confirm that they have a mental health issue of some kind. In these cases, poor mental health is both a cause and consequence of homelessness (Homeless Link, n.d.) When people's thinking, feeling and behaviour are all mixed up because of the trauma, exclusion, and the isolation that happen as a result of homelessness, these will interfere with the ability to have a relationship with God and the Christian community. This will also interfere with the ability to trust people including the Christian community. Mental distress or mental problems will also create distance between people. However when such people receive the support they need to have a positive mental wellbeing, and they start to think straight, then there will be the possibility for reconnection with God and reconnection with the Christian community.

2.2.3.4 Emotional disconnection

"A home provides roots, identity, a sense of belonging and a place of emotional wellbeing. Homelessness is about the loss of all of these. It is an isolating and destructive experience and homeless people are some of the most vulnerable and socially excluded in our society." (Crisis, 2016) Homeless populations can become emotionally disconnected from the society, including the Christian community, due to the trauma of homelessness and the trauma of being disconnected from their loved ones. Homelessness is traumatic because the loss of a home is often accompanied by loss of community, loss of possessions, and loss of security (Muller, 2013).

According to Digital Mental Health Pioneers Global, such emotional and psychological trauma can make people feel numb, disconnected, and unable to trust other people (Robinson *et al.*, 2016). Such feelings can create a lasting negative impression and in turn become a barrier to reconnection with God and reconnection with the Christian community.

- **Impact of emotional disconnection**

When people are emotionally disconnected, it will take a good effort to connect or reconnect with them, let alone be able to convince them to accept Jesus Christ, because emotional disconnection makes them unable to trust others. This is also because when people are emotionally disconnected, they can become people distant from others. Homelessness can be emotionally painful due to loss of comfort that they are used to. In fact, some interviewed participants talked about how they fell into substance abuse because they were trying to block the shame and the emotional pain that come with rough sleeping.

For example, a 40-year-old female interview participant talked about how she and her partner that she met on the street, who was also interviewed, drinks a lot to block the shame and the pain of being rough sleepers on Central London streets. Alcohol also makes it difficult for anyone to be sober enough to reconnect with God and reconnect with the Christian community.

2.2.3.5 Spiritual disconnection

According to Stephen Mathew an author who has over 30 years' experience in Christian ministry, God made us spiritual beings therefore having a close, personal relationship with God satisfies Him. God also created us to be social beings, because two are really better than one (Eccl 4:19). Thus, in Christ we are connected to God and people (Matthew, n.d.). This is not the case with many socially and spiritually excluded homeless people, including the interview participants. Being stuck on Central London streets means that they no longer have access to healthy regular relationships with the Christian community or regular fellowships. Many interviewed participants are now at the mercy of a church that comes to pick them up once in a while.

Many participants also talked about the fear of being rejected because they do not have the right dress code or the best personal hygiene due to difficulties with accessing facilities as homeless people. For example a 40-year-old female participant talked about how she has seen homeless men queue for hours at day centres, only to be given a few minutes to take care of their personal hygiene because of the long queue. On the other hand, she said that there are never queues on the female side, because the majority of homeless people are male.

When the interview participants were asked about where they have gone to ask for help since they have become homeless, only 7% of them (2 homeless participants) have approached a church for help. 13% of them (4 homeless participants) admit to doing nothing because they were not sure where to go for help. However, 80% of them (24 homeless participants) said that they have approached day centres for help. The day centres includes, The Connection at St Martin's in Strand, Manna Day Centre in Waterloo, The Passage in Victoria, The Upper Room in Shepherd's Bush, and Jesus Centre in Tottenham Court Road.

A majority of the participants interviewed have asked the Connection at St Martin-in-the-Fields for help. This may be because it is very close to the location of the interview. Other than that, 5

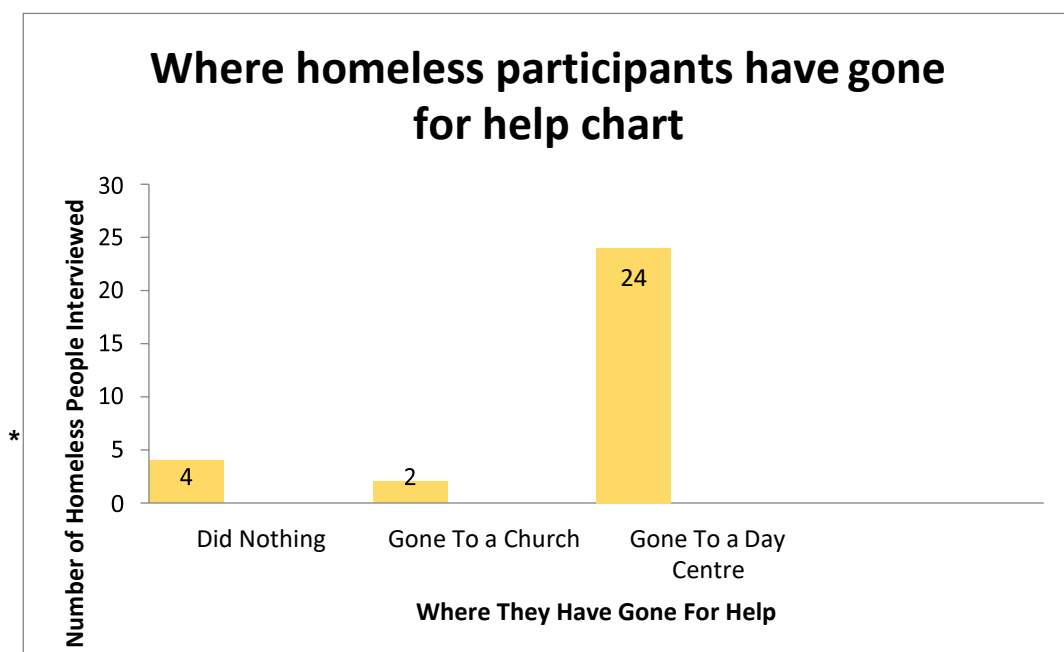
participants have approached The Passage for help. Another 2 participants have approached Manna Day Centre for help. 1 participant has approached The Upper Room for help, and another 1 participant has approached the Jesus Centre for help.

In fact all these day centres are mainly Christian Organisations owned by, or affiliated to, churches. The Connection at St Martin-in-the-Fields is a project of St Martin-in-the-Fields Church of England. Manna Day Centre is a Catholic Project. The Passage is a partnership project between the Daughters of Charity and Westminster Cathedral. The Upper Room is at St Saviour Wendell Park Church and Rt. Rev and Rt. Hon Richard Chartres, Bishop of London is one of their patron. The Jesus Centre is a Jesus Fellowship Church project. However the homeless interview participants said that they mostly received practical help and no spiritual help or evangelism from these projects.

Another reason for disconnection is that whilst many organisation offer practical support to the homeless, they rarely offer them spiritual support. For example, the researcher has been visiting Lincoln Inn Fields in Central London on Saturdays on a weekly basis, for over a year. Lincoln Inn Fields is where many homeless ministries and charitable organisations feed the homeless. The homeless populations that go to Lincoln Inn Fields go everyday including Sundays.

During this period, the researcher saw many ministries giving food, drinks and clothing on Saturdays, but the researcher only saw one ministry giving tracts to the homeless. However, the researcher has never seen any ministry testifying to the homeless, whilst giving them practical support. Even though ministries' giving practical support is great and very helpful, not having regular access to fellowships and the word of God will result in spiritual disconnection.

Figure 2.6: Where homeless participants have gone for help chart



- **Impact of spiritual disconnection**

According to Church Without Walls, New Orleans, homeless populations are disconnected from multiple facets of society, and spiritually disconnected from Christ (Orleans, n.d.). Spiritual disconnection can result in their having a wrong image of God. For example, they may feel that God does not want them due to the fact that they have strayed away and have become disconnected with Him. For example, a 27-year-old English / Algerian / Greek-Cypriot male interview participant said that God cannot help him to stop drinking. He also said that only he can help himself. This wrong image of God has stopped him from asking for God's help, when he really should be asking for God's help.

2.2.3.6 Physical disconnection

Many socially excluded homeless people interviewed feel physically disconnected from the Christian community and this stops them from reaching out to the Christian community for help. They will walk into a Christian project that gives only practical help as a charity organisation and into other charities. However, even though the majority of participants still see themselves as Christians, and even though they are going through very hard conditions, the majority of them will not walk into a church or a ministry that they see as a Christian organisation and not a charity. Although, a lot of them have walked into Christian organisations whilst not realising that they are approaching a Christian organisation, because these Christian organisations mainly act as charitable organisations and do not provide them with much spiritual support.

In addition, when the homeless interview participants were asked what would give them the courage to just walk into a church / Christian organisation and ask for help, 47% (14 participants) said that they would walk into a church / Christian organisation, if they knew for sure that they will get the help that they need. This is why it is important for churches / Christian organisations to connect with the homeless and invite them to activities, so that they find churches / Christian organisations approachable. On the other hand, 17% (5 participants) said that they would never walk into churches / Christian organisations.

However, this is only based on the impression of the Christian community that they have right now, therefore, this might change in the future. 3% (1 participant) will walk into churches / Christian organisations if others are going. 7% (2 participants) are not sure if they can just walk into churches / Christian organisations. However another 7% (2 participants) will walk into churches / Christian organisations because they are God's people. Similarly, 3% (1 participant) will walk into churches / Christian organisations if he feels like he belongs. Whilst another 3% (1 participant) will walk into churches / Christian organisations if he knew when they are open.

Moreover, even though the majority of interview participants are currently physically disconnected from Christian activities, when they were asked whether they would attend an event organised by a

church or Christian organisation, if food were provided, 94% (28 participants) of them said that they would, and 3% (1 participant) said that he is not sure, but only 3% (1 participant) said no, they would not because of personal reasons.

Similarly, when the interviewed participants were asked if they have ever been invited to a church since they became homeless, 63% (19 participants) said yes. This is mainly because there is a particular church from Old Kent Road that comes to pick them up with vans. However, 37% (11 participants) said no. Again 26% (5 participants out of the 19 people that said yes), actually declined the invitation. However 55% (6 participants out of the 11 people that said no), would have gone, had they been invited.

- **Impact of physical disconnection**

Physical Disconnection means that homeless participants have a lot of time on their hands, with nowhere much to go. Therefore they have to look for ways of filling their time, and finding something to keep them engaged. Despite the fact that they believe in the homeless community, the participants talked about how they still feel isolation and excluded from the wider community in Central London, including the Christian community. As a result, they have to find something to do on a daily basis to keep busy.

When the homeless interview participants were asked about how they spend their time during the day, 40% (12 participants) said that they just walk around all day. 23% (7 participants) said they visit day centres regularly, 10% (3 participants) said they beg all day, 3% (1 participant) talked about how he drinks and smokes all day. Another 3% (1 participant) explained how he searches for work all day, 7% (2 participants) described how they spend time at home at family's and friends' houses during the day, and then sleep on the street at night because there is no room for them to sleep there. Furthermore, 10% (3 participants) said that they visit the library during the day. Likewise, 3% (1 participant) talked about how he hangs out with other homeless people during the day.

2.3 Interview of church / ministry leaders and workers

2.3.1 Recruiting and Interviewing Church / Ministry Leaders and Workers

Face-to-face semi-structured interviews were mostly conducted. However, on few occasions where this was not possible Facebook / phone semi-structured interviews were conducted. Expert Sampling was used based on the fact that church and ministry workers are spiritual leaders who are not only familiar with the scriptures and *missio Dei* for the poor, but they are familiar with their churches / ministries' visions, projects, goals and activities.

In addition, due to the fact that some of these church and ministry leaders and workers are from churches that have homeless ministries and the fact that some are from churches that do not have homeless ministries, 2 sets of similar but slightly different interview questions were used. Therefore,

one set of questions was given to church / ministry workers and leaders from churches with homeless ministries, and the other set was given to church / ministry workers and leaders from churches without homeless ministries.

2.3.2 Interviews of church leaders / workers from churches without homeless ministries

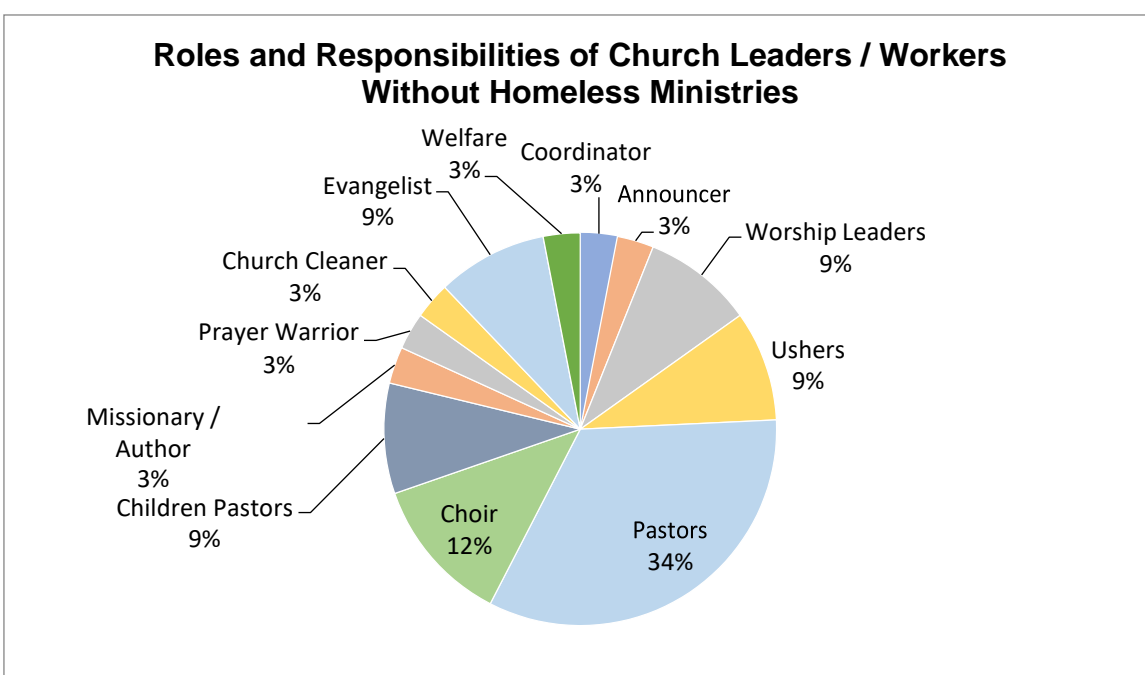
The following are the findings from the 33 church leaders and workers interviewed, whose ministries do not have homeless ministries. Church / ministry workers and leaders were international, they are from different countries including UK, Canada, USA, Italy, Ireland and Nigeria.

2.3.2.1 Roles and responsibilities of church leaders and workers without homeless ministries

The vast majority of interview participants have been involved in at least one, if not a number of working / leadership positions within their church and other churches / ministries. Figure 2.7 below shows the breakdown of the current roles and responsibilities of these leaders and workers. The majority of church / ministry workers and leaders that were interviewed were Pastors and Senior Pastors. These were 33% (11 Pastors), 9% are also Children Ministry Pastors (3 Children Ministry Pastors), then another 9% are also Worship Leaders (3 Worship Leaders).

12% are members of the Choir (4 Choristers), 9% are also Ushers (3 Ushers), 9% are also Evangelist (3 Evangelist), 3% is a Missionary / Christian Author (1 Missionary / Christian Author). Another 3% is a Prayer Warrior (1 Prayer Warrior), 3% also is a Church Cleaner (1 Church Cleaner). There was 3% who works in the Welfare Department (1 Welfare Department), also, 3% also is a Church Programme Announcer (1 Church Programme Announcer). Lastly, 3% is a Church workers Coordinator (1 Church workers Coordinator).

Figure 2.7: Church Leaders / Workers without Homeless Ministries Roles and Responsibilities Chart



2.3.2.2 The opinions of interviewed church / Christian ministry leaders and workers about the growing numbers of homeless people sleeping on Central London streets

When asked, "What is your opinion about the reported growing numbers of homeless people sleeping on Central London streets?" the majority of the interview participants, which represent 58% of the interview participants (19 participants) say that the Church should help and support the socially excluded homeless populations in Central London, so that they are able to get back onto their feet and be productive again. On the other hand, 24% (8 participants) believe that caring for the socially excluded homeless populations in Central London, is mainly part of the responsibilities of the government.

Another 9% (3 participants) believe that the increase in the numbers of homeless populations in Central London is as a result of the decline of family and moral values where people no longer feel like they have to be their brothers' keeper. 3% (1 participant) believes that the growing numbers are as a result of growing numbers of refugees / immigrants moving into the area. 3% (1 participant) believes that this happened because of divorces and depression in the area, and the last 3% (1 participant) believes that the reported growing numbers of homeless people sleeping on Central London streets are just sad.

Table 2.3: Growing numbers of homeless populations

The opinions of interviewed church leaders / workers about the growing numbers of homeless populations

1. Churches and the Christian Community should help and support the Central London homeless populations	58% (19 participants)
2. This is sad	3% (1 participant)
3. The government should provide for the Central London homeless populations	24% (8 participants)
4. Decline of family and Moral values	9% (3 participants)
5. Growing Numbers of Refugees	3% (1 participant)
6. Divorce and Depression	3% (1 participant)

2.3.2.3 Reasons for disconnection: according to church / Christian ministry leaders and workers whose churches do not have homeless ministries

- **Why rough sleepers do not reach out to churches and Christian ministries for help by themselves:** When church leaders and workers without homeless ministries were asked

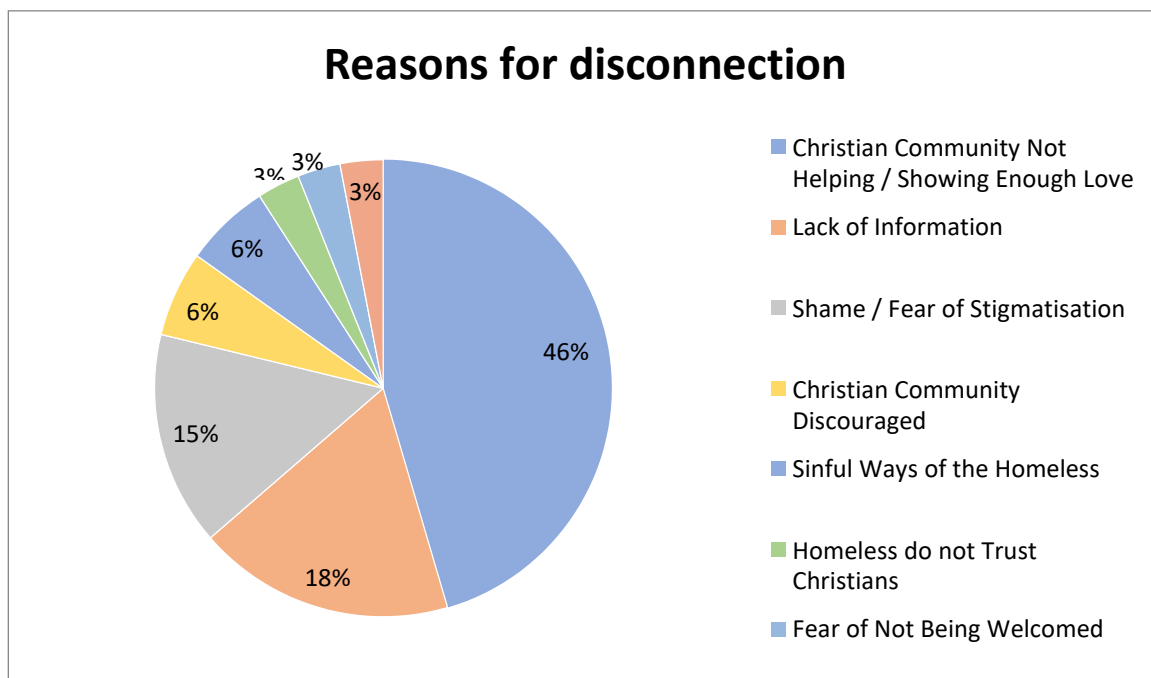
about this, 61% (20 leaders / workers) said that this is because the homeless populations do not think that churches and Christian organisations would help or welcome them. However, 18% (6 leaders / workers) think that the homeless populations do not reach out to the Christian community because they do not have enough information about churches. In other words, there is not enough awareness of the charitable side of the Christian community amongst the homeless.

9% (3 leaders / workers) said that the homeless do not ask for help, because they do not want to reach out. Likewise, 3% (1 leader / worker) believes that this happens because of the past experiences of the homeless populations with the Christian community. However, 6% (2 leaders / workers) believe that the homeless populations do not reach out because they believe that the Christian community will judge or label them. Lastly, 3% (1 leader / worker) believes that the homeless populations do not reach out because of their inferiority complex / self-dejection.

- **What is the reason for the disconnection between the Christian community and the homeless populations:** 45% (15 leaders / workers) said that the disconnection happens because of lack of connection between the homeless populations and the Christian community, as a result of not helping or not showing them enough concern, care and love. 18% (6 leaders / workers) believe that such disconnection happens because of lack of information and knowledge about the Christian community, as well as lack of the truth about God's mission for them. On the other hand, 15% (5 leaders / workers) assert that the disconnection between the homeless populations and the Christian community happens when it results in homeless people's feeling of shame, and fear of social stigmatisation, which can result in self-isolation.

However, 6% (2 leaders / workers) believe that the disconnection between the homeless populations and the Christian community is because the Christian community is discouraged because some homeless people are not doing things that will help their own situations. There were 6% (2 leaders / workers) who believe that there is a disconnection because of the sinful ways of the homeless populations. However, 3% (1 leader / worker) believes that there is disconnection because the homeless populations do not trust the church. Another 3% said that disconnection between the homeless populations and the Christian community happens because of lack of funds within the church. The last 3% said that the disconnection is a result of the homeless populations' feeling that the Christian community would not welcome them.

Figure 2.8: Reasons for disconnection - church and Christian ministries leaders / workers without homeless ministries chart



2.3.2.4 Should homeless people be invited to attend special church events?

100% of interviewed church workers and leaders that go to churches without homeless ministries agreed that Central London rough sleepers should be invited to attend special church events. These church workers and church leaders identified that the possible impact of inviting Central London homeless populations to special church events include the fact that this would make them feel special, this would give them an orientation about the church, and that inviting them would help them to increase their understanding of the Christian community.

Additionally, some of the interviewed church workers and leaders that go to churches without homeless ministries said that it is important to invite Central London homeless populations to special events because there is no discrimination in the Kingdom of Heaven, and to give them a sense of belonging to God's kingdom. As well as the fact that inviting Central London homeless populations to special events would boost the morale and confidence of Central London homeless rough sleepers. This is important especially as this chapter's case studies highlight that homelessness in Central London can have an impact on people's confidence and self-esteem.

Similarly, some of the interviewed church workers and leaders that go to churches without homeless ministries concluded that reconnecting with Central London homeless populations by inviting them to special events, would help to strengthen their faith and could open the door to giving them the necessary moral support. This could improve a church atmosphere physically and spiritually as missional churches / ministries / communities and could help them to understand the mission of God, as well as help them to develop their faith. However, an interview participant believes that Central London homeless populations should be invited to special events, but that some church

events may be exceptions.

2.3.2.5 Should a homeless ministry testify to the homeless rough sleepers about Christ?

When asked, should a homeless ministry testify to the homeless about Christ? 100% of interviewed church workers and leaders that go to churches without homeless ministries agreed that a homeless ministry should testify to Central London homeless populations during reconnection. Some possible impact of reconnection via testifying identified by church workers and leaders that go to churches without homeless ministries include to help them forget their past and opening doors to the possibilities of a better future, and to show them the love of Christ. Other possible impacts of reconnection identified include to point them to Christ if they are not born again, so that they can reconcile with God, so that God can touch them and transform their lives.

Other impacts of reconnection identified include opportunities to encourage them via sharing testimonies, to inform / remind them about God's faithfulness, to prepare their minds for the word of God, and to boost their faith. Other interview participants asserted that testifying to Central London homeless populations about Christ is essential, because only God has the solution to their challenges, and that this would provide opportunities for discipleship and faith building activities.

2.3.2.6 Should we as Christ's ambassadors invite homeless rough sleepers people to join our church / ministry?

When interview participants from churches without homeless ministries were asked if the Christian community should invite Central London homeless populations to join their church / ministry, again 100% of these participants said yes. Some of the reasons given for saying yes include: because God created both the rich and the poor equally; because Jesus died for everyone irrespective of status; because the church is for everyone; because salvation does not only belong to privileged people; because they are human beings too; and because Christ is all about being inclusive.

Church leaders and church workers from churches without homeless ministries explained that the possible positive impact of homeless rough sleepers joining the church / Christian ministry include the fact that there would be opportunities to continually preach about the love of Christ to them, so that they can know or be reminded that Jesus loves them. Homeless rough sleepers joining will also be provided opportunities to reconcile with God. Other possible positive impacts of reconnection identified include the fact that the socially excluded Central London homeless populations would develop the mind of Christ, and that this would provide opportunities for the congregation to care for them.

The fact that they would hear God words continually would help them grow their level of faith, as a result of hearing other people's testimonies. In addition, Church leaders and church workers from churches without homeless ministries explained that the possible positive impact of homeless rough sleepers joining the church / Christian ministry said that they would no longer feel abandoned, which would do a lot for their self-esteem, but they would feel more included

Again, some identified that reconnection would give Central London homeless population opportunities to express their feelings. Others said that the homeless should join the church / the Christian ministry when they do not have churches that they belong to, so that they can feel a sense of belonging, They would also have access to constant prayer support by the church / ministry, which would help turn around their situation and their mindset about their situation, and in turn transform their lives.

2.3.2.7 Should we have a separate homeless rough sleepers service, or should we ask them to join the current congregation?

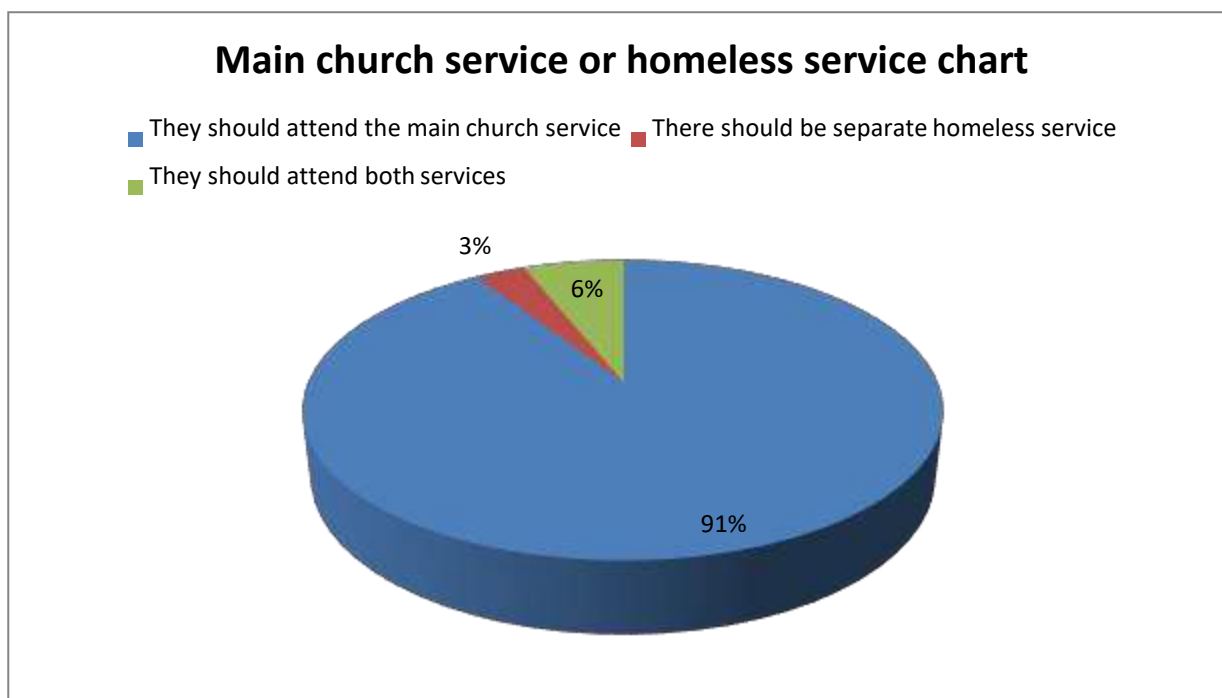
When interviewed church leaders and workers from churches without homeless ministries were asked whether the Central London homeless populations should join the main congregation or join a separate homeless service. Majority of interviewed participants (91%, which represents 30 interview participants) said that they should join the congregation so that they would not feel segregated and excluded within the Christian community. However, 3% (1 participant) out of the 33 church leaders and church workers that were interviewed said that they should be part of a separate homeless service. In the same way, 6% (2 participants) said that they should be part of both ministries. Reasons given why members of the homeless populations should join the main congregation include giving them a sense of equality and belonging, and because separating them from the main congregation may make them feel discriminated against, stigmatised and unaccepted.

Other reasons given why they should join the main congregation include, because everyone is equal before God; so that they could become a church member; to make them an integral part of the Christian community; and because every soul is precious to God. Likewise, some interview participants said that separating the homeless from the main congregation may affect their orientation, and that joining the main congregation will help to avoid division, and because there should be no segregation in the house of God.

Similarly, some interview participants explained that the homeless should join the main congregation because love tolerates, because homeless services are labelling and disempowering, and because

this will result in the homeless not having a church family. They should join the main congregation so that they do not feel isolated and excluded which can affect them psychologically and discourage them from coming to church again. However, a participant said that the Central London homeless populations should be separated from joining the main congregation for a while, before integrating them into the existing congregation.

Figure 2.9: Should there be a separate homeless church service, or should the homeless rough sleepers join the existing congregation chart



2.3.2.8 How can the church reconnecting with Central London homeless rough sleepers positively impact homeless rough sleepers' spirituality and well-being?

Even though this has been implied in their answers to other questions, when interviewed church leaders and workers from churches without homeless ministries were asked explicitly about how the church reconnecting with the homeless populations, could positively impact the rough sleepers' spirituality and well-being. Other findings include the fact that some members of Central London homeless populations could become fully integrated into the Christian community. The Christian community will develop increased awareness about the plights of the homeless as a result, which could lead to the homeless receiving consistent support. They said that the homeless would be more spiritually connected to God, as result of fellowshiping with other believers and empowering church events which will empower them to become productive.

As well as the fact that the spiritual lives of the congregation will enhance the spiritual lives of Central London homeless populations positively, for example, this can be done via discipleship of Central

London homeless rough sleepers, and the testimonies of the existing congregation. Other findings include the fact that the homeless would have access to Christian resources as a result, which would enhance their spiritual growth and uplift them spiritually. In addition, interview participants said that reconnection would result in mental, physical and emotional wellbeing. The members of Central London homeless populations that reconnect with the Christian community will become empowered as a result, which means that they may be able to empower others in their community.

Some interview participants said that the congregation will be happy and that the reconnection with the Christian community would help to revive the hope of the members of Central London homeless populations in God, which would in turn increase their faith. This could also result in those who did not believe in God, to start believing, due to seeing the hand of God in the conducts of the members of the Christian community. Another finding is that reconnection could lead to good advice that results in members of the homeless populations getting jobs and accommodation, and in turn becoming productive members of the society. Again, when some members of Central London homeless populations become mature, they can impact the congregation by becoming church workers.

2.3.2.9 How can reconnecting with Central London homeless rough sleepers positively impact the congregation's spiritual development?

When interviewed church leaders and workers from churches without homeless ministries were asked about how the Christian community reconnecting with Central London homeless populations can positively impact the congregation's spiritual development. Findings include the fact that church attendance could increase, the congregation would receive blessings and favour from God, and the congregation will be empowered by God to empower others.

Another assertion by a participant is that reconnecting with Central London homeless populations will make the churches grow, and there will be more labourers in God's vineyard as a result. In addition, they said that reconnection will give the congregation opportunities to share with Central London homeless populations their testimonies and what they have learnt about the goodness of God. This also gives the congregation the opportunities to testify to Central London homeless populations that are unbelievers and lead them to Christ. The rough sleepers' participation in church activities can lead to church growth. Two interview participants said that the congregation will feel content because they are doing what the Bible and what the Lord Jesus commanded them to do.

Again, the findings include that the congregation will be motivated and inspired by the growth and the transformation of Central London homeless populations, when they hear their testimonies of what God is doing in their lives, which will in turn increase the faith of the congregation. In the same

way, this would make the wider community see that the church does not just preach the word of God, but that they are also doers of the word of God, which will inspire the world and in turn impact the image of the church positively. They also said that the congregation will be more appreciative to God, as they reflect on the traumatic experiences of the Central London homeless populations, which would make the congregation learn to be more compassionate towards the less privileged by treating them with respect and with *Agape* love.

2.3.2.10 How can reconnecting with the homeless populations positively impact the church leaders' spiritual development?

When asked how reconnecting with the homeless populations can positively impact church leaders' spiritual development, the findings from interviewed church leaders and workers from churches without homeless ministries include the fact that the Central London homeless populations will be the source of inspiration for the church leaders, as they will be happy and encouraged when a homeless soul is won for the Lord. They will become effective leaders with balanced views as a result of the reconnection, and God will continue to bless their ministry for being obedient.

Other findings include the fact that the experience could challenge their faith and help them to develop spiritual strengths. Reconnecting with Central London homeless populations will also provide opportunity to develop spiritually active rough sleepers to assist church workers and leaders, and the opportunities to learn from the members of homeless populations' mistakes.

Moreover, the interview findings suggests that reconnecting with Central London homeless populations, would make the Christian community approachable and humble, which will in turn make them depend more on God for solutions and provisions, In addition, the interview findings suggest that reconnecting with Central London homeless populations means that church leaders will develop a hands-on approach, and that they will be able to witness God's transformation of the homeless, which will lead to their developing homeless leaders who will impact homeless communities, by sharing their experiences and testimonies.

2.3.3 Interviews of church leaders and workers that go to churches with homeless ministries

The following are the findings from church leaders and workers interviewed whose churches and ministries have homeless ministries. Even though only 10 church leaders and workers were interviewed, it was easy to get to the saturation point because their views about the mission to the homeless are similar to those from church leaders and workers interviewed whose churches and ministries do not have homeless ministries. These church leaders and workers were given a slightly different set of questions not only to showcase and reveal their expertise in understanding of God's mission as church leaders and workers, but to reveal and showcase their expertise in the activities of their homeless ministries.

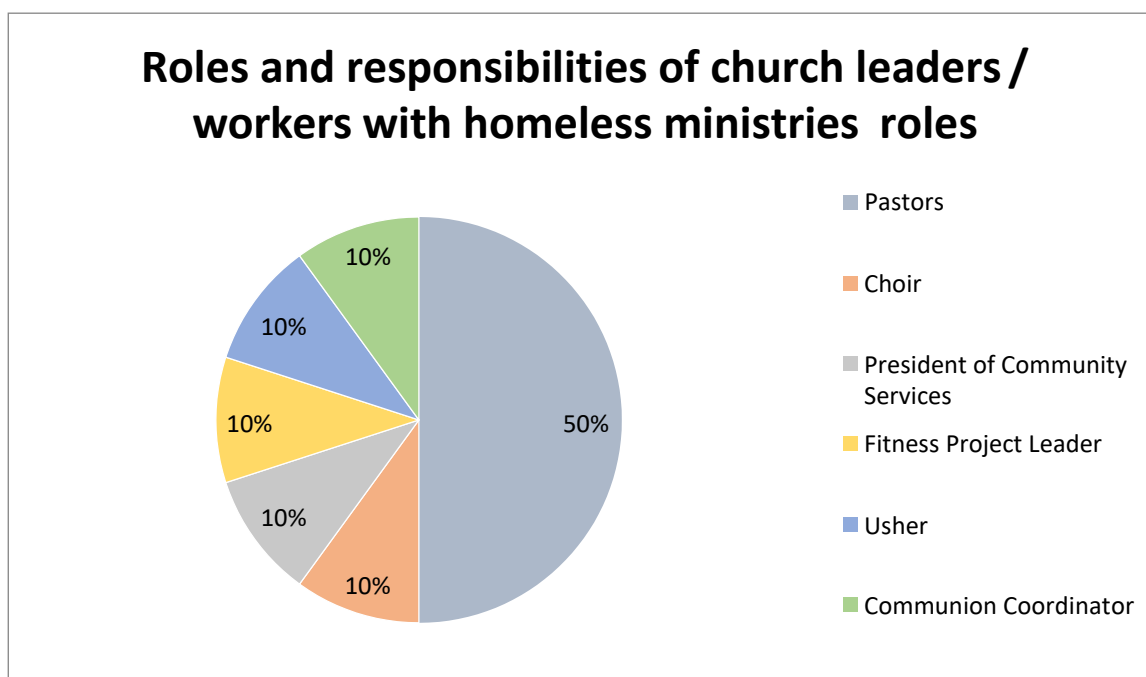
2.3.3.1 Roles and responsibilities of church leaders and workers with homeless ministries

The roles and responsibilities of the church leaders and workers interviewed include 5 Pastors, which represent 50% of the interview participants. One participant has been pastor for 8 years, and is also the leader of the homeless ministry. Another participant has been a pastor for 3 years, again the leader of the homeless ministry. The third participant has been a pastor for 6 years, and hands out water and food during the homeless ministry activities. The fourth participant has been a pastor for 25 years, and hands out food during the homeless ministry activities. The fifth participant has been a pastor for 9 years and raises funds for the homeless ministry activities.

In addition, the sixth participant which represents 10% has been a member of the Choir for 6 years, and hands out hot drinks during the homeless ministry activities. The seventh participant which represents 10% has been the president of Community Services for the South London area for 5 years. As a result, she coordinates the homeless ministry activities for this area. The eighth participant which represents 10% is the Fitness Project Leader for her church, and has been in that role for 10 years, and she also helps to cook and serve during their homeless ministry activities.

Additionally, the ninth participant which represents 10% is an Usher and has been in that role for 12 years. She also helps to cook and serve the drinks during their homeless ministry activities. Lastly, the tenth interview participant which represents 10% has been a Communion Coordinator for 9 years. He also hands out sugar for the hot drinks during the homeless ministry activities. In relation Figure 2.10 below shows the breakdown of the current roles and responsibilities of these church leaders and workers.

Figure 2.10: Church leaders / workers with homeless ministries roles and responsibilities chart



2.3.3.2 Do the homeless rough sleepers that you feed attend your church / ministry's services,

activities and events?

When church leaders and workers interviewed were asked this question, a participant explained that some rough sleepers come to their church from time to time. Another participant confirmed that one or two of them have visited their church. However, the third participant said no homeless person has visited their church. The fourth participant agreed that some rough sleepers have attended their church occasionally. Similarly, the fifth participant confirmed that 1 rough sleeper attended once, but they never saw him again. Likewise, the sixth and seventh participants explained that one rough sleeper once joined their church, especially due to sisters in the church helping him to get back on his feet. As a result, he has found employment and he is no longer homeless because he now has his own place.

The eighth participant admitted that a couple once has attended, but that it took ages to convince them to attend. Then the ninth participant confirmed that a few homeless people have attended their church. These responses show that some homeless people will be open to invitation, if the Christian community invites the Central London rough sleepers to their church or ministries. However, it is important to build relationships with them over a period of time, so that they get to trust the Christian community enough to want to attend. On the other hand, the Christian community needs to put in more effort into inviting the homeless populations only then would bigger numbers than one or two attend churches and Christian ministries. However, the tenth participant admitted that homeless people have not visited their church yet, but he explains that he also volunteers for another church's homeless ministry, where he serves homeless people every Saturday in Central London, and that few homeless people that they feed have visited the church that he volunteers for..

2.3.3.3 Why homeless rough sleepers do not reach out to churches for help by themselves

The first participant explained that rough sleepers do not reach out to churches for help because some churches will not help them, but believes that if they do, then word would get around quickly amongst the homeless populations, about their good deeds. However, the second participant asserted that rough sleepers do not reach out to churches for help because of three reasons: Firstly, because rough sleeping has affected their mental wellbeing, which has led to confusion. Secondly, because of not being able to make good decisions due to trauma and confusion as a result of homelessness. Thirdly, because some of them are far from God, because they do not believe in God. However, the third participant believes that that rough sleepers do not reach out to churches for help because the rough sleepers do not know if they are going to be accepted if they reach out.

On the other hand, the fourth participant stressed that homeless people do not reach out to churches for help because of shame that the homeless feel about their situations. The fifth participant declared that churches are no longer respected in the secular society. She said that this occurred because some churches are no longer impacting the society. Hence the church has lost people's respect and some churches' image as charitable organisations have become tainted. The fifth participant also

believes that the homeless population do not reach out to the Christian community because there is not enough publicity about what churches are able to do for them, as well as because of the negative image of some churches that have been reported to have embezzled the church funds. She said that this is why the secular society looks down on the church. She also said that it is also because instead of the world conforming to the church, the church is now conforming to world.

Moreover, the sixth and the seventh participants insisted that the homeless populations do not reach out because first and foremost they need to deal with their hunger. So it is not just about praying for the homeless populations, the Christian community needs to feed them first, before they tell them about the love of God. They stressed that only then would they listen. Furthermore, the eighth participant claimed that the homeless population do not reach out to the Christian community because of the attitude of people that manage churches and Christian ministries and view the homeless as to be smelly and dirty looking. Homeless people are afraid they might be rejected due to this.

However, the ninth participant is not sure why homeless people do not reach out to the Christian community, because it has never occurred to her. The tenth however believes that homeless people do not reach out to the Christian community because lots of churches are not actually practice God's mandate, in relation to God's Word and the guidance of the Holy Spirit.

2.3.3.4 Reasons for disconnection: according to church / Christian ministry and workers whose churches do not have homeless ministries

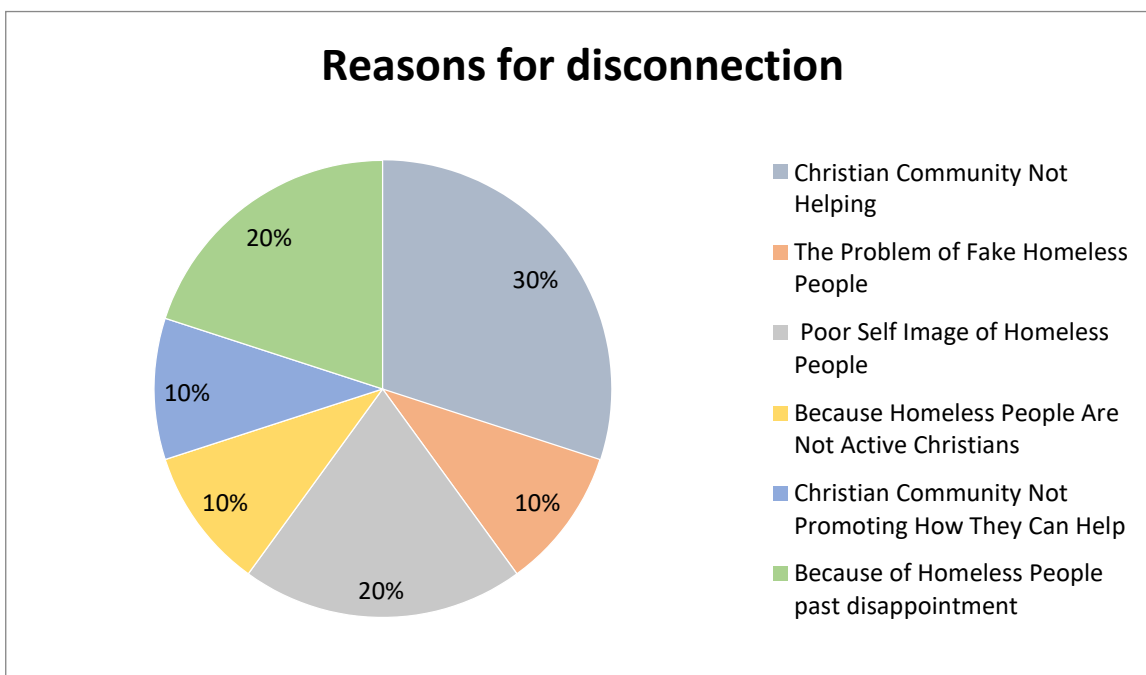
All participants gave similar answers which point to the fact that the disconnection between the socially excluded homeless populations and the Christian community is mostly because of social exclusion experienced by the homeless people. The first participant stressed that the disconnection between the homeless populations and the Christian community is as a result of the fact that not every church is willing to help the homeless populations. Whilst the second participant affirmed that the disconnection happens as a result of the homeless people feeling ashamed and excluded and because they do not want people from the Christian community to snub them.

The third participant declared that the disconnection is because of the homeless rough sleepers' self-image, self-esteem, and dress code. This has to do with the fact that they may struggle to feel comfortable because they do not have the right dress code. However, the fourth participant thinks that the disconnection between the homeless populations and the Christian community is because the majority of the homeless populations are not active Christians. However, the fifth participant thinks that the disconnection is because churches and ministries are doing advertisements and promotions to ask for help, and not to offer help to the needy. Therefore, they are creating much awareness about the fact that churches and Christians ministries need help, and not enough awareness about how churches and Christian ministries can help the poor and needy.

However, the sixth and the seventh participants explained that the homeless populations are disconnected from the Christian community because of the discouragement and the disappointments that they have experienced in the past. In addition, they said that this is also because the homeless populations do not trust easily as a result. In other words, the Christian community has to build trusting relationships with the homeless populations before they can trust and feel like they can reach out to the Christian community. The eighth participant believes that the homeless are disconnected from the Christian community because people in the congregation can be unwelcoming, and also because the homeless populations do not have the best clothes, so they may feel that people in the congregation will reject them.

The ninth participant stated that the reason for the disconnection between the Christian community and the socially excluded homeless populations is because the situations in the world has changed with people pretending to be homeless, which makes it difficult for people to differentiate between the real homeless and the people pretending to be homeless who also beg for money. So the homeless populations might be thinking that people will not believe that they are homeless and that they might think that they will not be liked by the congregation. The tenth participant stressed that the reason for the disconnection is because lots of churches have huge structures to maintain, which means huge financial costs. Hence they are not willing to help the homeless, because they have limited funds left over after their huge costs.

Figure 2.11: Reasons for disconnection - church and Christian ministries leaders / workers with homeless ministries chart



2.3.3.5 Does your homeless ministry testify to homeless rough sleepers about Christ, after giving them food?

When the participants were asked this question, the first participant as the homeless ministry leader disclosed that, yes, they share the Word of God and prayers, before serving the homeless with food. They also testify to the homeless by praying for them and by encouraging them to trust God, because He can help and provide for them. The second participant explained that yes they testify to the homeless, but not obviously, so that they do not scare the Muslim homeless populations away so that they do not feel any prejudice. However, occasionally when they realise that some homeless people are Christians, they advise them. They do not testify openly to avoid a riot, due to mental state of the homeless populations.

Similarly, the third participant said that yes, they testify to the homeless, but testifying is not the first thing they do. After giving the homeless rough sleepers food and drink, they are happier and more trusting to listen to witnessing. Likewise, the fourth participant said that they feed the homeless rough sleepers first, then they testify to them via one-on-one conversations, and that some homeless populations are receptive. The fifth participant said that no, they do not testify to the homeless, and that this can be done more effectively when they set up a soup kitchen, which is part of the plan for their homeless ministry. However, the sixth and the seventh participants explained that yes they testify to the homeless, but after feeding them. They said that they take care of the basic needs of the homeless populations first, then testify to them.

Similarly, the eighth participant said yes, they testify to the homeless, and that they do this by evangelising and sharing testimony with the homeless. The ninth participants also said yes, they testify to the homeless, by chatting with them, whilst slipping in some of the well-known scriptures. Similarly, the tenth participant declared that they testify to the homeless populations by having normal conversations with them, by asking them about their welfare, and by driving the conversation towards God's Word, which usually involves explaining and using examples that they can relate to and also by praying with some of them.

2.3.3.6 What positive impact could testifying to Central London homeless rough sleepers after eating have?

When church leaders and church workers from churches that have homeless ministries were asked: What positive impact could testifying to the homeless after eating have? The findings include the fact that testifying could lift up the spirits of Central London homeless populations, and be encouraging to them. Testifying will also help them to realise or remember that Christ came to save them. This is essential as the homeless interviews and homeless case studies in this study imply that rough sleepers need encouragement due to the traumatic experiences that come with sleeping rough.

Moreover, a participant said that the positive impact of testifying to Central London homeless populations after eating include using God's word to teach them how to fish, so that they can be productive. Testifying can also show the homeless that their traumatic lives can be transformed mentally, emotionally, and spiritually by God. Additionally, some church leaders and workers said

that testifying will help the Central London homeless populations to be able to envision positive change in Christ, and how their lives can be impacted by this. Testifying will provide the opportunity to guide them back to Christ, if they were once believers.

Other findings include the fact that testifying to Central London homeless populations could provide the Christian with the opportunities to be able to reach out to the homeless and convince them to join the church. In addition, they said that when the homeless become transformed and are productive, they can positively impact the amount of tithes received by the church. The fact that testifying to them can make the lifestyle of the Christian community to reflect on them.

More findings reveal that testifying to Central London homeless populations after eating will help to remove distress of losing hope, as they will become hopeful as a result. As well as the fact that testifying can help change their outlook about Christianity, because they will be fed with the correct doctrines and not misconstrued words of the world about Christians, if they are unbelievers. Testifying to them will also remind them that they are not forgotten and that their cases are not hopeless.

2.3.3.7 How can reconnecting with the homeless populations positively impact the rough sleepers' spiritual development?

When church leaders and church workers from churches with homeless ministries were asked about how the church reconnecting with the homeless populations can positively impact their spirituality and well-being, findings include the fact that reconnection will lift up their spirits from life struggles. Reconnection means that they will be able to open up about their needs and issues, and the Christian community will be able to provide them with the necessary information and advice about where they can get help. Likewise church leaders and church workers from churches with homeless ministries said that reconnection would encourage the Central London homeless populations to go to church and fellowship with the Christian community.

As a result, they will be able to get back on their feet and possibly reunite with their families, through the support of the Christian community and the help of God. In the same way, church leaders and church workers from churches with homeless ministries said that reconnection with the Christian community would allow the Central London homeless populations to understand that Jesus loves them and paid with his life for their freedom, as well as let them understand that God's word is spirit and life. Other comments from this group of church leaders and workers include the fact that reconnection can result in good relationships.

The Central London homeless populations will also receive care and love, as opposed to being lonely on Central London streets, and they would gain more skills and possibly a shelter. These church leaders and church workers said that reconnection means that they are more likely to feel at home and stay with the church in the long term. Feeling the love of Christ from the Christian community

can positively impact their mental state and their mental wellbeing. Other findings include that reconnection will make the Central London homeless populations feel valuable and make them believe more in mankind and as a result the church will become their family.

Church leaders and church workers from churches with homeless ministries said that reconnection would make the lives of Central London homeless populations to be transformed from drugs, trauma of sleeping rough on Central London streets and alcohol, and that they will become cleaned up and they may become born again as a result. The fact that reconnection will help the homeless to see the true love of Christ being displayed amongst the congregation, which will be encouraging and will help them grow spiritually. The reconnection will make God proud and possibly stop the homeless from getting into trouble with the law.

2.3.3.8 How can reconnecting with the homeless populations positively impact the congregation's spiritual development?

When the church leaders and church workers from churches that have homeless ministries were asked about how reconnecting with the homeless can positively impact the congregation's spiritual development, the findings include the fact that reconnection with Central London homeless populations can make church attendance rate increase, more lives could be saved, and the congregation seeing the increased congregation size and more people giving their lives to Christ could boost the congregation's spirit, as well as make the congregation become more Christ like, and more like the good Samaritan.

More findings highlight that reconnection with the Central London homeless populations can make the congregation develop new skills via volunteering for the church, and that people in the community would become more interested in a church that reaches out to the poor and needy. This could also improve the reputation of the church, within its community. A good reputation could result into more people joining the church, and the congregation would grow in number as a result. On the other hand, a participant asserted that with reconnection the praise and worship would improve, and the skills and the talents of the homeless will positively impact congregation.

Other church leaders and workers said that with reconnection, the congregation will have a reality check and be thankful to the Lord that they have roofs over their heads, and that reconnection with the Central London homeless populations would teach them humility, and to be kind and merciful, which is essential for Christians to learn. Similarly the interviewed participants said that reconnection with Central London homeless populations would be rewarding for the congregation, and teach them patience. The fact that the congregation will be able to see the transformation of Central London homeless populations would inspire them. Other participants said that this is what Christianity is supposed to be about, and that the congregation would be more fulfilled as a result.

In addition, reconnection with the Central London homeless populations could encourage the

congregation to learn to do God's will, enhance their faith and result in spiritual growth and a sense of accomplishment, especially when they see the transformation of the rough sleepers and remember that they were part of it. Moreover, a participant described how their church's reconnection with some rough sleepers has resulted in many changes, including some of the rough sleepers getting jobs, some becoming church volunteers, some reconnected with their families and some now living in shared accommodation, due to the support from their church.

2.3.3.9 How can reconnecting with the homeless populations positively impact the church leaders' spiritual development?

When the church leaders and church workers from churches that have homeless ministries were asked about how reconnecting with the homeless can positively impact the church leaders' spiritual development, findings include the fact that church leaders will be contented and feel relieved that they are having a good impact on the poor and needy. More findings include that reconnection with the homeless would strengthen the church leaders, because it gives them a purpose. Another interview participant said that reconnection with the socially excluded homeless populations will help a church leader to be more responsible.

Other findings from the responses of interview participants include the fact that reconnection with the homeless would make church leaders more prayerful, stronger and uplifted, and would draw them closer to God. Reconnection will encourage leaders to lead by example. Another participant explained that the impact of reconnecting with the socially excluded homeless populations, for church leaders would be two-fold.

This means that they would have personal satisfaction for fully doing God's work correctly, and this will in turn give them credibility as church leaders. In addition an interview participant asserted that church leaders would be happy that they are doing what they are meant to be doing as church leaders, and that they are aligned with Christ's purpose for the church. Their faith will be strengthened as a result, and they will learn to rely more on God, rather than their circumstances.

2.4 Homeless case studies

2.4.1 Homeless case studies introduction

This section covers 10 primary case studies conducted in Central London, as well as secondary case studies about 5 homeless people from other parts of the UK and USA, which were taken from documentary evidence. This is done to bring to light the general challenges faced by homeless populations regardless of whether they are in Central London or not. As well as why reconnection and reintegration within the Christian community will help to reduce these challenges, and help to create a positive impact on the lives of the socially excluded Central London homeless populations, and also create a positive impact on any missional church, in alignment to fulfilling part of the *missio Dei* for the poor and homeless.

2.4.1 Primary case studies

This case study was conducted to investigate and analyse why some members of the Central London socially excluded homeless populations in Strand Central find it important for the Christian community to reconnect with them and help them, and the possible impact of such reconnection. As a result, 10 out of the 30 rough sleepers interviewed in this chapter of this study were randomly selected for these case studies. For this reason, the case studies were conducted using semi-structured interviews to reveal how they became homeless, and the impact of homelessness in their lives. The case studies were also conducted in order to find out their opinions about possible ways that the Christian community can help them. The semi-structured interviews were also used to reveal whether they will be open to help and support from the Christian community, and whether they will be willing to interact with the Christian community.

In addition, the case studies were used to investigate whether the Central London homeless populations think that it is important for the Christian community to reconnect with them. As a result, the case studies provide deep insights into the circumstances that led to their homelessness, and how homelessness has impacted their lives. The case studies also revealed whether the Central London homeless populations will be open to exploring collaborating with the Christian community, where they volunteer in exchange with food and shelter. In general, these case study participants were willing to share their experiences, and they seemed to appreciate the opportunity of being listened to. A non-probability Purposive Sampling technique called Typical Case Sampling was used to identify and choose research participants who are typical cases, for homeless case studies as described in chapter 1 of this study.

Table 2.4: Case studies participant demographics

The table below summarises some background information

No	Age	Gender
1	45	Male
2	43	Male
3	40	Female
4	27	Male

5	42	Male
6	30	Male
7	43	Male
8	57	Male
9	28	Male
10	24	Female

Moreover, the first letter of their first name and the first letter of their last name were used below to identify case study participants to maintain confidentiality and anonymity, that the case study participants were promised. Additionally, the participant's ethnic backgrounds are described below, exactly the way the participants described themselves.

2.4.1.1: KS's case study

KS is a 43 years old Black British man, who is of Caribbean descent. He had been homeless for 8 months at the time that the study was carried out. KS became homeless as a result of losing his Job. After he lost his job, he was unable to pay rent, because he had no money coming in. He has been surviving through handouts from people, and through begging for money on the street. However KS has applied for Employment and Support Allowance (ESA), which is £73.10 a week social security benefits / financial support from the government.

As KS is homeless, he is using his carer's address to apply for ESA, and he is awaiting the response to his ESA application. KS had to use his carer's home address for his ESA application, because in the UK, a person is not eligible to ESA, unless they have a home address through which they can be contacted. KS whiles away the time, by going to a day centre called The Passage from Mondays to Fridays. The day centre is not open on Saturdays and Sundays. He also goes to The Passage to see what can be done for him to get off the street. However, they have not been able to help him

find a shelter.

KS feels strong and healthy at the moment, even though he has just recovered from flu. He is registered with a doctor (GP), which means that he has access to medical support. However, he feels unsafe sleeping rough on Central London streets. He named homeless day centres that have helped him since becoming homeless including Connection at St Martin-in-the-fields, The Passage and Crisis for Christmas, and explained that they all pointed him in the right direction for resolving his homeless issues.

KS confirmed that he has never asked a church or a Christian organisation for help, and that nothing will give him the courage to just walk into a church / Christian organisation, and ask for help. However he admitted that the Christian community can help by raising awareness about the plights of homeless people, including raising awareness with the government, about the fact that that homeless people need somewhere to live.

KS's last job was working as a Head chef. He explained that his role and responsibilities included running the kitchen, managing kitchen staff members, ordering stock and so on. More importantly. KS agreed that he would use his skills to help a church in exchange for food and shelter, and that he would attend an event organised by a church or Christian organisation, if food were provided. KS used to attend a Roman Catholic Church when he was young.

KS admitted that he has been invited to churches since becoming homeless. However he said that he has been too busy to attend, despite the fact that he is homeless and jobless. KS believes that it is important that churches help the homeless populations because of the adverse impact of the cold weather. KS believes that help from the Christian community would help him feel secured enough to get a job, and that things would fall into place for him as a result.

2.4.1.2: KB's case study

KB is a 30-year-old Polish male, who had been homeless for 2 months at the time of the case study. He used to live in Scotland. However when he lost his job in Scotland, he came to London to find a job and became homeless as a result. Before losing his job, KB was a gardener. However, he is now receiving government social security benefit / financial support, which is called Job Seekers Allowance (JSA), as a result of his unemployment. He receives £73.10 a week. When KB was asked what he had been doing to find a job, he described how he goes around asking gardeners, if they have any vacancies. KB explained that he walks round communities looking for gardening companies working outside. He usually requests to speak to the manager, to see if he can get a job that way, KB feels strong. He is registered with a doctor (GP), which means that he has access to free medical treatment.

However, KB said that he has nowhere to sleep. As a result he has not been able to sleep well. KB goes to Manna Day Centre in Central London every day. This is a Christian organisation, which

opens from 8.30am to 1.30pm daily. In Manna Centre, he has access to free clothes, food and shoes. He believes that getting a 2 weeks accommodation will help him to be back on his feet, as he believes that he can find a job in 2 weeks. KB has not approached a Christian organisation because he believes that nobody will help him, so he has to help himself. He said that nothing will give him the courage to just walk into a church / Christian organisation and ask for help, because he believes that it is not about the church, even though religion is a good thing.

KB would use his skills to help a church in exchange for food and shelter. KB would also attend an event organised by a church or Christian organisation, if food were provided, as well as to recharge his soul. KB explained that he is a Catholic, and that he attended the Polish Catholic Church when he was in Poland, but not often. He said that he still sometimes goes to church in London. He has however never been invited to a church since he has been homeless, and that he would have gone if someone had invited him.

KB feels like part of the homeless community, and he believes that the homeless community looks out for each other. KB also admitted that he does not believe in the church, but he believes in God. He said that it is important that the churches help to provide shelter for the homeless every night: a place to go back to. He said that homelessness has helped him to have great appreciation for life. KB also said that he learnt more of life in 2 months, as a result of being homeless, than he has learnt in the last 10 years.

2.4.1.3: SU's case study

SU is 29 years old British / English male. The first time the researcher met SU was at the time of the homeless interview. He was 28 years old at that time, and he had been homeless for 4 months. SU admitted to having a drug problem. He explained that his drug problem led to family problems, as his family members could not tolerate his drug problem, especially as he used to get very high when he took drugs. Again, SU said that due to having no fixed address or a bank account that the government can pay money into, he has not been able to apply for any government social security benefit / financial support. Therefore, he begs for a living.

SU also described how he wakes at 6 am, and just walk around Strand in Central London until about till 11pm. However, he admits that despite the fact that homeless charities give food to homeless people like him, he does not have access to enough food daily. He said that he felt strong because of walking. On the other hand, SU admitted that he does not have a doctor (GP) at the moment, because people usually need a home address to register with a GP. He confirmed that he does not have any friends, due to not trusting anyone.

SU has gone to Connection at St Martin-in-the-fields day centre for help since being homeless. He said that he does not like going there, because he found it hard to mix with fellow homeless people in there. He said that this knocked his confidence. SU described how he once walked into a church

in Portsmouth for help, and how they refused to help. He said that a church or a Christian organisation can help him by providing him with clothes and showering facilities later in the day. He said that Connection at St Martin-in-the-fields day centre does not let him use their showers later in the day, if you do not get there in the morning.

More importantly, SU says that the fact that he likes to communicate, gives him the courage to just walk into a church / Christian organisation and ask for help. He explained that his Christian name is George, and that he feels linked to the Christian community. He said that if he needs desperate help, he would walk into a church / Christian organisation and ask for help. His last jobs were laying patio, which he found difficult, and working as a handy man, which he found monotonous. Moreover, SU said that he would like to help a church. He used to attend a church in South_{sea}, in Portsmouth. He believes in God, and he considers himself as Christian.

He explained that he has never been invited to a church since he became homeless, and that he would have gone, if he had been invited. SU also feel part of the homeless community in Central London, as he has gotten to know many people that are homeless and a few people that are not. Then SU confirmed that it is important for the churches to help the homeless, so that they can keep warm, and be fed. He said that with such help from the Christian community, he would be able to get a job, get a suit, or be a businessman.

However, by the time that the researcher met SU 9 months later whilst doing questionnaires, SU had been homeless for 13 months. He had lost a lot of weight, and he confirmed that he has deteriorated due to continuous drug use. SU said that his drug use has increased, as he also takes drugs to block away the pain and the shame of homelessness. He said that he has also deteriorated to the extent that he just shouts for no reason. 13 months of homelessness in Central London, has made SU give up hope on life.

Surprisingly, he said that he does not mind the fact that he has deteriorated, and that he does not mind dying now, because he felt like he had done everything that he wanted to do with his life. Even though he is only 29 years old he is so fed up of life, and he had become so disconnected, to the extent that he had already given up on life, as a result of the trauma of homelessness.

2.4.1.4: PB's case study

PB is a 57 years old Slovakian man who has lived in the UK for many years. In 2015, he had to go back to his country, because his passport expired. When he later arrived back in London, he got a job as a kitchen porter. However he had an accident, which broke his back and his nose. As a result he can no longer do any heavy lifting. For this reason, he lost his job. PB is receiving Employment and Support Allowance (ESA), which is a social security benefits / financial that entitles him to £73.10 a week. He is also on the waiting list for a council flat and he has a doctor (GP). During the day, PB goes to the library to read and to use a computer.

PB also attends Connection at St Martin-in-the-fields day centre, which he first walked into to ask for help, on a daily basis. Connection at St Martin-in-the-fields is a Catholic homeless day centre. PB admitted that night times are difficult because of the cold. Similarly, PB said that he cannot sleep at nights. Therefore he walks all night, except when it is raining. However, PB explained that Connection at St Martin-in-the-fields day centre allows him to sleep during the day. PB also explained that a church or a Christian Organisation can help him right now by providing him clothes to keep him warm, like a long john, which he can wear under his clothes to feel warm.

PB explained that food is not a problem, as eating once a day is enough for him. He said that his last job was working as a translator, as he speaks and translates 7 languages, which are: English, German, Hungarian, Russian, Polish, Czech and Slovak. He also has a degree in finance, and a master degree in Business Administration (MBA). On the other hand, PB agreed that he would use his skills to help a church in exchange for food and shelter. Likewise, PB said that having a bed to sleep in is most important to him. However, he does not like going to night shelters. He said that this is because they are usually smelly and filled with homeless people that have given up on life, who misbehave.

On the other hand, PB said that he would attend an event organised by a church or Christian organisation, even when no food is provided. PB is a Catholic, and he attended the Catholic Church before becoming homeless. He explained that he has been invited to Jesus Fellowship Church (Jesus Army) since being homeless, and that he declined the invitation. He believes that the homeless people are good people, and that he is part of the homeless community. However he does not feel like the part of the wider community. On the other hand, PB would like to renew his driving licence to get a new job. He said that it is important that churches help to provide shelter, so that he would be able to get a job, and to get some privacy. He said that he dreams of a quiet place to live, and not having to sleep in a crowded place.

2.4.1.5: KD's case study

KD is a 24 years old British white female, who had been homeless for 6 years on and off, at the time of the study. She explained that she left her home at Blackpool to London, due to problems at home. As a result, she had to leave her two jobs in Blackpool. She feels like she cannot go back to live in Blackpool, because of the family problems. KD is receiving ESA social security benefits / financial support, which means that she receives £73.10 a week. KD also explained that she goes to the Connection at St Martin-in-the-fields day centre on a daily basis.

However, she said that she had been refused night shelter opportunities a few times, because she drinks too much. Then KD described how she jumped off a building when drunk, and that her bones hurt as a result. Likewise KD has no doctor (GP) at the moment, as a result of not having a home address in London. However, she admits that she always feels safe because the people in the homeless community look after each other. KD explained that she has been offered a night shelter

by Connection at St Martin-in-the-fields and that she is waiting to be given the place.

KD's last job was working as a nursery nurse. She also volunteered for The Scout Association as an activity instructor. KD would use her skills to help a church, even without being given food and shelter in exchange. Additionally, KD said that when she was a child she used to go to church, but she now has lost her faith. On the other hand, she admitted that church members of St. Giles have invited her to their church. KD feels like a member of the wider Central London community.

Additionally, KD said that she is well known in the Strand area of Central London, and that some business owners and some policemen and policewomen address her by name. They know her so well, due to her being in trouble with the law in the past. KD also said that it is important that churches help her, because who else is going to help her? She also explained that if churches help her, she would not be drinking and taking drugs. Then KD described how she begs for money, so that she can have money to get drunk and to take drugs every day.

2.4.1.6: ES's case study

ES is 40 years old English woman, who went into refuge in her own city after 2 years of an abusive relationship with her husband. She said that after that, she moved to London, as she did not feel safe from her husband, whilst in the refuge. ES did not have accommodation when she arrived in London. As a result, she became homeless. ES does not receive any government social security benefit / financial support. She begs for a living and she visits Manna Day Centre in Central London daily, where she has access to a free lunch, a phone and a shower. She approached Manna Day Centre after hearing about it from other homeless people.

ES explained that Manna day centre is a peaceful place to be. However, they close at 1.30pm every day. After 1.30pm, she whiles away the time by going for walks, feeding ducks, going on the internet, and reading at libraries. Again, ES said that she sometimes feels cold, and she admitted that she drinks too much, to shut things out. ES has a doctor (GP). She said that she goes round the Strand to find places to sleep, but that policemen often ask her to leave, and then she has to find another place to sleep. ES described that one night, policemen moved her about six times, which makes it difficult to sleep.

ES used to work as a waitress, a chef and pastry chef. She had a chef job in London for two months as a homeless person but she could not cope due to not being able sleep at night being homeless. More importantly, she said that she would use her skills to help a church in exchange for food and shelter, and that she would attend an event organised by a church or Christian organisation, if food were provided. ES said that she likes churches, as they make her feel calm, at ease. Sometimes she just goes into a church and lights a candle. She described how she used to attend the Church of England, in Shoreditch, in Central London, before becoming homeless.

Likewise, she has been invited to a Church of England church in Leicester Square since being homeless. The church members invited her to come to their church for free food and clothes. ES feels part of the Strand homeless community. She said that they look out for each other. ES admitted that it is important that churches help the homeless, because it is good for the socially excluded homeless populations to have something to believe in, and for them to have access to someone that believes in them and do not look down on them. ES also explained that churches helping will offer the homeless emotional support. She also said that she would be happier, and more confident, if the Christian community supported her. ES explained that she needs help to stop drinking, which she does to shut down her emotions. She explained that her drinking has increased since becoming homeless.

2.4.1.7: AO's case study

AO is a 45 years old British man, who is of Nigerian and Caribbean descent. He had been homeless for 4 months at the time of the case study. He became homeless due to the breakdown of his marriage, coupled with the fact that he lost his job. AO is receiving JSA social security benefits, which means that he receives £73.10 per week. However, AO says that he prefers to work, to enable him to earn a better income. He attends the Connection at St Martin-in-the-fields day centre on a daily basis. As a result, he was able to apply for the JSA by using Connection at St Martin-in-the-fields' address.

Additionally, AO volunteers by helping out in the night shelter of St James church, in Piccadilly, Central London. This is a Church of England's night shelter. He also volunteers at a Nigerian church called the Celestial Church of Christ during the daytime. As a result, AO is allowed to sleep in the church on Tuesday and Thursday nights. AO believes that he is a Christian, and he feels spiritual when he goes to church. He said that the pastor knows that he is homeless.

AO used to work as a sous-chef, which meant that he had to assist the head chef, as his deputy, with a team of 15. AO believes that he was not as healthy as he was 2 months before. He has had many colds. However, he has a doctor (GP) in East London. AO confirmed that he would use his skills to help a church in exchange for food and shelter, and that he would attend an event organised by the church or Christian organisation, if food were provided.

He attended a Nigerian church called Celestial church of Christ before becoming homeless as a Christian, and he still attends the same church. AO confirmed that he has been invited to a church since having become homeless. AO feels part of the homeless community but not the wider community. He believes that he has Christian morals and values. AO also asserted that it is important that the Christian community help the Central London socially excluded homeless populations, because churches should play the main role in the community, just like Jesus. He said that getting further help from the Christian community will give him access to using computers that he can use for job search, which could possibly result in getting a job. Likewise, AO confirmed that he would like

to be a chef again.

2.4.1.8: FR's case study

FR is a 27-year-old British male. His dad is Algerian, and his mum is Greek Cypriot. He had been homeless for four and a half years, at the time of the study. FR admitted to being alcoholic, and he explained that he was brought up in foster care, under the Section 31 care orders of the Children Act 1989. Section 31. Care orders are usually sought by a local authority to protect children who they believe are suffering, or are likely to suffer significant harm (Cafcass, n.d.). He is not receiving any social security benefits or financial support from the government at the moment, so he begs for a living. He walks around and begs during the day. FR has a doctor (GP). However, he does not feel strong at the moment. He feels weak as a result of Pancreatitis and having a blood clot in a vein.

FR agreed that the most difficult thing for him about being homeless is that he misses and thinks about his two kids, who live with his ex-wife. He would also like to be able to see his kids. FR confirmed that he has not gone anywhere for help since he approached two churches around Strand, who refused to help him. As a result, he concluded that the only person who can help him is himself, because this was what the two churches told him. As a result, FR admitted that he needs help, and that the Christian community can help him by getting him off the street, and giving him somewhere to sleep.

Moreover, FR explained that he would gain the courage to just walk into a church / Christian organisation and ask for help, if he was sure that they would help him with somewhere to sleep. He also explained that his last job was working as a gardener. He also admitted that he was not sure where his brother was, after being split up with him whilst they were in foster care during their childhood. Again, when asked if he would use his horticulture skills to help a church in exchange for food and shelter, FR said that he would even work for a church for free, in exchange for nothing, as it will give him something to do and a purpose. Similarly, FR would also attend an event organised by a church or Christian organisation, if food were provided.

On the other hand, FR explained that he never attended a church before he became homeless. Then FR described how a church from Old Kent Road picks them up, and takes them to their church for a prayer and a breakfast, every week. Again, FR explained that he is a Christian, and that he did his confirmation in church as a child. But FR does not feel like a part of either the homeless community or the wider Central London community. He confirms that he only trusts two fellow homeless people, who are a couple. He said that it is important that the Christian community helps him, because he needs somewhere quiet and warm to sleep. FR explained that this will help him to be able to get a job, as well as help him to be able to get his life back on track. He believes that he will be able to see his son and his daughter as a result.

2.4.1.9: JM's case study

JM is a 42 years old British male. He has currently been homeless for 7 months, and he had been homeless for 20 years on and off, at the time of the case study. He clearly described how he used to run away from home when he was young, as a result of family problems. JM also described how he went to prison, and how he lost his flat, because his housing benefit was not paid whilst he was in prison for 12 weeks, and that he became homeless again, as a result. He said that they blamed him for his homelessness. JM confirmed that he is receiving ESA social security benefits, which means that he receives £73.10 per week.

JM described how he had to use his carer's address to apply for the ESA, as homeless people are not eligible to social security benefits without an address. He confirmed that he has a GP, and that he goes for walks, goes to parks, and feeds the birds during the day. He said that finding a place to sleep and finding a safe shelter are the most difficult things about being homeless. JM said that he has walked into a church in the past to ask for food, tea, money, clothing and advice on religion. He explained that the Christian community should help him with feeding, warm place, and a place to sleep during the day. On the other hand JM confirmed that the church that he approached in the past helped him by giving him some money.

Other than that, JM explained that his last job was working as a car mechanic, and that he is competent in repairing engines, brakes, tyres and exhausts. JM would use your his skills to help a church in exchange for food and shelter. He believes that this will be a fair exchange and will give him something to do. However, he admitted that this may be awkward, as he is a registered alcoholic. JM also said that he would attend an event organised by a church or Christian organisation, if food were provided. Then he described how he used to attend Christian events in Hackney and Tottenham, from when he was about 7 years old.

JM said that he is a Catholic. He explained that he was invited to a church when he was homeless in Ireland, but that he did not go. Again, JM said that he feels like part of the wider community because of his friends, as they generally provide him places to go and chill. He also visits a day centre. He said that it is important that the Christian community pray for him and his family and that churches should give him the opportunity to light a candle for the deceased. He said that the impact of such prayer could lead to his having his own place, getting a job, and starting afresh very soon.

2.4.1.10: LH's case study

LH is a 43 years old English male who has been homeless for 3 years on and off, at the time of the case study. LH said that he became homeless when he complained to the housing association about the condition of the flat that he was living in. For example, he said that he complained a lot about the mushrooms that were growing in the flat, which was not an ideal condition, and that they evicted him as a result. LH confirmed that he was not receiving any social benefit or government financial support. He said that he was sanctioned as a result of not turning up one day, because his phone

got broken.

LH spends his days by going for walks. Although he said that he can no longer walk a lot, because he broke his foot in an accident. Generally LH does not feel strong and healthy, and as a result, he thinks that he is going to die soon. LH explained that he does not have a doctor (GP). He stressed that the most difficult things about being homeless include: cold, rain, being wet, and having no roof over his head. Although he admitted that he has access to enough food. In addition, LH explained that he has gone to a hospital for treatment to his foot, and that he has gone to Connection at St Martin-in-the-fields for help, since being homeless. However, he said that Connection at St Martin-in-the-fields could not help him, because they were full to the maximum capacity, at that time.

On the other hand, LH thinks that people do not like him, because he talks openly about Jesus. He also described how he walked into a church to ask for help, when he was in Sheffield. He said that they told him to come back next week, but he never went back. LH also explained that the Christian community can help him, by giving him help to get his life back on track, and that they can give him shelter, so that he can talk about Jesus. He also said that the streets are very cold, and he confirmed that he has never approached a church or Christian Organisation for help in London, because he is not sure what will happen, and because he is not sure that they would want to help him.

Again, LH explained that he would have the courage to just walk into a church or a Christian organisation to ask for help, if he can feel like he belongs, if he can feel like he is in the right place, and if he can feel like he is not a refugee in his own country. In addition, LH explained that his last job was selling The Big Issue magazine, which is a magazine about homelessness. He said that he would still be selling The Big Issue magazine right now, if he had not broken his foot. LH explained how he had to use his selling skills to get people interested in buying The Big Issue magazine, by informing them about the plights of the homeless people, when he was selling the magazine.

He said that this was hard work, because people he sold to were generally not interested in buying the magazine, hence they needed much convincing. LH confirmed that he was paid £1.25 for every magazine he sold for £2.50. On the other hand, LH explained clearly that he would use his skills to help a church in exchange for food and shelter, and also because of Jesus. Likewise he will attend an event organised by a church or Christian organisation, if food were provided, because he is a Christian. He described how he used to attend a church called Church on the Rock, in Cornwall before he became homeless. Again LH confirmed that he has never been invited to a church since he has been homeless, and that he would have gone, if he had been invited.

However, LH does not feel like the part of the Central London wider community. He stressed that he feels like an outsider. However, he feels like part of the homeless community. More importantly, LH said that it is important that churches help him as soon as possible, because, he does not want to die on the street. He stressed that he sees death coming upon him, and that it is like a weight hanging

over his head. He does not want to die on a Central London street. As a result, LH said that the Christian community helping him right now would save him from dying on the streets.

2.4.2 Data analysis of primary case studies

This section covers thematic analysis and cross-case analysis of primary case studies, which were conducted in Strand, Central London. There were 10 case study participants and the findings are as follows.

2.4.2.1 Thematic analysis of primary case studies

First, semi-structured interviews were conducted for the case studies, in order to reveal the challenges that the Central London socially excluded homeless populations are facing, and to in turn reveal why it is critical to reconnect and integrate them within the Christian community. The semi-structured interviews' findings were handwritten, and were then typed in spreadsheet tables for data analysis. As a result, the first part of data analysis was done by using thematic analysis to analyse and identify the commonalities, the differences, and the relationships within the research findings (Gibson & Brown, 2009:158).

This involved identifying the connecting threads within the findings (Seidman, 2013:127), and using colour coding and descriptive coding to identify patterns and contents that relate to addressing the research questions (Saldaña, 2012:3-4). In other words, thematic analysis was used to identify themes and the differences within the case studies, in order to show more convincing evidence, in comparison to the evidence that would have been acquired from just one case (Johnson & Christensen, 2008:408).

2.4.2.2 Cross-case analysis of primary case studies

Multiple case studies were also conducted to investigate and analyse, multiple sources of evidence (Yin, 2009:26), and to create a chain of evidence with more variety compared to using a single case study. In other words, multiple case studies were studied comparatively to compare and contrast and to reveal relationships amongst the case studies. In the same way cross-case analysis was used to identify contributing factors, and to articulate emerged themes revealed during the thematic analysis. In particular, cross-case analysis was conducted to analyse the findings and to analyse emerging themes resulting from the thematic analysis conducted.

Emerged themes identified in relation to why it is important that the Christian community reconnects and integrates Central London's homeless populations within the Christian community include: opportunities for empowering exchange between the Christian community and the homeless community, opportunities of empowering invitation of the homeless populations to the Christian community, opportunities and the impact of providing practical help, being spiritually approachable, and creating opportunities to be part of the community life. As well as medical and professional challenges amongst the homeless populations, and the most difficult things about being homeless.

For each theme, participants' responses were analysed and compared.

- **Empowering invitations:** The cross-case analysis of the case studies revealed the fact that 90% of the case study participants have attended a church in the past. Similarly, 90% of them said that they would attend events organised by churches or Christian organisations, if food were provided. Therefore, engaging, reconnecting and inviting Central London homeless population using Christian events can be a good way for them to experience the Christian community and build relationships with them. Experiencing the love of God in the faith community they might give their lives to Christ, if they haven't. Building relationships with them would also provide them with opportunities to connect with God and other believers if they are Christians. Again building relationships with them could provide those who are Christian, but did backslide, opportunities to reconnect.

In addition, Mission-shaped Church Report revealed that one of the five values for a missionary church includes the fact that a missionary church should be relational in their approach (Church House Publishing, 2004:81-82). This means that the homeless should not be excluded, just because of their social status. They should be represented in every Central London missional church. Stetzer and Putman (2006) emphasise that mission is not about the church's preference, but about God's preference and that mission is about the *missio Dei*, and the fact that it is God that is sending the church, so that the needs of the needy like Central London homeless populations would be adequately met.

In addition, Stetzer and Putman (2006) explain that this is essential because the church is intended to always function as God's missionary church. They explain that one of the church's main purposes is to take the gospel to communities. They also explain that the Gospel should be presented to people in ways that are relevant to any particular group of people, so that they can find the gospel relatable, which would foster likeness to connect with the gospel, and help to avoid resistance (Stetzer & Putman, 2006:31-42). This means that the level of invitation and good hospitality towards the socially excluded Central London homeless populations will help to demonstrate whether a church is a missionary (missional) church or not.

Moreover, Christian events should include evangelism activities, which provide opportunities to invite people to give their lives to Christ, so that they become saved or become reconnected with God, especially if they have become disconnected, or if they did backslide. On the other hand, they may give their lives to Christ at a later stage, even if they say no during the Christian event, especially when they develop relationships with the congregation and or the church leaders or church workers. In the same way, the gospel should be presented in ways that the homeless populations can relate to.

- **Medical and professional challenges**

The cross-case analysis revealed that 40% of the case study participants have no doctor (GP),

due to having no address, which in turn restricts their access to medical help. This only means that 60% of them still use the doctors that they were using, when they had homes. However, every UK citizen is entitled to a doctor under the governments' National Health Service (NHS). However, the homeless populations reconnecting with and being integrated within the Christian community, as well as giving them advice about how to get back on their feet physically and professionally will help them to start turning their lives around, so that they can also have free medical services like others.

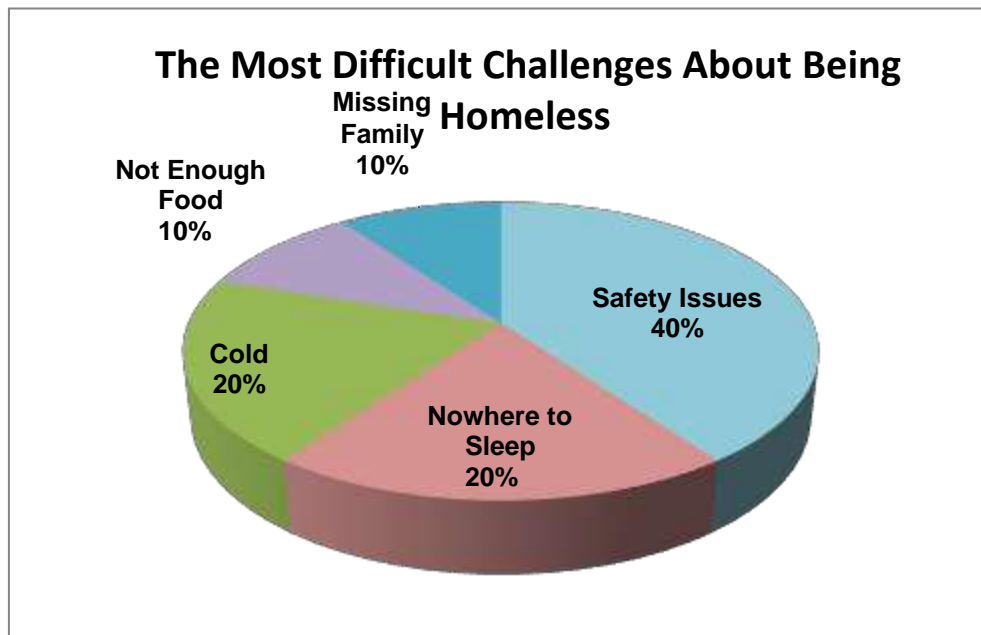
Despite being highly skilled all homeless case study participants are jobless. Therefore 50% of the case study participants explained, that they while away the daytime by walking all day, 40% spend their days in homeless day centres, whilst 10% spend their days job searching. However, if they had the opportunities to do something constructive like volunteering in the Christian community, their lives would not only have more purpose, but they would become more productive. They walk around all day and they sit down in day centres all day, because they do not have other things to do and because they are not yet enlightened about the *missio Dei*.

- **The most difficult challenges**

40% of the case study participants explained that the most difficult things about being homeless are not feeling safe, and sleeping rough on Central London streets. Likewise, 20% of case study participants revealed that finding a place to sleep on Central London streets can be challenging. One participant gave an example of how she was asked to leave six times in one night by the police, after trying to sleep in six different places, on Central London streets. However, another 20% of case study participants explained that cold makes it difficult for them to sleep on Central London streets.

If more churches can reconnect with the homeless and allow more homeless to sleep on the floors of their churches until they get back on their feet, the homeless would feel safer and warmer than sleeping on Central London streets, and they would be happy that they have somewhere to sleep. Other than these, 10% said that not having enough food is the most difficult thing about homelessness. Another 10% explained that the most difficult thing is missing his family, especially his two kids. He said that getting his life back on track could lead to him being allowed to see his children again.

Figure 2.12: The most difficult challenges about being homeless chart



- **Opportunities to give practical help**

When the participants were asked in what way churches or a Christian organisation can help them right now, 60% of the case study participants explained that they would like to be supported with shelters. The fact is that some churches are already supporting homeless people with shelter in London. An example is an organisation called Glass Door which provides homeless people in West London places to sleep, inside some West London church buildings. These churches provide up to 100 bed spaces per night during the cold winter months.

Glass Door also provides the homeless with casework services, which include offering homeless people advice, advocacy and practical support, in order to help them to find solutions to their homelessness. Similarly, churches in Central London that are not doing this can reconnect with Central London homeless populations by opening their doors to them in a similar fashion. This will be emulating Jesus Christ, and will result in incarnation living of love and sacrifice (Frost, 2011:21-125). Especially as incarnation living is also about having compassion for the marginalised (Bosch, 1991:519), and because incarnation living is part of the *missio Dei* as the sent church.

On the other hand, 20% of the case study participants made it clear that the Christian community can help them with some clothes. These should be nice clothes but it does not have to be brand new. People buy second-hand clothes from charity shops, all the time. Again, 10% of the case study participants said that they would like the Christian community to provide them with food. This may be because some Christian churches and ministries are

already providing Central London homeless populations with food. There are also other soup kitchens, soup runs services and day centres that provide them with food.

Generally, the difference between soup kitchens and soup runs services is that soup kitchen provides the homeless meals on their own premises, whilst soup runs go out of their premises, to different locations to provide the homeless with food. Similarly 10% of the case study participants said that the Christian community can help with a job. Alternatively this could be a voluntary job. This would still be useful, as this would provide them with work experiences and job references, which could assist them in attaining new jobs. Hirsh affirmed that God will equip and empower the church to provide practical help (Hirsch, 2006).

Figure 2.13: Practical help desired chart



In the same way, 60% of the case study participants said that it is essential that the Christian community help them, so that they can have shelter and keep warm. 10% said that it is essential that the Christian community reconnects and helps them, in order to avoid premature death. Again, 10% said that it is important that the Christian community helps to have access to prayers. 20% said that it is important that the Christian community connect / reconnect and help them, because helping is one of the main purposes of the church. Goheen asserts that it is that missional churches are compassionate towards their neighbours (Goheen, 2014:16-27). Such neighbours should include the homeless.

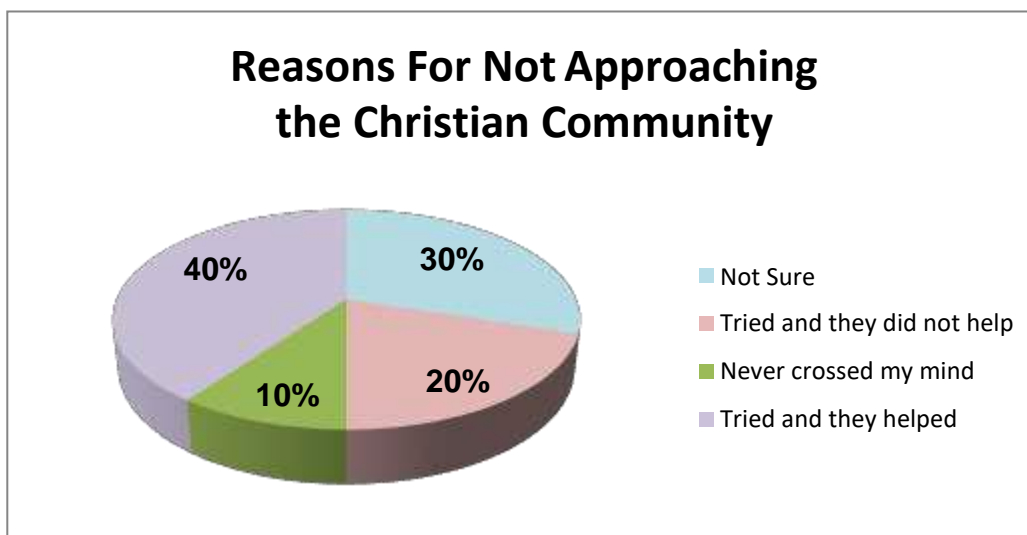
- **Being approachable**

The cross-case analysis revealed that when the case study participants were asked about why they have not approached a church for help, 30% of them indicated they have not because they were not sure that the Christian community would help them. 20% of the participants said that they tried but did not receive help, 10% said that approaching a church for help, did not cross

their mind. However, 50% confirmed that they approached churches for help and received help from them. Therefore, the Christian community needs to be approachable and always visible to Central London homeless populations, as a possible source of help.

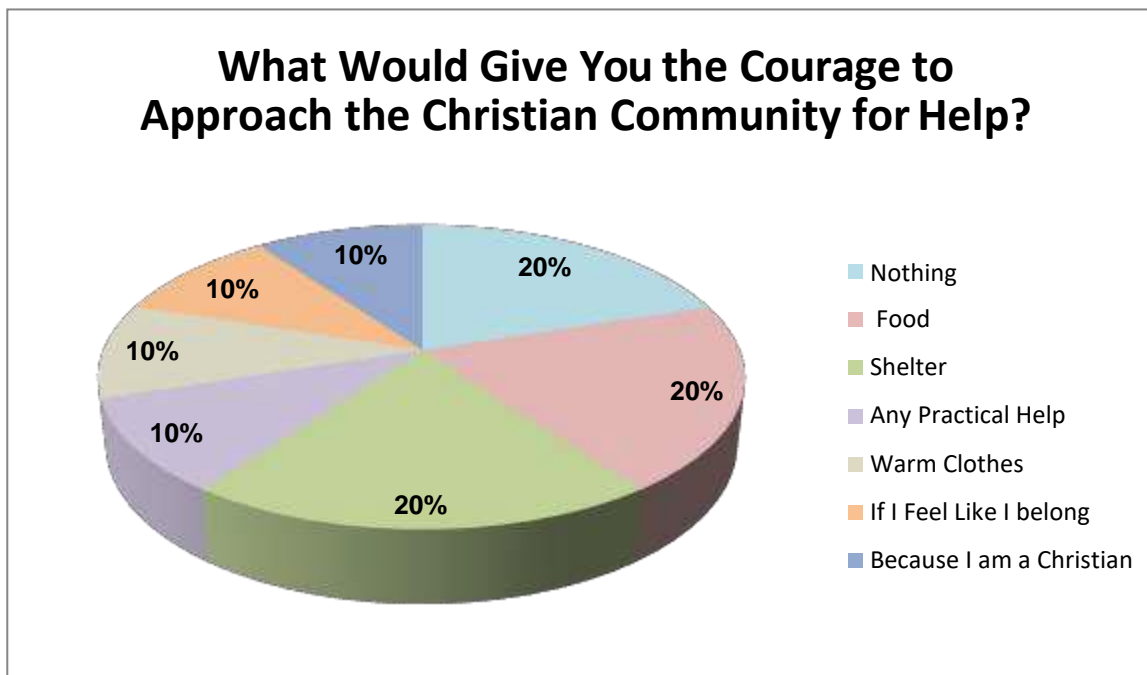
This is also important, because the Anglican Communion affirms that one of the five values of a missionary church is to exist to transform the community it serves, through the power of the gospel, and the power of the Holy Spirit (Church House Publishing, 2004:81-82). Being approachable could also create opportunities for positive relationships, reconnection and integration of the homeless populations. This could in turn create opportunities for their transformation.

Figure 2.14: Reasons for not approaching the Christian community chart



When the case study participants were asked about what would give them the courage to just walk into a church or a Christian organisation, and ask them for help, 20% of them said nothing, as they would never approach. Another 20% said food would make them approach the Christian community for help. Likewise, 20% said that shelter would make them approach the Christian community for help. 10% of them would approach the Christian community for help, if they can feel like they belong. Another 10% would approach the Christian community for help for warm clothes. Again 10% would approach the Christian community for help, because he/she is a Christian, and the last 10% would approach the Christian community for practical help, as well as opportunities to communicate, because he/she likes communicating with people.

Figure 2.15: What would give you the courage to approach the Christian Community for help chart



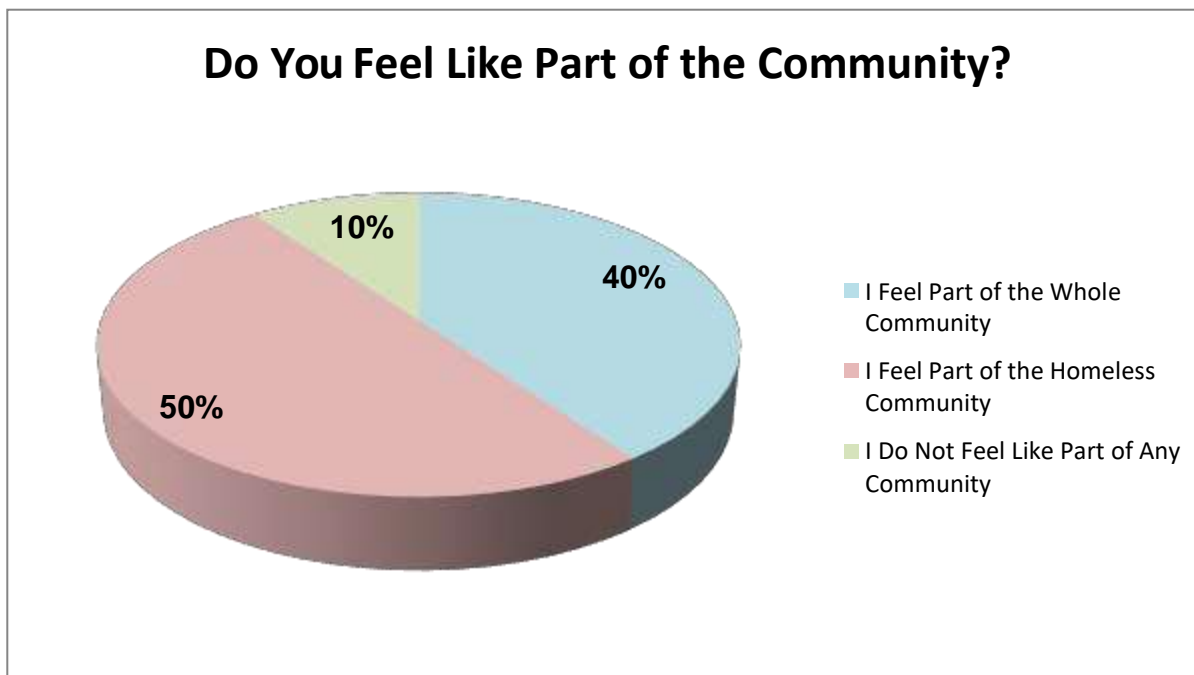
- **Creating opportunities to be part of the community**

Again, when the case study participants were asked if they feel like part of the wider community, only 40% of them feel like they are part of the whole (wider) community. However, 50% of them feel like they are part of the homeless community, whilst 10% feels like he/she is not part of any community. This reveals the fact that many of the participants do not feel part of the wider Central London community, because they do not feel like they belong.

However, the Christian community supporting the homeless and showing them that they can really belong to the Christian community can make a difference, and can help to bridge the inclusion gaps, that have been created by homelessness. Giving such support is also part of the *missio Dei*. This also provides the opportunity for a church to demonstrate being an authentic missional church / missionary church.

Van Gelder and Zscheile explain that ecclesiology must be connected with missiology (Van Gelder & Zscheile, 2011:103-116). Supporting Central London homeless populations would need to be the responsibilities of the whole church, to be effective. This assertion is in alignment with Bosch, who once asserted that missionary duties are the responsibilities of the whole church (Bosch, 1991:493-495). Missionary activities being the responsibilities of the whole church means that duties can be shared, without the leadership becoming overwhelmed as a result of assuming the whole responsibility.

Figure 2.16: Do you feel like part of the community chart



- **Creating opportunities for empowering exchange**

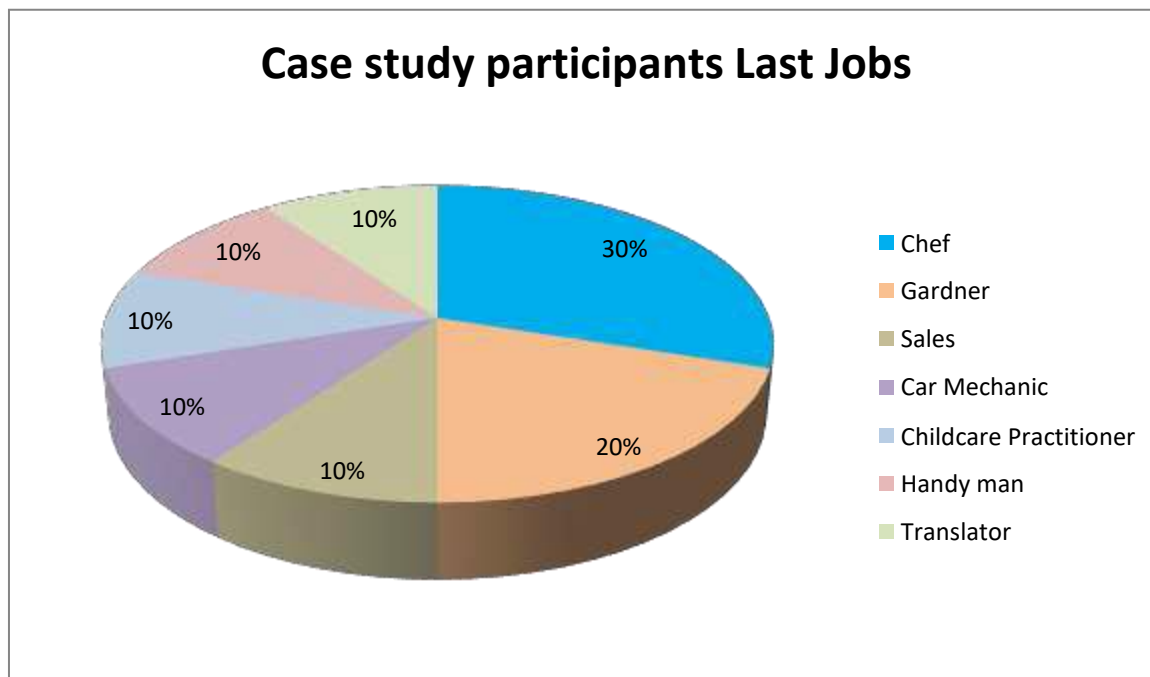
The cross case analysis also reveal that these case study participants were skilled professionals from various industrial sectors, before becoming homeless. In fact 30% of them used to work in the hospitality industry as Head Chef, Sous-chef, and Pastry Chef. Even though these are desirable skills, they are all unemployed at the moment. For example, a female rough sleeper explained that she was working as a Pastry Chef for 2 months whilst homeless but she had to leave the job, because she had nowhere to rest during the day after work, and somewhere to sleep at nights. As a result, she was always at work. Hence she could not cope with the demands of the job. She also explained that she now drinks a lot to block the pain of being homeless.

Similarly, 20% of the case study participants were gardeners. 10% used to work in childcare, 10% used to work as a translator for 7 languages, and he is a holder of Master degree in Business Administration (MBA), 10% used to work as a car mechanic. Another 10% used to work in sales, and the last 10% used to work as a handyman. Part of the problem is that in the UK, to apply for a job, you need a home address, and you have to turn up to work smart and hygienic. Many socially excluded homeless populations have no access to showers, and the ones that do have to queue for hours in day centres puts some people off, one of the case study participants revealed.

They may become demotivated, as a result of all their skills not being used and not having much to do. On the other hand, their skills might be desirable to the Christian community, who is always looking for volunteers, especially as most of them claim to be Christians. According to Volunteer Scotland, doing something purposeful like volunteering can be productive and rewarding.

Volunteering can also help them to become confident (Volunteer Scotland, n.d.). This is important because homelessness can affect homeless people's confidence (Coyle, 2017). However, volunteering can produce opportunities to reconnect and build good relationships and in turn opportunities for discipleship.

Figure 2.17: Case study participants' last jobs chart



2.4.2.3 Primary case studies conclusion

These 10 case studies were conducted to answer the research question: Why is it important for the Christian community to reconnect with Central London's socially excluded homeless populations? The case studies reveal that, 50% of the case study participants that were selected using Typical Case Sampling, do not receive any social security benefits or financial support from the government at the moment, so they beg for a living. This means that they need the help, which the government have not been able to provide, to survive. Even though the research reveals that 70% of the case study participants have a doctor (GP), 30% of them do not have a doctor, which means that they do not have any access to medical support. This makes their cases critical.

Again, despite the fact that some people believe that the Central London homeless populations are lazy, 100% of the case study participants said that they would like to get a job and get their lives back on track. However, this may be because measures were taken to ensure that the participants were typical cases using the criteria described in this chapter, to ensure that they are not fake homeless people trying to exploit the public. In addition, 100% of the case study participants believe that some support from the Christian community, will go a long way to help them to becoming focused about getting a job. For example, they believe that they would be able to focus on searching for jobs, if they had a warm shelter at nights to sleep in.

Similarly 100% of the case study participants said that they would use their skills to help or to volunteer in a church in exchange for food. Again, 100% of the case study participants would attend Christian events, if invited. Thus, the findings of these case studies suggest that the Central London homeless populations are open to collaborating and working in partnerships with the Christian community. However the findings also suggest that the Christian community will have to make the first move for this to happen, as some of the homeless populations are lacking the courage to approach the Christian community.

The findings also suggest that some of them might be open to connecting or reconnecting with the Christian community. Such openness from the Central London homeless populations makes mission with Central London homeless populations a viable mission, which can help in resisting current church attendance decline discussed in chapter 1 of this study. The Christian community needs to reconnect with them to help them to survive homelessness and to fellowship with them, so that they can be reconciled with God.

2.4.3 Secondary case studies, introduction

In this session, 5 secondary case studies from a homeless report and a Christian book have been analysed, in order to reveal why the challenges commonly experienced by homeless populations in general. This is important in order to reveal why the homeless must be helped to reconnect with and integrate into the Christian community. Helping them is essential, because it can be difficult for people to recover from homelessness via government provision. In fact, the findings of the homeless interviews conducted in this chapter, and the findings of this chapter's primary case studies and homeless questionnaires revealed that many people get stuck in homelessness for a long time, and that many Central London homeless populations have died on Central London streets.

For this reason, it is possible that many more homeless people could die on the streets, unless there are early interventions, to help and support them. On the other hand, the Christian community is called to be missional, and called to align with the *missio Dei* and incarnational living. This puts the Christian community in a good position to help Central London homeless people, and in turn fulfil the *missio Dei* as a result. This would result in the development of both Central London homeless populations and the Christian community. Therefore, the following secondary homeless case studies are being used to reveal the common challenges of homelessness and the needs of the homeless populations.

This documentary evidence is also being used to reveal why it is imperative that the Christian community intervene, in order to develop the wider community. In other words, the secondary case studies are being used to corroborate and augment the findings of the primary case studies' findings. As well as to reveal the reasons why it is important for the Christian community to reconnect with the

socially excluded Central London homeless populations. This will also help to advocate for an inclusive community.

2.4.3.1 Jenny's case study

Jenny, a 41-year-old single female, was working as an accountant in Dorset until she was made redundant. She subsequently lost her accommodation, and she returned to Exeter because she felt there were better work prospects there. She paid to stay in a backpacker's hostel for a month whilst looking for work. However, when her money ran out, she ended up on the streets of Exeter, and became a rough sleeper for the first time. Then Jenny approached the No Second Night Out (NSNO), which is a government project for helping those who are being homeless for the first time.

Jenny met the criteria for the NSNO service, because she had not slept rough before. As a result, Jenny was placed in the emergency assessment accommodation while further investigation was made of her housing need. In addition, Jenny was assisted by NSNO to claim the government's Job Seeker's Allowance and housing benefit for the first time. In the meantime, NSNO helped her to secure a shared house, whilst helping her to find a more suitable property and to search for work (Homeless Link, 2014:6-9).

2.4.3.1.1 Implications of NSNO service

Jenny was fortunate to be able to receive NSNO support and service, because she had never slept rough before. However, there are many people who have been stuck in homelessness for months and for years, who would not be eligible for this service for the same reason. Therefore, all the 266 homeless survey participants and the 33 homeless interview participants would not be eligible for NSNO services. Hence they are still stuck on Central London streets. This makes the NSNO limited in terms of who they can support.

Because of such gaps, it is essential that the Christian community support the socially excluded Central London homeless populations, especially the ones that have no one else to help them and in turn fulfil part of the *missio Dei*. Helping those who are destitute also means that they are more likely to connect / reconnect and be integrated, as well as giving their lives to Christ. Jenny's case study also implies that it is possible to support a homeless person to get back on their feet. However, without support, many get stuck in homelessness.

2.4.3.2 Timothy's case study

Timothy is in his early 40s and had lived in private rented accommodation for most of his adult life. He worked part-time and did not receive any Government benefits. Timothy became homeless when he was illegally evicted by his landlord. He did not want to seek legal advice regarding his illegal eviction, as he felt this might provoke an even more negative reaction from his landlord. The NSNO Hub service helped him to find suitable private rented accommodation, and helped him to avoid

paying a housing deposit by introducing him to Whitechapel centre's Rent Deposit / Bond Scheme. Whitechapel centre put up a bond, and Timothy was able to move into his new home within three days of becoming homeless (Homeless Link, 2014:6-9).

2.4.3.2.1 Implications of this NSNO service

Even though this case study reveals how quickly an individual can be supported to leave the streets, and acquire a new home, there needs to be the availability of a Rent Deposit Scheme, and the availability of landlords that want to rent to someone on Rent Deposit Scheme, for this NSNO model to work in Central London. Therefore, Timothy was lucky that he was in Liverpool, where Whitechapel centre can provide him a service that meets his needs, which he is also eligible to.

However, not all homeless people have access to such services in the cities, villages and towns where they live. Also the fact that people have to pay high deposit when renting accommodation Gentleman (2016), is one the main reasons for high percentage of homelessness in Central London. Homelessness can happen as a result of many people not being able to afford the deposits that landlords and estate agents are demanding. People get stuck on the street as a result. Therefore, many members of Central London homeless populations get stuck because of such gaps in service, and red tape. Hence they need the help and support of the Christian community.

2.4.4.3 Matthew's case study

Matthew was 20 years old at the time of the study and he grew up in a Christian home, in Boston, USA. His father was a very strict pastor. Matthew did not like his father's strict rules. On the other hand, Matthew started stealing and drinking in his early teens, which got him in trouble with his pastor dad. Matthew also admitted to developing a high level of rebellion by the time he was sixteen. As a result, his parents gave him an ultimatum to change his ways or leave their home. Matthew chose to leave home and became homeless as a result. Things got so bad that he had to scrounge for something to eat in dustbins. Matthew started taking drugs, drinking, getting into gangs, and getting into trouble with the law at the age of eighteen. He got a job for a while, but lost his job, and ended up homeless again.

Similarly, Matthew admitted that his pride prevented him from returning home to reconcile with his parents. He explained that he struggled to get by day-to-day, and admitted to not praying much anymore. Matthew explained that he used to pray, but gave up praying. He also admitted to not thinking about God, and that all he thought about was just trying to get by day-to-day. Matthew said that homelessness leads to depression, which makes things worse. However, he regrets his bad choices, and would go back in time to change them, if he could. Matthew stressed that he would not smoke, drink, or be rebellious, if he could go back in time to live his life again. He has now realised that all his parents' rules were put in place for his own protection (Bridgman & Bridgman, 2014: 92-100).

2.4.4.3.1 Implications of Matthew's case study

Just like some of the homeless interview participants in this chapter, Matthew is a Christian who admitted that he no longer prays like he used to. Therefore, the Christian community's reconnecting and reintegrating Central London homeless populations within the Christian community will provide them opportunities and encouragement to pray. This would stop some of the homeless from backsliding. Matthew also highlighted that homelessness leads to depression. Fellowshiping and feeling that they belong could help their state of mind, as they shift their mind from getting the provision, to God the provider. Matthew confessed that he did not focus on God, but focused daily on mainly getting some provision. Homeless people like Matthew who reconnect with the Christian community would have more opportunities to focus on God, and to learn about the *missio Dei* for God's people.

2.4.4.4 Dawn's case study

Dawn was 54 years old at the time of the study. She is from Idaho, USA. Dawn found herself homeless when the person she went on a long distance travelling with from Idaho, abandoned her in Franklin, Florida, whilst she was using a public bathroom. Dawn explained that she had a house in Idaho, but became homeless because she had no money for a bus ticket to her home. Dawn was surprised that her family refused to contribute money for her bus ticket to return home. Talking about this made her emotional and tearful. Dawn also explained that the churches in Florida that she approached to help her with buying a ticket to Idaho refused to help, because she is not from that community.

Dawn said that she had a job in Idaho, and that she was doing a degree in Social Work in Idaho before travelling. When asked if she has a strong faith in God, Dawn said that she used to, but that she is not so sure anymore. However, she said that she would like to help people, especially children going through anger and fear issues. Dawn explained that she has different skills, including designing and sewing clothes, and that she would like to use her skills to give back to the community. Similarly, Dawn asserted that there are lots of talents in the homeless community, which are going to waste.

On the other hand, Dawn explained that being homeless made her feel degraded and that people looked at her as if there was something wrong with her, because of being homeless. She also said that she did not understand why the churches she approached did not help her by buying her a ticket to Idaho. When Dawn was asked if she believes in the power of prayers, she replied by saying that she does not know anymore. Dawn said that she used to believe in the power of prayers. On the other hand, she agreed to being prayed for without any hesitation. A week after the discussion, a non-profit organisation that helps women called Brass, bought Dawn a bus ticket, which she used to return to her home in Idaho (Bridgman & Bridgman, 2014:119-128).

2.4.4.4.1 Important points from Dawn's case study

Just like this study's research findings from Central London homeless populations, this case study shows that people can become homeless unexpectedly, through no fault of their own. The fact is that Dawn was stuck in Florida, as a result of a family friend that abandoned her there unexpectedly, and also because of not receiving help from family members and from churches that she approached. If not for the quick intervention of a charitable organisation, Dawn could have been stuck in Florida as a homeless person for a long time. This is why it is essential that churches and ministries understand the importance of working in line with the *missio Dei* and the transformational impact their contributions can have on homeless people.

The fact is that homeless people's lives deteriorate quickly on the streets due to the trauma of homelessness (Shelter, 2007). Many deteriorate to the extent of perishing, which makes it essential that they receive help. Homeless populations' lives are still valuable to God, therefore, he does not want them to perish. In fact, the Bible affirms that the Lord will plead the cause of the poor (Proverbs 22:22-23). Dawn was turned down by many churches that she approached. They should have helped her in some way, as God uses the *missio Dei* and the church to demonstrate his love to the world (Bosch, 1991:391).

2.4.4.5 Anita's case study

Anita is originally from Tennessee. She became homeless when she was living with her daughter, as the landlady did not want extra people living in the accommodation, so Anita had to leave. She ended up on the streets as a rough sleeper as a result. She had been homeless for four months at the time of the study. Anita also has health problems including injuries to her shoulder, ankle and back, as well as being diabetic. The fact that both of her legs are numb from the knees down, which makes walking difficult and she also has a history of heart attacks.

In addition, Anita explained that she receives social security benefits. She admitted that although it is not much money, it helps her to get by. She explained that things have always been difficult for her, despite having Jesus in her life. However, she was never adequately disciplined to help her to fully understand what her relationship with Jesus could be, so things remained difficult. Anita was also declared an unfit mother by the state. As a result, the state took away her children from her and placed them in foster care. Anita also described how she fell into a deep depression as a result of her children being taken away. This resulted in her trying to commit suicide.

As a result, she once laid on railroad track, waiting for a train to run over her and kill her, but the train quickly veered to another set of tracks. Anita made 3 more attempts by trying to drown herself in the Mississippi river, before discovering that she was pregnant. This stopped her as she did not want to kill her baby as well. Anita's professional skills include being a Gospel balloon artist, which she used to do in churches before she became homeless. She explained that she wanted to do so much more with her life and that she would like to volunteer with her cooking skills. Anita explained that she

believed that God is going to take care of her no matter what, and that He will provide as that is His promise to her (Bridgman & Bridgman, 2014:129-134).

2.4.4.5.1 Important points from of Anita's case study

Just like this chapter's homeless rough sleepers interview participants, Anita is willing to use her skills to help people and in turn survive. Anita admitted to having had a difficult life for a long time, despite having some faith in God, but she had not been discipled to fully understand God's principles. This is why effective evangelism should always be coupled with discipleship, so that new converts grow and develop effectively, after giving their lives to Christ. Effective discipleship would help them to learn about God's principles and about the *missio Dei*, which would help them to develop effectively and have good understanding.

Effective discipleship would also help them to develop Christ-like identity and mindset, which would in turn help them to make good godly decisions. Goheen (2014) rightly said:

Evangelism that lacks the central component of the kingdom of God invites listeners to embrace an emaciated gospel and from the start socializes new converts into a misunderstanding of the nature of the Christian faith. It profoundly weakens robust discipleship. (Goheen, 2014:239).

Therefore reconnecting with, and integrating Central London homeless populations should be coupled with discipleship, so that their lives would be transformed. Just like many homeless people depression drove her to many suicide attempts (Independent Newspaper, 1992). However, effective discipleship and effective transformation due to renewing of mind (Romans 12:2), would have led to better decision making. Anita admitted that she started to lose her faith. Had she been subjected to effective discipleship, she probably could have maintained her faith in Christ. Just like Jesus helped his disciples to increase their faith (Piper, 2001). Again, like many Central London homeless populations, more importantly, admitted that she still had some faith in God, because she believes that He would help her as promised.

2.4.4.6 Secondary case studies: Conclusion

These secondary case studies reveal similarities with the challenges faced by Central London homeless populations. This implies that homeless populations around the world experience common challenges. These secondary case studies also show that homeless people's lives can be transformed with adequate support and help. This is important, because some people get stuck due to red tape imposed by eligibility rules, such as how long the person has been homeless or which community the homeless person comes from. These eligibility rules stop the homeless populations from accessing help and they create gaps that make homeless people get stuck in homelessness. As such, some homeless people have died on the streets due to such gaps (Soussi 2017).

Therefore, the Christian community reconnecting with Central London homeless populations will

open a door to the Christian community being able to breach some gaps, and in turn save lives. For example, supporting homeless people who are ineligible and stuck, just like in these cases would help bridge some gaps. This would also provide some of the Christian communities with opportunities to demonstrate that they are a missional community who align with the *missio Dei*, according to Todd Engstrom's definition of a missional community:

A missional community is a community of Christians, on mission with God, in obedience to the Holy Spirit, who demonstrate the gospel tangibly and declare the gospel creatively to a pocket of people. (Engstrom, 2013).

2.5 Central London homeless rough sleeper questionnaires' findings

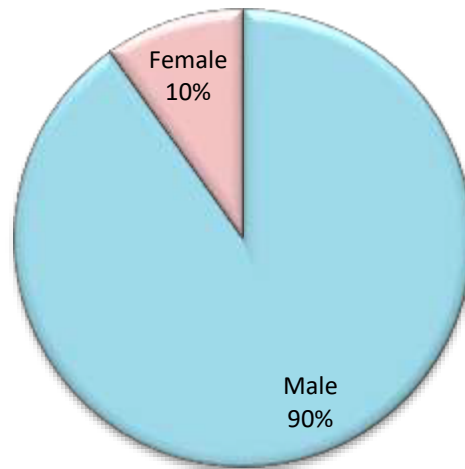
These questionnaires were samples of using systematic random sampling. This was done by randomly selecting the inner London boroughs, by listing the Inner London Boroughs alphabetically, and choosing every other borough. The inner London Boroughs that were selected as a result are, City, Greenwich, Hammersmith and Fulham, Kensington and Chelsea, Lewisham, Tower Hamlets, and Westminster. In the same way, homeless people identified from these boroughs were randomly selected. The sample size is 264 homeless people. The findings of the questionnaires will be used to conduct descriptive analysis about who the participants are and the challenges they face as a result of being homeless. These will in turn help to reveal why it is important that the Christian community help and reconnect with them, in relation to the *missio Dei*.

2.5.1 Gender breakdown analysis

Majority of the homeless questionnaire participants were males. This is typical in the UK. A recent report shows that 77% of homeless populations in the UK are men (The Telegraph, 2017). However, 90% of randomly selected homeless populations for this study were male.

Figure 2.18: Gender breakdown analysis chart

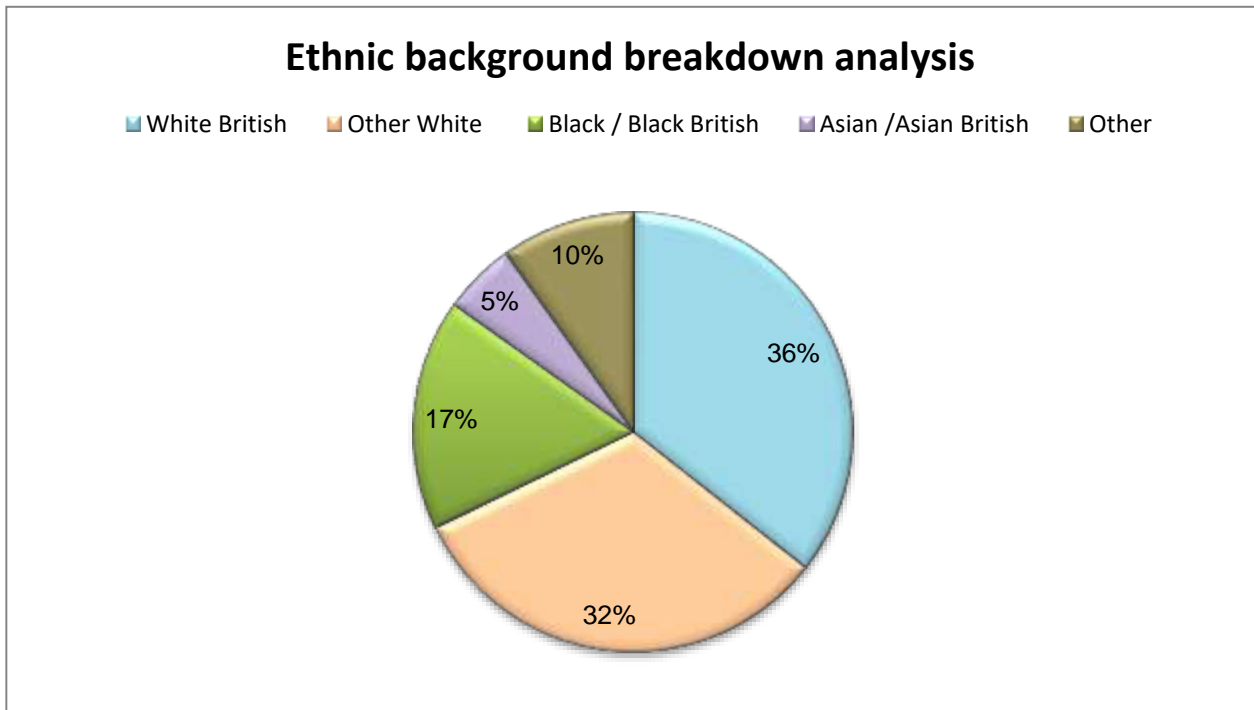
Gender breakdown analysis



2.5.2 Ethnic background breakdown analysis

The homeless questionnaire participants come from different backgrounds. Out of the 264 participants, 94 of them, which represent 36% of the participants, are white British (which include English, Scottish, and Welsh). 45, which represent 17% of the homeless questionnaire participants are black British. 14 homeless questionnaire participants, which represent 5%, are Asian British. However, 85 homeless questionnaire participants, which represent 32% of homeless questionnaire participants, are white people, who are not British. Lastly, 26 homeless questionnaire participants, which represent 10%, are put in the "other" category because their ethnic origin does not fall into the aforementioned ethnic groups. The following chart shows the breakdown of ethnicity of the homeless questionnaire participants.

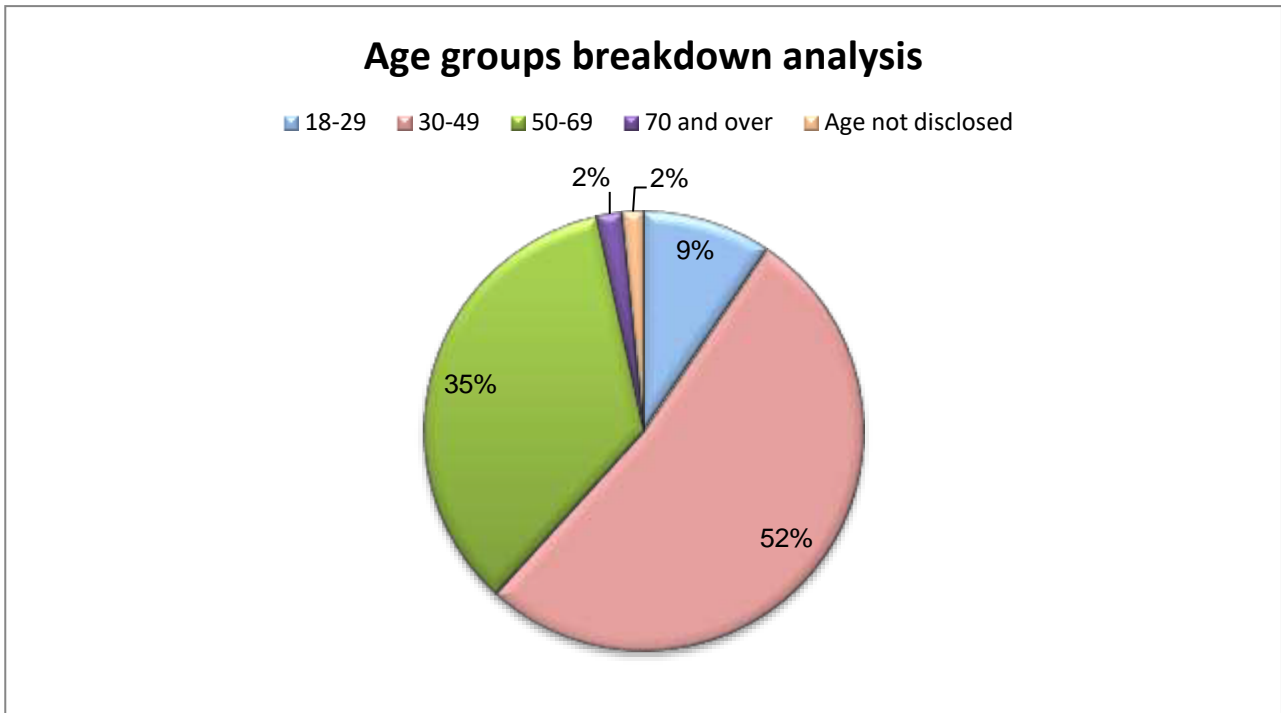
Figure 2.19: Ethnic background breakdown analysis chart



2.5.3 Age groups

None of the homeless questionnaire participants were children below the age of 18. However, 25 people, who represent 9% of the homeless questionnaire participants, are 18 to 29 years old. The largest age group are the 30 to 49 years old group. There are 138 participants in this category, who represent 52%. The second largest group are the 50 to 69 years old, who represent 35% of the homeless questionnaire participants. Only 5 of the homeless questionnaire participants, who represent 2%, were in the age group of 70 and over. However, 4 homeless questionnaire participants, who represent 2%, chose to remain confidential about their age group. The following chart shows the breakdown of the age groups of the homeless questionnaire participants.

Figure 2.20: Age groups breakdown analysis chart



2.5.4 Length of homelessness breakdown analysis

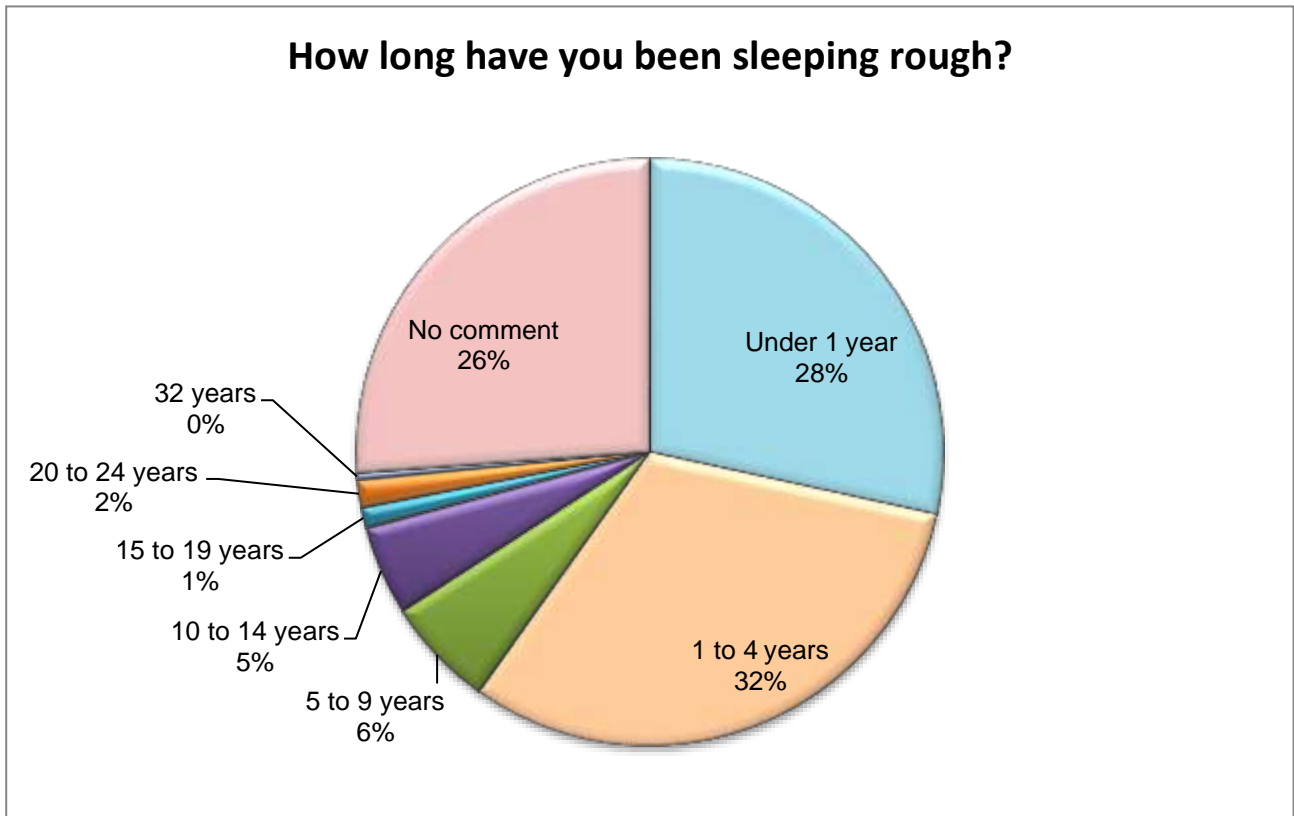
This study revealed that homeless people can be sensitive about disclosing how long they have been homeless. As a result, 26% of the homeless questionnaire participants chose to remain confidential about how long they have been homeless, despite answering other questions (69 people). Similarly, 28% of them disclosed that they have been homeless for less than a year (75 people). Similarly, 32% of the homeless questionnaire participants have been homeless for some time between 1 to 4 years (83 people). Another 6% have been homeless for somewhere between 5 to 9 years (16 people).

In addition, 5% of the homeless questionnaire participants have been homeless for 10 to 14 years (13 people). 1% has been homeless for 15 to 19 years (3 people). 2% have been homeless for 20 to 24 years (4 people). Only 1 person (0.3%) has been homeless for 32 years. These findings show that people can get stuck in homelessness, if extra interventions are not put in place. Feeling stuck can in turn lead to desperation and other problems like drinking and taking drugs (Aitken & McDonald, 2017). This is because government support has failed from pulling some people out of homelessness many times.

As a result, homelessness in the UK has continued to sharply increase for the last six year (ITV News, 2017). Good examples of homeless people getting stuck are the homeless questionnaire participants for this study. Homeless people's mental and physical health can deteriorate on the street, as a result of getting stuck. Jesus spent much of his mission instructing about a life of love, reconciliation, peace, joy, justice, compassion and solidarity with the poor and marginalised.

(Goheen, 2014:56). Therefore, getting stuck on Central London streets cannot be part of the *missio Dei*. The Christian community connecting / reconnecting with them, and supporting them to get unstuck, could encourage them to want to get to know Christ and to build relationships with God, which is part of the *missio Dei* and part of the duty of the missional church.

Figure 2.21: Length of homelessness breakdown analysis chart



2.5.5 Christian theological anthropological aspect

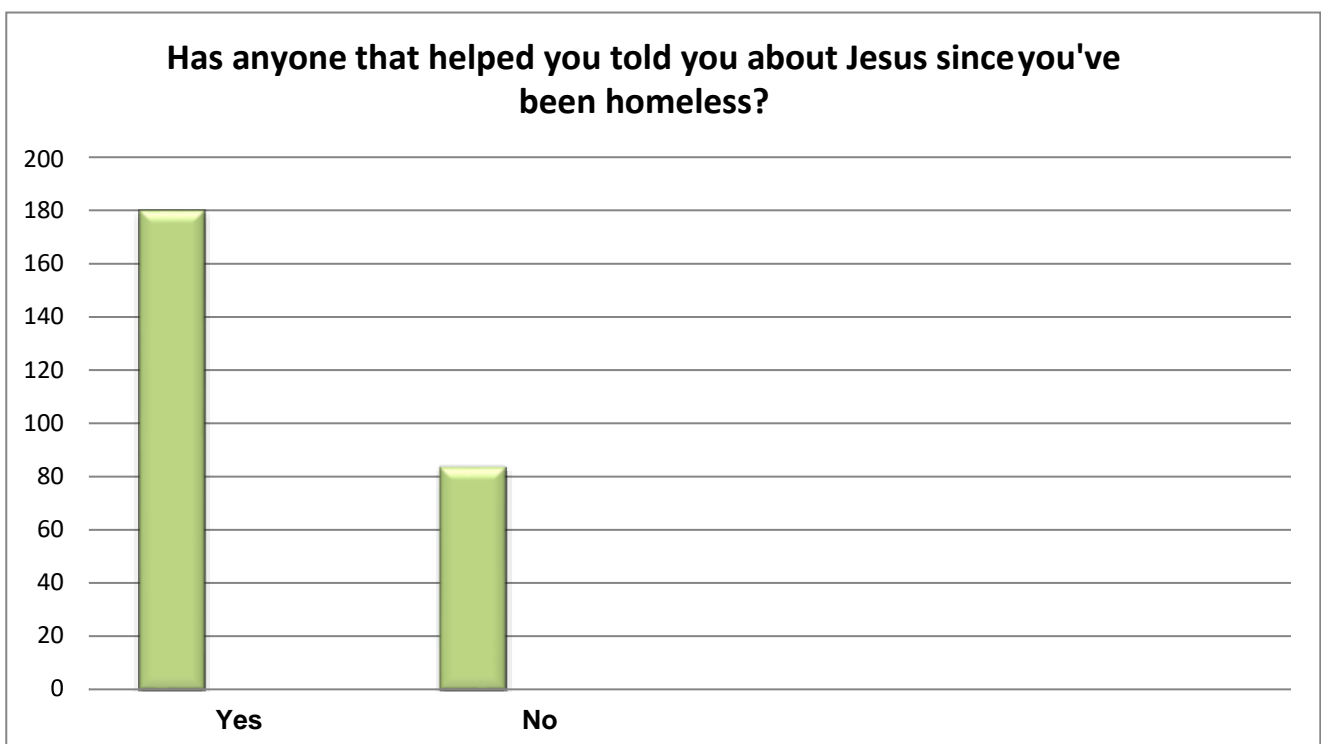
As discussed in chapter 3, all human beings including the Central London homeless rough sleepers were made in the image of God as valuable creations of God. God is God of renewal and transformation in relation to 2 Corinthians 4:16, Ephesians 4:24, and Romans 12:1-2. Therefore the Christian community is the right community to support the socially excluded Central London homeless rough sleepers, so that they can be partakers in God's transformational work. As Jesus is the way, the truth and life (John 14:6), it is essential that they get to know Jesus, if they do not, and become born again, so that they are able to partake in God's transformational work / miracle.

This is why evangelism and discipleship is essential, in order to get Central London homeless rough sleepers on the right track. The fact is that they are suffering from different types of hardship that would be difficult for them to get over without God's support, as the government provision is not adequate. They are therefore unable to get themselves unstuck from the chains, trauma and challenges of homelessness that got them bound.

2.5.5.1 Informed about Jesus

When the homeless questionnaire participants were asked: "Has anyone that helped you, told you about Jesus, since you've been homeless?", 180 homeless questionnaire participants, who represent 68%, said yes, whilst 84 homeless questionnaire participants, who represent 32%, said no. 68% is a start, but there need to be follow-up visits. This is because even though they have been told about Jesus, these were once off events, which have not resulted in reconnection. Many of them still do not go to church, despite claiming to be Christian, which means that for a true reconnection to happen relationships need to be built via follow-up visits. These relationships would in turn lead to trust. Obviously, trust is a key component, especially after being assaulted on the streets. They are unlikely to trust easily.

Figure 2.22: Informed about Jesus chart



2.5.5.2 Most challenging part of homelessness

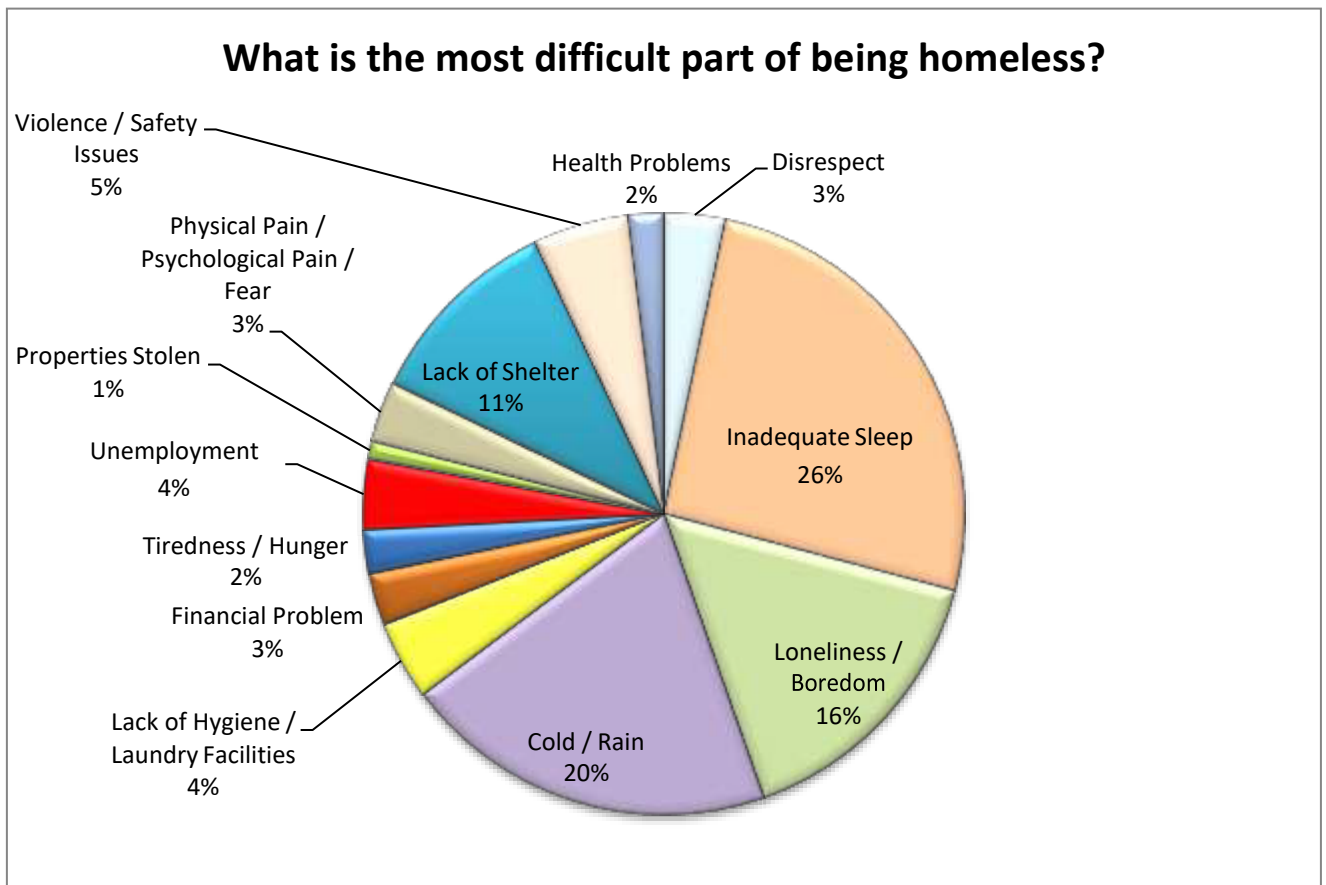
3% of the homeless questionnaire participants said that the most challenging part of being homeless is being disrespected, due to their homelessness. On the other hand, 26% of them said that the most challenging part of being homeless is inadequate sleep. According to webmd.com which is a medical website, sleep deprivation can lead to various health problems including heart diseases, heart attacks and failure, depression, high blood pressure, stroke and diabetes etc., as well as increase the risk of death (Peri, n.d.). 16% of the homeless questionnaire participants said that loneliness and boredom are the most difficult part of homelessness for them.

20% explained that they find cold and rain most difficult to deal with, whilst 4% of the homeless questionnaire participants find accessing bathroom and laundry facilities to use, the most difficult. This makes them struggle with their personal hygiene. In addition, 4% of the participants find

financial problems the most difficult. On the other hand, 2% of homeless questionnaire participants believe that tiredness and hunger are the most difficult things about homelessness. Likewise, 4% of the homeless questionnaire participants believe that unemployment is the most difficult thing about being homeless.

Another 1% said that their properties being stolen, is the most difficult impact of being homeless. 3% of the homeless questionnaire participants also explained that physical and/or psychological pain or fear is what they find most difficult about homelessness. However, 11% of homeless questionnaire participants identified lack of shelter as the most difficult thing about being homeless. 4% of the participants identify violence / safety issues as the hardest things about being homeless. Likewise, 2% of the homeless questionnaire participants explained that health problems are the most difficult things about being homeless.

Figure 2.23: Most challenging part of homelessness chart



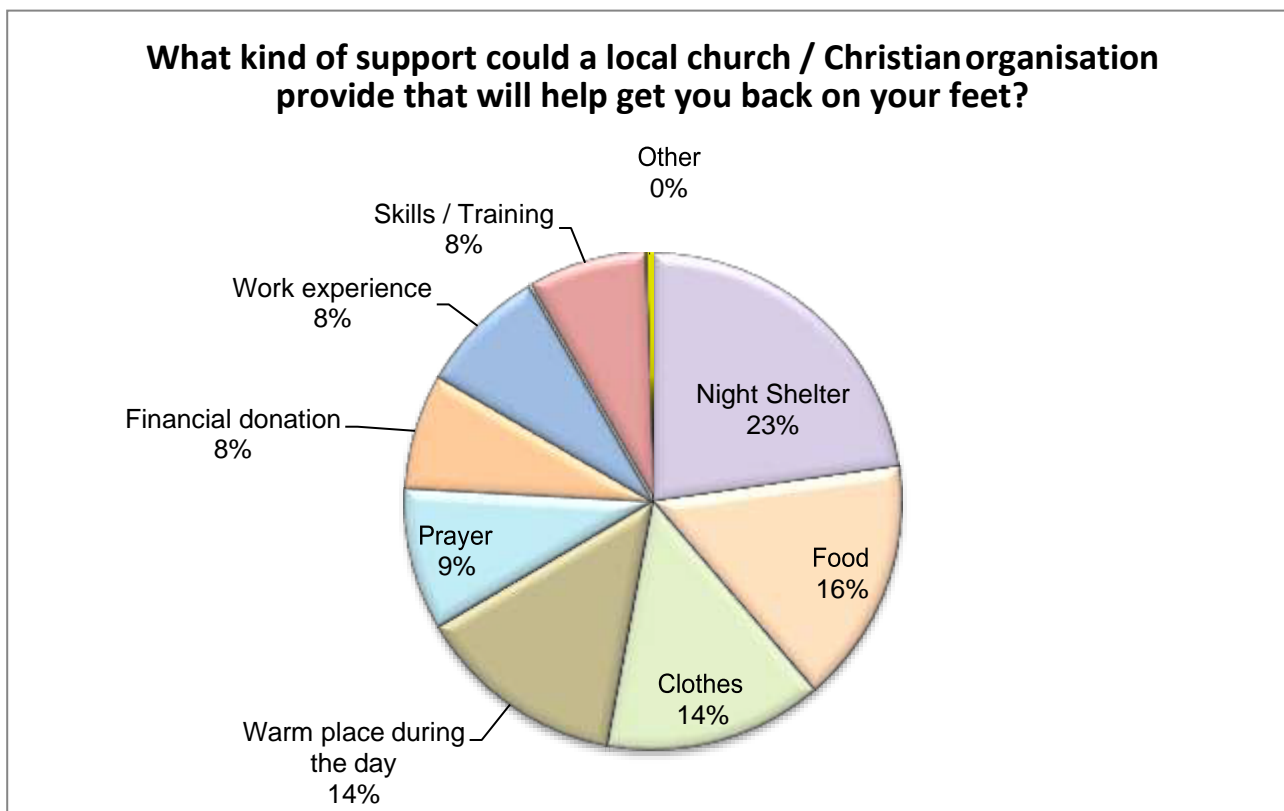
2.5.5.3 Types of desirable support from the Christian community

When the homeless questionnaire participants were asked: "What kind of support could a local church / Christian organisation provide that could help get you back on your feet?" 23% of them would love to have access to a night shelter. Whilst 16% would like to have access to more food. In addition, 14% of the homeless questionnaire participants desire to have more clothes. 14% would love a warm place to stay during the day. Likewise, 9% of the homeless questionnaire

participants desire some prayers from the Christian community. 8% would appreciate a financial donation.

8% of the homeless questionnaire participants would appreciate to be given opportunities to work. 14% would like to have access to work skills training, and about 0.75% of homeless questionnaire participants would like legal support and support with going to rehab. The Christian community should render whatever help they are able to give, to demonstrate the love of God to Central London homeless populations, in relation to 1 John 3:17.

Figure 2.24: Types of desirable support from the Christian community chart



2.5.6 Sociological aspect

The Oxford Living Dictionaries define sociology as the study of social problems. Studying social problems is obviously important if the solution is going to be found, but for the Christian community, this has to be done in relation to God’s principles. In addition, the Oxford Living Dictionaries also define sociology as the study of the development, the structure, and the functioning of human society, (Oxford Living Dictionary, n.d.). Therefore Christian sociology should be about how the Christian community develops and functions as part of the human society and as a community within the body of Christ. In other words, how the Christian community functions as a community that loves God and loves its neighbours in relation to Matthew 22:34-40. This means that the church is called to be relational and to reach out to others in their society, including those that are isolated.

Banks (1994) highlights that Apostle Paul used the family terminology based on the relationships

between God the father, Jesus Christ and the Christian community. For example, referring to the Christian community as adopted children of God (Galatians 4:4-6) and joint heirs with Christ (Romans 8:4-16-17). Moreover, Banks (1994) highlights that the Christian community as the body of Christ, signifies unity with Christ in relation to 1 Corinthians 12:12-30, which talks about unity and diversity within the body of Christ. As well as the fact that the members of the body of Christ need one another and are equipped to help one another, therefore, no member of the body of Christ and no groups within the body of Christ can discount the other's view because they are all equally valuable (Banks, 1994:49-65).

This is important because this chapter's homeless rough sleepers' interviews reveal that 83% of the participants classify themselves as members of the body of Christ (Christians / Catholic). This is why the Christian community cannot turn a blind eye to their plights. They are members of God's family. Therefore the *missio Dei* is that they live fulfilling lives as joint heirs with Christ and children of God. However, the homeless rough sleepers questionnaire research findings show that there are still many gaps between the filling the lives that God have planned for the socially excluded Central London homeless rough sleepers and the lives that they are actually living now.

This is why they need the support of the Christian community to bridge the gap, in order for them to be able to realign with the *missio Dei*. The gaps that have been identified during the questionnaires include the fact that some of them did not receive the right advice that would have empowered them to break out of homelessness and from being victims of violence. Likewise, the findings reveal that many socially excluded Central London homeless rough sleepers crave to improve their social needs and social wellbeing, and are open to support for these from the Christian community.

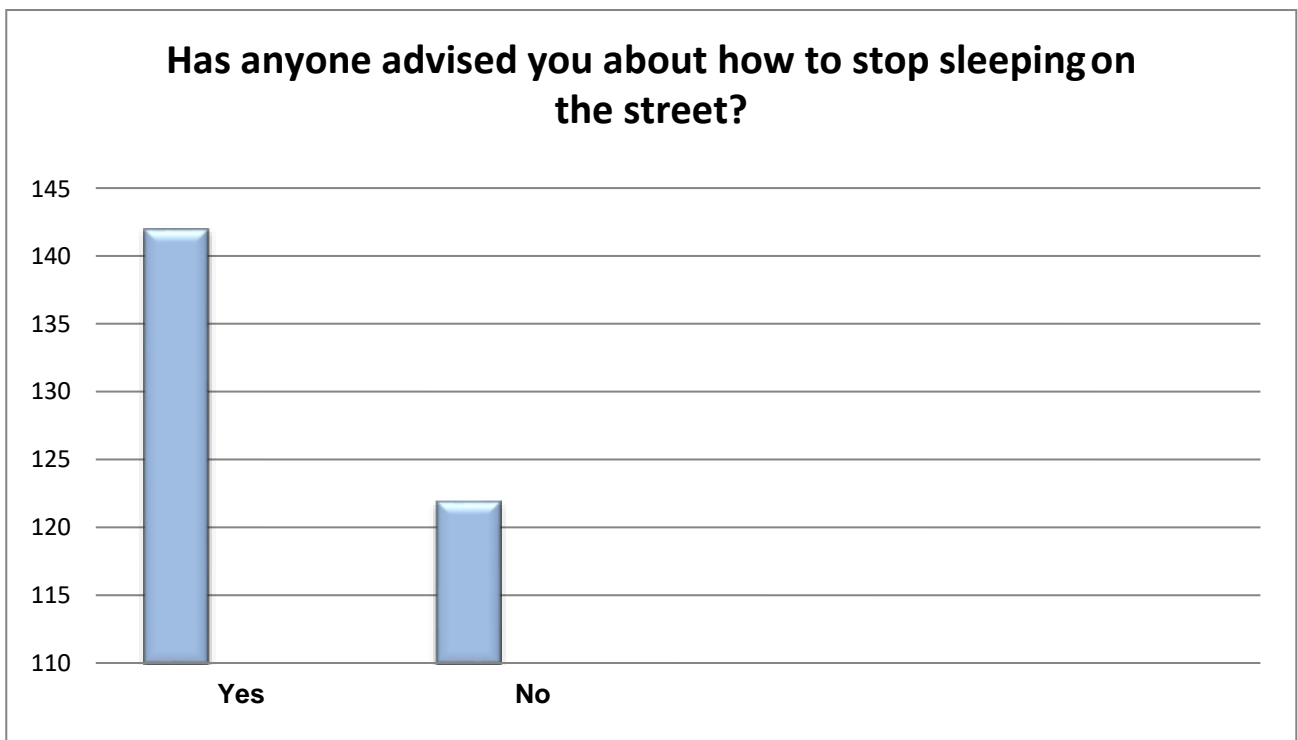
2.5.6.1 Advice received

When asked: Has a staff member from a night shelter, day centre, homeless hostel, or a housing department advised you about how to stop sleeping on the street? 142 homeless questionnaire participants, which represent 54%, said yes, whilst 122 homeless questionnaire participants, which represent 46%, said no. Not receiving the right advice about getting out of homelessness can make people feel isolated and stuck, and in turn affect their ability to be able to maintain their lives, including their social lives. Moreover, the Christian community reconnecting with Central London homeless populations would provide the opportunities for advocating for the homeless, which would include providing them with the necessary information about how to get unstuck from sleeping on Central London streets.

Advice and advocacy can be combined with evangelism and discipleship activities. As a result, reconnection with the socially excluded homeless populations could help to bridge the gaps in government provisions. For this to happen effectively, the Christian community would need to empower themselves with knowledge of all service provisions that are available to the homeless, as

well as the gaps in services. Knowledge is always empowering (Proverbs 24:5). Good knowledge will provide the opportunities to signpost the homeless populations to already existing beneficial services. These can also provide opportunities for working in partnership with other homeless services, in order to bridge the basic needs gaps and the spiritual needs gaps in current homeless provisions. Again, advocacy is one of Jesus' qualities (1 John 2:1).

Figure 2.25: Advice received chart

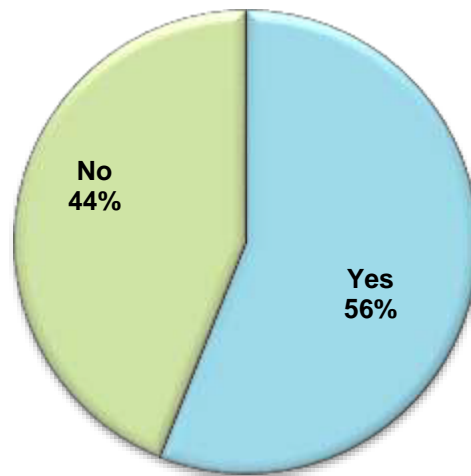


2.5.6.2 Experienced violence / crime

When asked: "Have you ever experienced any violence / crime on the streets?" 148 homeless questionnaire participants, which represent 56%, said yes, whilst 116 homeless questionnaire participants, which represent 44%, said no.

Figure 2.26: Experienced violence / crime chart

Since you have been homeless, have you ever experienced any violence / crime, on Central London streets?

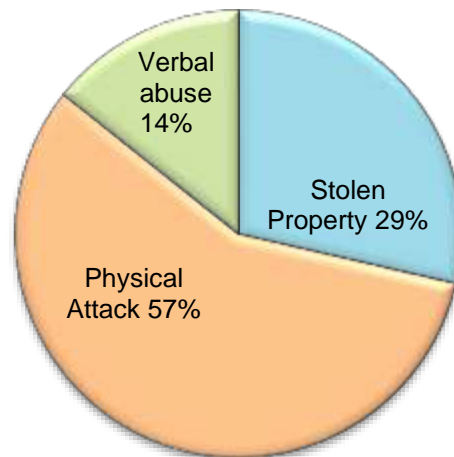


2.5.6.2.1 Types of violence / crime experienced

The findings reveal that 57% of the homeless questionnaire participants have experienced physical attacks on Central London streets. 29% of the homeless questionnaire participants said that their property, including money, have been stolen on Central London streets. Likewise, 14% of the homeless questionnaire participants said that they have experienced verbal assaults on Central London streets. Similarly, a recent report claims that homeless people are being urinated on, sexually assaulted, and beaten by the members of public (Independent, 2016). All these make their cases even more critical, which means that they could do with the help of the Christian community, in line with the *missio Dei*. Helping them could also save them from the dangers of Central London streets.

Figure 2.27: Types of violence / crime experienced chart

Types of violence / crime experienced Central London streets

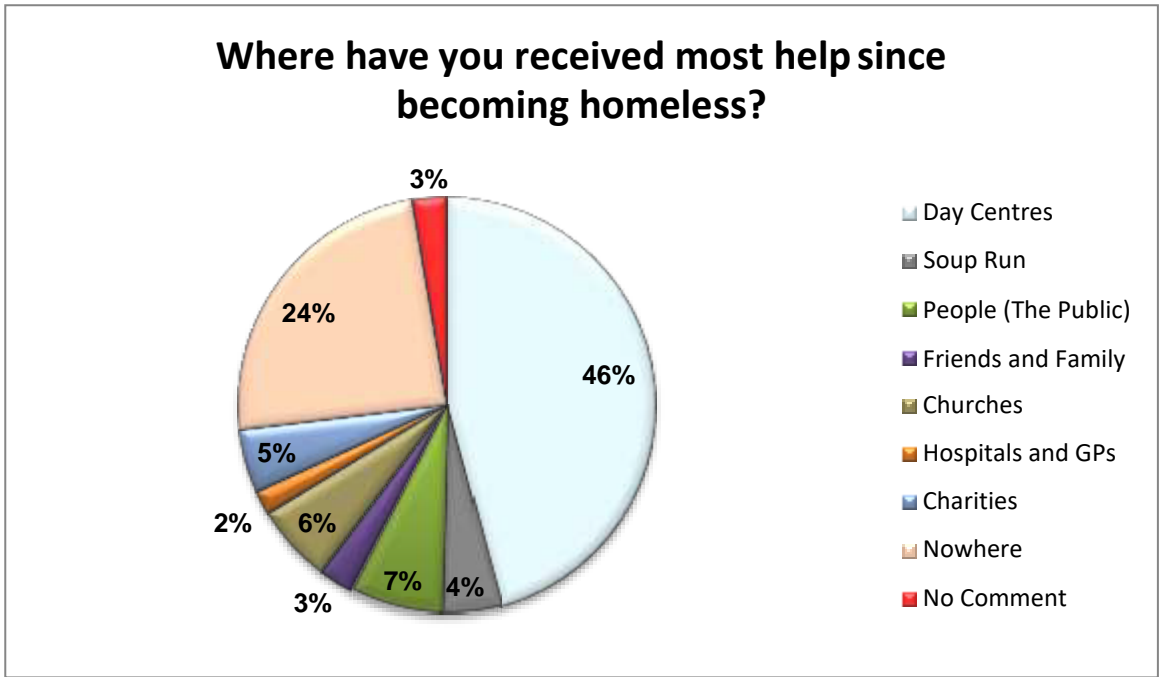


2.5.6.3 Current sources of help

When the homeless questionnaire participants were asked: "Where have you received most help since becoming homeless?" 121 homeless questionnaire participants, who represent 46%, said that they received most help from day centres. 12 homeless questionnaire participants, who represent 4%, have received most help from a soup run. A soup run is where people feed the homeless, by giving them food on the street. 19 homeless questionnaire participants, who represent 7%, said that they have received most help from members of the public. Again, 7 homeless questionnaire participants, who represent 3%, have received most help from friends and family.

16 homeless questionnaire participants, which represent 6%, have received most help from churches. However, some of the day centres also belong to churches and ministries. On the other hand, 5 homeless questionnaire participants, who represent 2% said that most help that they received came from hospitals and their GPs (doctors). 13 homeless questionnaire participants, who represent 5%, confirmed that they have mostly received most help from charities. 64 homeless questionnaire participants, who represent 24% said that they have received help from nowhere. They need help or being signposted to where to get help otherwise, they would remain stuck. Signposting them to the right services could be a part of mission with the homeless during evangelism and discipleship stages. 7 homeless questionnaire participants, who represent 3%, said that they preferred not to comment.

Figure 2.28: Current sources of help chart

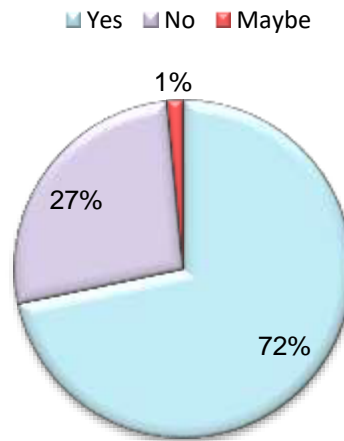


2.5.6.4 Help from the Christian community?

When asked: “Would you like some help from the Christian community?” 190 homeless questionnaire participants, who represent 72% said yes. Again, 71 homeless questionnaire participants, who represent 27%, said no. 3 homeless questionnaire participants who represent 1%, said maybe. This means that the majority are open to having some sort of interactions with the Christian community. Such interactions can lead to relationships, evangelism, and discipleship if well nurtured with follow-up visits. The Christian community helping when they can is part of the *missio Dei*, in relation to Proverbs 3:27-28, which talks about helping the needy immediately and Proverbs 11:25, which talks about the good impact of helping others.

Figure 2.29: Would you like some help from the Christian community chart

Would you like a church or a Christian Organisation to help address homeless issues?



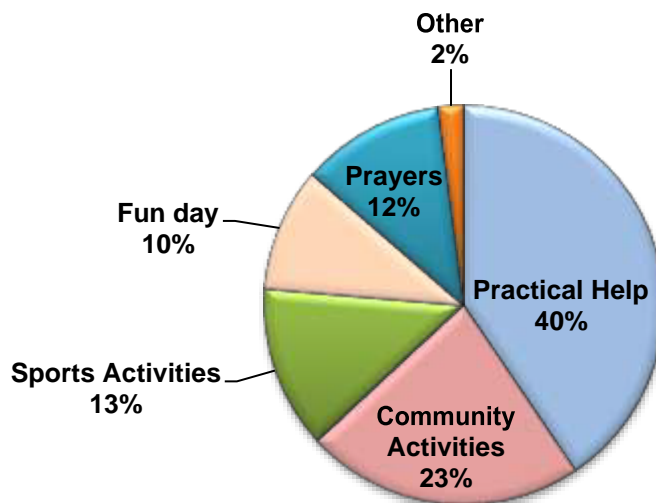
2.5.6.5 Desired activities from the Christian community

When the participants were asked: "What activities would you like to see the local churches / Christian organisations do in the community?" 40% of the homeless questionnaire participants said that they would like basic help / practical help. 23% would like to participate in community activities organised by churches / Christian organisations. 13% of the homeless questionnaire participants would like to be a part of sports activities organised by churches / Christian organisations. 10% of them would like to see the local churches / Christian organisations, organise fun day events.

Likewise, 12% of the homeless questionnaire participants would like to be prayed for. 2% classified as other on the chart below, would like their local churches / Christian organisations to provide internet access, medical help, music, food, immigration advice, monthly bus passes and help with housing. Creating events and activities for the poor is part of the *missio Dei*. As a result, Luke 14:12- 14 reveals that inviting the poor to events, would lead to blessings for the Christian community.

Figure 2.30: Desirable activities from the Christian community chart

What activities would you like to see the local churches / Christian organisations doing in the community?



2.5.7 Economical aspect

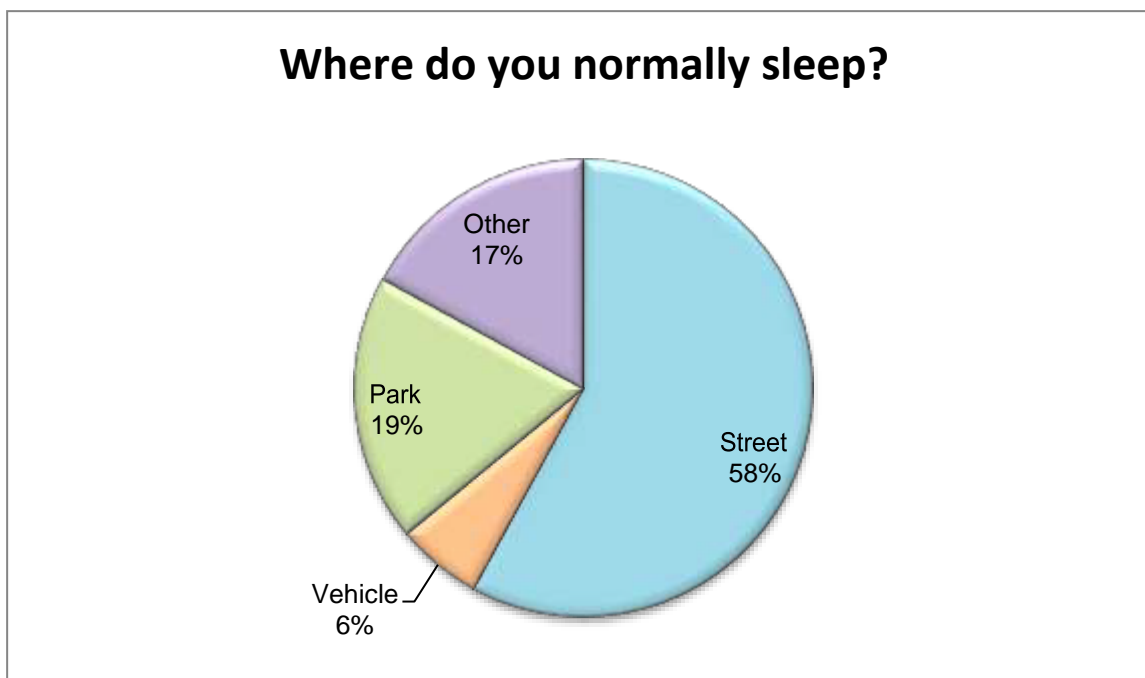
Economic wellbeing can greatly impact the overall wellbeing of someone. Poverty and lack of economic justice or wellbeing can lead to a domino effect adverse situation. Previous chapters of this study have revealed how a lot of homeless rough sleepers beg for a living and that some of them do not even have access to any government benefits especially the ones that are immigrants. Even the ones that receive government social benefits receive so little that they are still caught up in poverty. As revealed in the findings below, the impact of their poverty on Central London homeless rough sleepers include sleeping in many rough locations, irregular eating patterns, lack of access for regularly having a wash and for regularly doing their laundry, which are basic human needs.

As well as the fact that over half of homeless rough sleepers' questionnaires participants have developed serious medical problems, and a good proportion of them have no access to NHS (National Health Service) free medical service, despite their serious health conditions. With no employment incomes, this can be critical for their survival, especially during the harsh winters when Central London rough sleepers have to sleep on the Central London streets in the cold, which is bound to aggravate their illnesses and hamper their wellbeing. However, getting any type of support from the Christian community would be desirable as expressed in the sociological aspect section of this chapter. This shows why the Christian community advocating for economic justice discussed in chapters 3 and 5 is essential.

2.5.7.1 Current sleeping locations

153 of the homeless questionnaire participants, who represent 58%, explained that they sleep on Central London streets. 16 participants, who represent 6%, explained that they sleep in their vehicles. However 50 of the homeless questionnaire participants, who represent 19%, sleep in parks. Whilst 45 of the homeless questionnaire participants, classified as other in the chart below, who represent 17%, sleep in various places including on buses, church yards, dustbin sheds, shopping centres, closed yards, unrented empty buildings, railway arches, subways, woodlands, railway stations, and some occasionally sleep at their friends' houses.

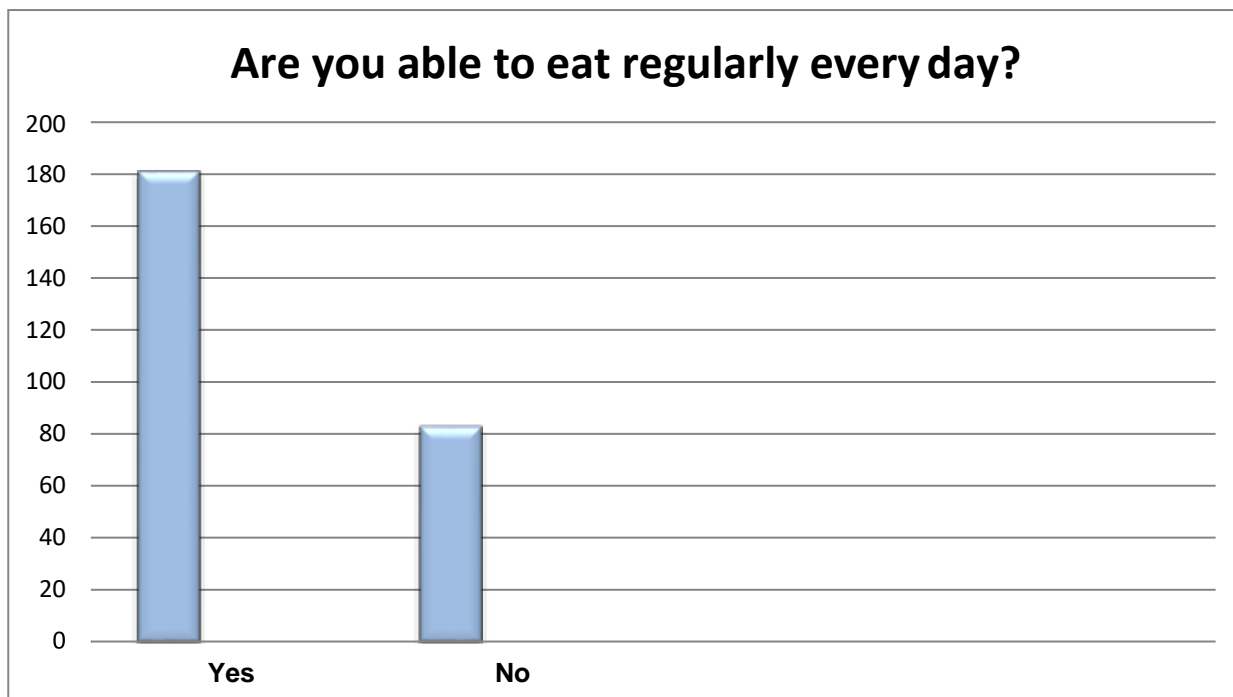
Figure 2.31: Current sleeping locations chart



2.5.7.2 Eating patterns

When asked: "Are you able to eat regularly every day?" 181 which represent 69% of the homeless questionnaire participants said yes. Again, 83 of the homeless questionnaire participants, which represent 31%, said no.

Figure 2.32: Eating patterns chart



2.5.7.3 Frequency of eating

When asked: "How often do you eat daily?" 34 homeless questionnaire participants, who represent 13%, said that they go without eating all day, some days, whereas 89 homeless questionnaire participants, who represent 34%, only eat once a day. However, some participants said that they find eating once a day enough, because they have become used to eating only once a day. This, however, does not mean that eating once a day is good for them. Not eating enough food daily means that they can develop health problems due to starvation, malnutrition and being undernourished (SFGATE, n.d)

Therefore, the Christian community reconnecting with the homeless populations, as the sent church is very important especially as God wants to provide food to the hungry (Psalm 146:7). This makes feeding the hungry part of the *missio Dei*. On the other hand, 106 homeless questionnaire participants, who represent 40%, said that they eat twice a day, every day. Only 35 homeless questionnaire participants, who represent 13%, said that they eat three times a day.

Figure 2.33: Frequency of eating chart



2.5.7.4 Difficulties with accessing showers, bathrooms or laundry facilities

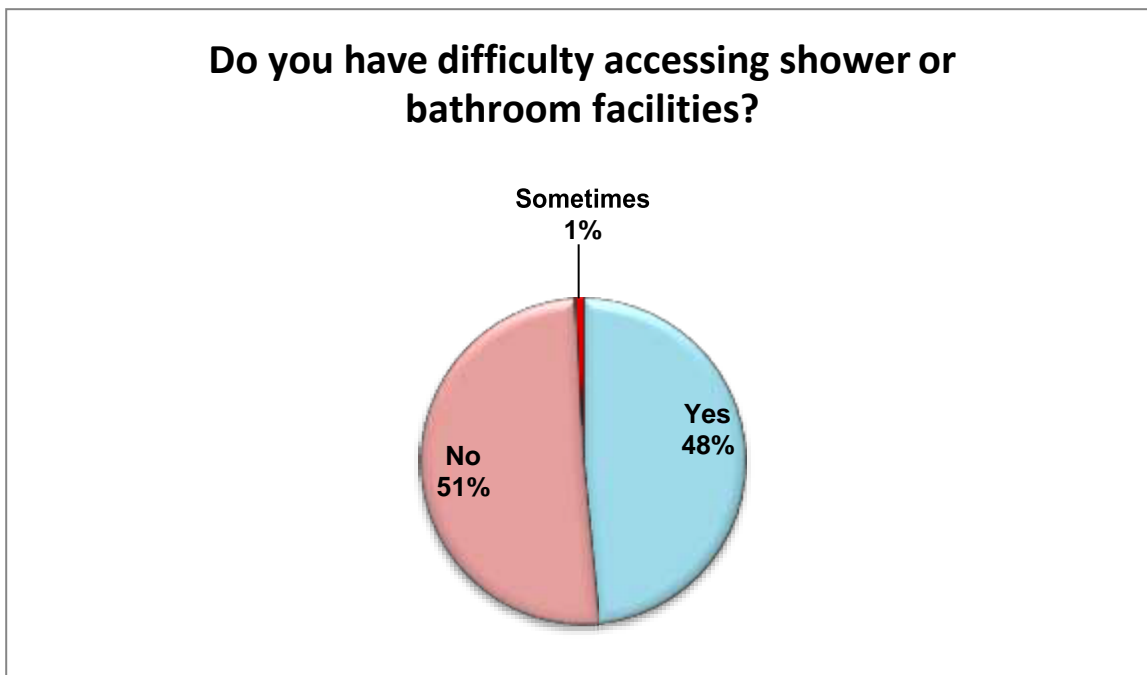
When the participants were asked: "Do you have difficulty accessing laundry facilities?" 155 homeless questionnaire participants, which represent 59% said yes. On the other hand, 109 homeless questionnaire participants, which represent 41% said no. All participants that said yes, to accessing laundry facilities via the day centres that they attend. Again, when asked: "Do you have difficulty accessing shower or bathroom facilities?" 128 homeless questionnaire participants, which represent 48%, said yes. Likewise 134 homeless questionnaire participants, which represent 51%, said no, whilst 2 homeless questionnaire participants, which represent 1%, said sometimes.

Poor hygiene can cause many diseases, including bacterial infections, round worm infections, and skin infections, which some of the homeless questionnaire participants confirmed that they are currently experiencing. Poor hygiene can also cause viral colds and flu, and parasitic diseases like scabies (Australian Government Department of Health, 2010). All these can make their health deteriorate and lead to other problems. Therefore, whatever help that the Christian community can render during reconnection, will go a long way. This would also align well with the *missio Dei*, especially when the Christian community have been called to offer hospitality, clothes, shelter and food to the poor and homeless (Matthew 25:31-46).

Figure 2.34: Difficulties with accessing laundry facilities chart



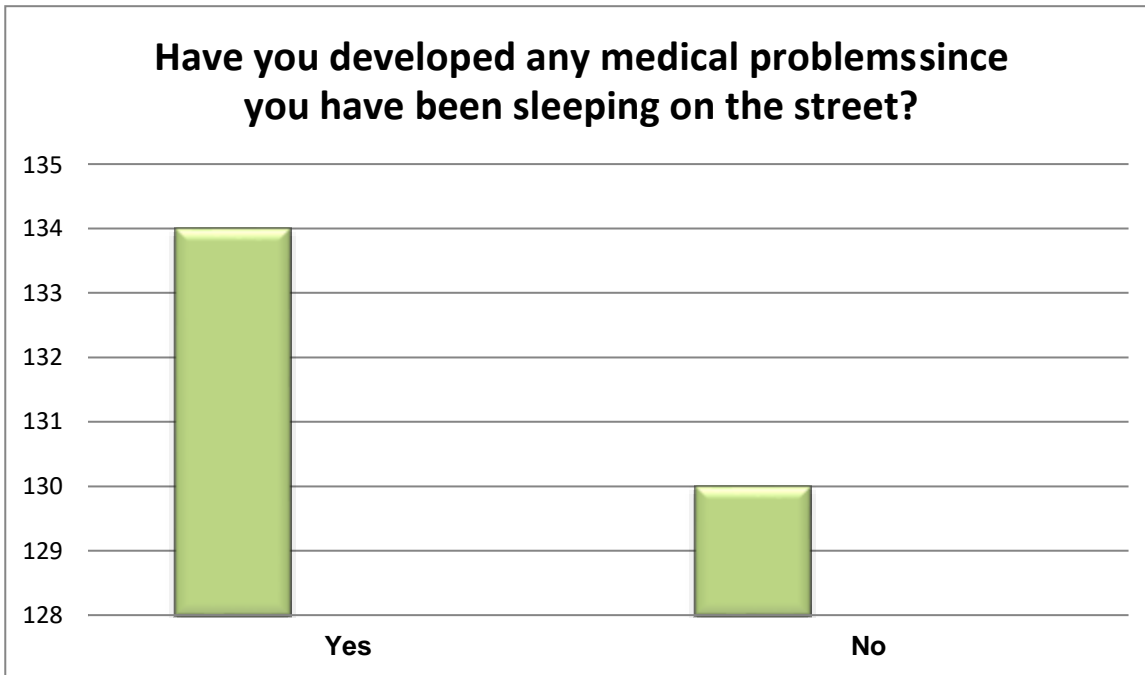
Figure 2.35: Difficulties with accessing showers or bathrooms chart



2.5.7.5 Medical problems developed

134 homeless questionnaire participants, which represent 51%, admitted to having developed medical problems, as a result of sleeping rough on Central London streets. On the other hand, 130 homeless participants, which represent 49%, said that they have not developed any medical problems as a result of rough sleeping.

Figure 2.36: Medical problems developed chart



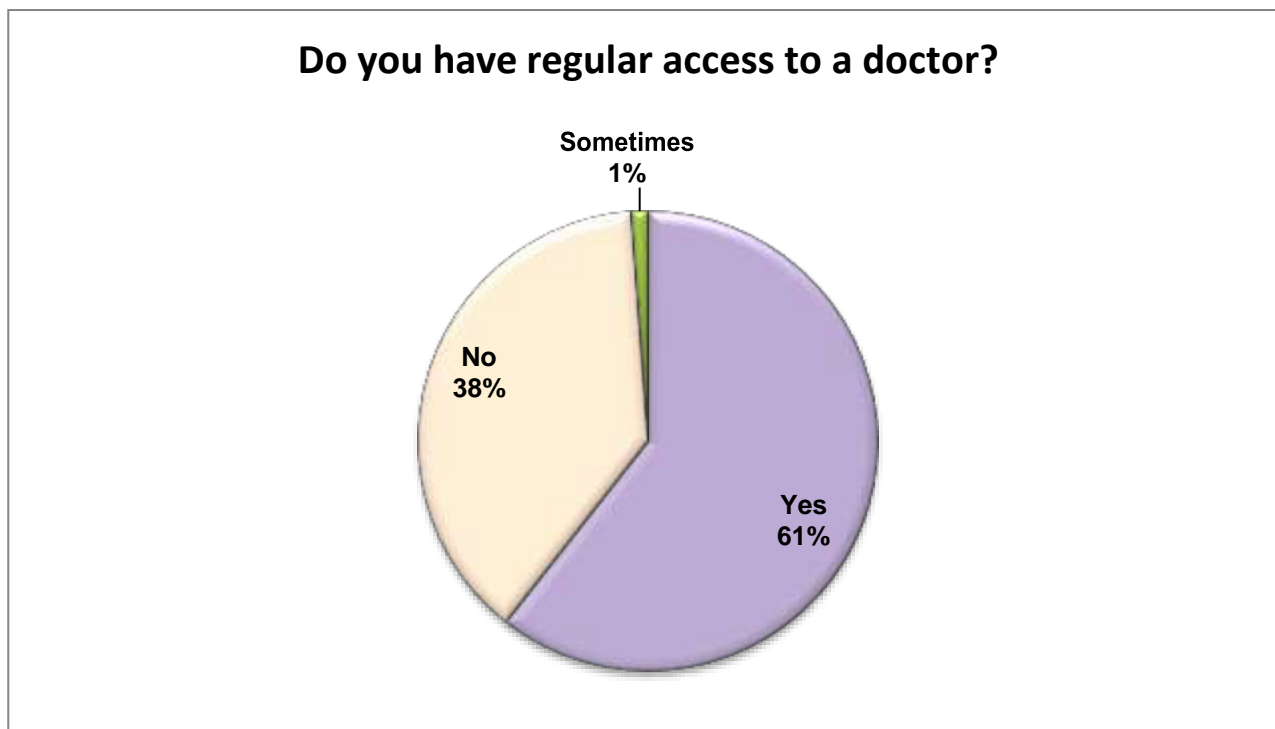
2.5.7.5.1 Types of medical problems developed

51% of the 264 homeless questionnaire participants testified to having developed different types of medical conditions including: Leg ulcers, sore legs, wrist pain, varicose veins, bronchial chronic cough, diabetes, trapped nerves, TB, stress, sore hips, skin / ear / lung infections, knee pain, flu, pneumonia, rashes, arthritis, mental health problems, pancreatitis, migraine, lung cancer, loss of memory, insomnia, drug addiction, hepatitis C, heart disease, depression, joint fractures, frozen toes, painful legs, eczema, chest pains, broken hips / hands, blindness, back / neck / feet pain, anxiety and high cholesterol.

2.5.7.6 Access to medical services

When the homeless questionnaire participants were asked about whether they have regular access to a doctor or not, 160 homeless questionnaire participants, who represent 61%, said yes but 101 homeless questionnaire participants, who represent 38%, said no. 3 homeless questionnaire participants, who represent 1%, said sometimes. However, having no access to medical help, when they have medical problems means that their medical problems can escalate.

Figure 2.37: Access to medical services chart



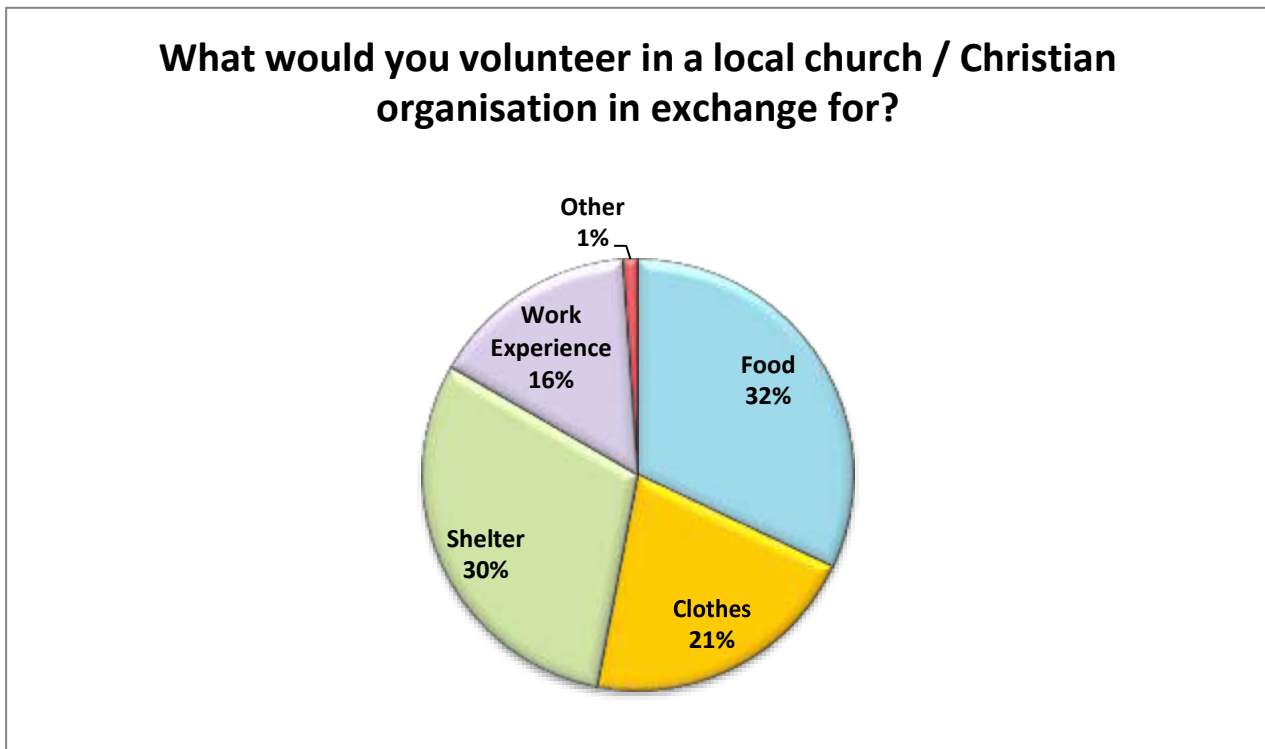
2.5.7.7 Volunteering in a local church / Christian organisation

When the homeless questionnaire participants were asked: "What would you volunteer in a local church / Christian organisation in exchange for?" 32% of them said that they would volunteer in a local church / Christian organisation in exchange for food. Likewise, 21% would volunteer in exchange for clothes, 30% of the homeless questionnaire participants would volunteer in a local church / Christian organisation in exchange for shelter.

Also 16% would volunteer in exchange for work experience; whilst 1% of the homeless questionnaire participants will volunteer in exchange for any help and assistance they receive, including money, or help by signposting them to rehab, to get cleaned up from drugs. What is positive is that the majority of them would volunteer in exchange for some sort of help. On one hand, as can be seen in below, the homeless populations have a wealth of skills and work experience.

On the other hand, churches are in need of volunteers that have a lot of time on their hands. This is because sometimes working church members do not have the time to volunteer. This is where the homeless populations can come in. Volunteering could also help the socially excluded Central London homeless populations to feel included and feel valuable. This could also result in their developing higher self-esteem and increased self-confidence. They may also become more spiritually developed as a result. Positive relationships can also be developed as a result.

Figure 2.38: What would you volunteer in a local church / Christian organisation in exchange for chart



2.5.7.8 Skills that they have which they are most proud of

Additionally, the questionnaires reveal that there are diverse skills and experiences within the homeless community. When the homeless questionnaire participants were asked: “What would you volunteer in a local church / Christian organisation in exchange for?” a variety of skills and experiences were identified from their responses include marketing skills, communication skills, interpersonal skills, leadership skills, customer service skills, construction skills, social commerce skills, filming and music recording skills, and artistic skills.

They also revealed work experiences of working in sales, carpentry, plumbing, welding, security, art and craft, creative writing, fundraising, driving, managing, waitressing, teaching, catering, cleaning, hospitality, music, painting and decorating, working with soil, and car mechanic industries. This could lead to, a two-way beneficial outcome where the church is helping the homeless and the homeless are volunteering for the church and becoming active Christians, which would in turn help the church and the homeless populations to develop.

2.5.8 Central London homeless rough sleeper questionnaires’ conclusion

The findings of the homeless rough sleeper questionnaires were grouped into three main areas. These include Theological anthropology which included the fact that Central London homeless rough sleepers must be evangelised to and disciplined where applicable, so that their lives can be transformed and become unstuck from the trauma of homelessness, so that they can live according to the *missio Dei* and according to being made in the image of God. The second section is about the

sociological aspect of the findings which advocate the essence of the social wellbeing of the socially excluded homeless rough sleepers. The last section investigated, analysed and discussed the issues faced by Central London homeless rough sleepers due to economic challenges and how God can use the Christian community to support them.

2.6 Homelessness literature review:

In this session, a review of homelessness literature will be conducted to investigate and analyse why it is important for the Christian community to reconnect with Central London socially excluded homeless populations. The aims of this section are to reveal from the literature the drivers of homelessness, the challenges of homelessness, and the dangers of homelessness. This will be done by investigating and analysing factors that can make Central London socially excluded homeless populations get stuck in homelessness, despite the government's homeless policies and strategies. In other words, this session reveals the gaps in government's support for the homeless, which makes it necessary and important for the Christian community to reconnect with them and support them, in line with the *missio Dei*. This is important so that the hopelessness of homelessness does not make them a statistic and so that they can become saved and so that their lives become aligned with the *missio Dei*.

2.6.1 Drivers of homelessness

Despite all government welfare policies, homelessness still continues to rise in the UK, especially in Central London. A recent report shows that London still has the highest number of homeless populations in England (23%). The article also reveals that the Central London Borough of Westminster (where this chapter homeless rough sleepers' interviews of this study were conducted), has the highest number of rough sleepers in London and in the whole of England (Guardian News and Media Limited, 2017).

2.6.1.1 Income inequality and social exclusion

Without a doubt, homelessness is a sign of extreme poverty, and income inequality. According to The World Bank Group, the world continues to suffer from substantial income inequalities (The World Bank Group, 2016). Central London is not an exception. The Equality Trust in the UK defines income inequality as the extent that income is distributed unevenly amongst a group of people (The Equality Trust, n.d.). This definition was chosen because it is reminiscent of the gap between rich and poor in Central London, which is quite wide. A recent article in The Sun, which is one of UK's leading newspapers reported that "the spending power of people living in Central London is almost four times higher than the poorest parts of the rest of Britain, and that the gap is growing" (News Group Newspapers Limited, 2016).

Ironically, reports say that Central London also has the highest number of suffering homeless populations in England (Bradbury, 2014). Despite all the income in Central London, and despite the fact that some non-profit organisations including Christian organisations are helping, Central London's homeless populations are still not receiving adequate support, especially as Central London streets are still their home. Therefore, the support of the Christian community will make a big impact on the lives of Central London homeless populations.

In addition, Byrne (2005) asserted that income inequality impacts social exclusion, because income is both the basis of social participation and a reflection of people's power in their economic roles (Byrne, 2005). In other words, lack of income can make people become excluded, because money is crucial to the ability to effectively participate in the society. This means that without having an income, or having a support from someone with an income, a person can eventually become homeless, except they have fully bought their house outright and do not need to pay rent or mortgage. Similarly, the European Journal of Homelessness declared that poverty and social exclusion are the major causes of homelessness across developed nations like the UK (Shinn, 2010).

Homeless Link, which is one of UK's biggest homeless charities, argues that homelessness can make it hard for people to find a job, stay healthy, and maintain relationships, (Homeless Link, n.d.). This means that not only does income inequality leads to homelessness and social exclusion, homelessness helps to maintain the states of income inequality and social exclusion. More importantly, even though some homeless people are entitled to and eligible for social security benefits for the unemployed like Jobseeker's Allowance (JSA) and Employment and Support Allowance (ESA), they are unable to apply for them. This is because they do not have a required primary identity document like a current passport, driving licence, biometric residence permit, certificate of naturalisation as a British citizen, or permanent residence card. This, as well as the fact that they do not have two secondary identity documents, including one secondary identity document to prove their date of birth include such as birth certificate or marriage certificate, and another secondary identity document to prove their address, like utility bill or bank statement.

The problem is that many of the Central London homeless do not have these documents, and as was confirmed by the homeless interviews conducted in this chapter, many of them do not have an address to use to apply for such document. Again, not having an address means not having a doctor (GP), for some homeless people. This is because you need a local address to register with a GP. This also means that their medical conditions may not be diagnosed as a result. They will in turn not be able to claim Employment and Support Allowance (ESA), due to not being able to prove that they are ill or disabled, with a medical report. As a result, they are pushed to become beggars.

On the other hand, Homeless Link also reveal that the isolation experienced from homelessness increases the chances of homeless populations taking drugs and the chances of their having physical or mental health problems. Therefore, if the socially excluded Central London homeless populations do not receive the necessary support from the Christian community, they may be stuck with mental illness and drugs taking, which will crush the possibility of their developing or maintaining a healthy Christian spiritual life.

2.6.1.2 The rent factor

Private property rent in London is very high, which makes it very difficult for homeless people or people threatened by homelessness to take this option. Even though recent research by HomeLet, UK's largest tenant referencing and specialist lettings insurance company, confirmed that rents in London fell by 3.0% in May 2017 compared to May 2016, and that this is the most substantial fall for 8 years rents are still very high. In addition, the average monthly rent in London is still £1,502, which is double or triple the average monthly rent in other parts of the UK (HomeLet, 2017:10). This report reveals that all the boroughs with the highest average rent in London are all in Central London. The 8 boroughs with the highest average rent are revealed in the following table, (HomeLet, 2017:10).

Table 2.5: Central London boroughs with the highest average rent in May 2017

Central London Borough	Average Rent May 2017
Westminster	£2,042
Camden	£1,884
City of London	£1,884
Lambeth	£1,864
Chelsea	£1,804
Fulham	£1,804
Hammersmith and Kensington	£1,804
Tower Hamlets	£1,663

With such high prices in the private rental sector, with limited social housing available, and with the limits of homelessness legislation like the Homelessness Reduction Act 2017, it is not surprising that many people cannot afford housing in London, especially Central London which is the most expensive area of London. Another important factor to consider is that not everyone is eligible to a council flat or house. Council flats and houses are low cost social housing accommodation that are highly sought after, especially since flats and houses in the private rental sector are unaffordable to most people and most households. To be eligible to a council flat or house in the UK, the person has to be a British citizen that lives in the UK, or a British citizen who had been living abroad, who has

been back the UK for a few months, or a person who has a long or indefinite right to stay in the UK. On the other hand, people with a short term or limited right to stay the UK, are not eligible to low cost social housing in the UK (Shelter, 2016).

A recent report by the Centre for Social Justice called Housing First highlights that: “There is strong evidence that difficulties in accessing affordable housing prevent people from breaking from the cycle of deprivation and moving on with their lives” (The Centre for Social Justice, 2017:23). Therefore, people that are not eligible to low cost housing may find themselves stuck and eventually homeless if no one support them. This is why they need the support of the Christian community who are aligned with the *missio Dei*.

2.6.1.3 The support factor

The Housing First report also highlights that a main driver of homelessness include lack of support for people with multiple and complex needs. This means that for some people, their support needs might have contributed to their becoming homelessness, while for others, the support needs were developed due to the trauma of homelessness. According to the Housing First Report:

Support needs can include: drug or alcohol misuse, mental health problems, physical health problems, and having children taken into care; or a history of offending. For people who experience one or more of these support needs the key is not only for services to find them housing and employment, but to address these underlying issues. This will ensure tenancy sustainment and help break the cycle of deprivation. (The Centre for Social Justice, 2017:25-26)

This assertion aligns with the findings of the homeless interviews in this chapter of this study, and with the homeless case studies at the beginning of this chapter. This also indicates Central London homeless population needs the support and the prayers of the Christian community, so that God can help to break the cycle of deprivation. Reconnecting Central London’s homeless populations and integrating them within the Christian community will help to break the cycle of deprivation.

2.6.2 Dangers of homelessness

More importantly, homelessness can kill. According to St. Mungo's homeless charity's recent Nowhere Safe to Stay: The Dangers of Sleeping Rough report, (St Mungo’s, 2016:4-11), many homeless people are dying on the streets and too many are living with damaging long-term consequences of not having a roof over their head and the support they desperately need. This report reveals that the risk of being attacked and violently killed, whilst sleeping rough is high and that an average of one rough sleeper has died on London streets, every fortnight, since 2010. The Nowhere Safe to Stay: The Dangers of Sleeping Rough report also says that a quarter of people

who have died sleeping rough in England, has died by violent deaths. This shows how dangerous sleeping rough is.

Similarly, this report reveals that in a recent survey conducted in Westminster, in Central London, 44% of female respondents said that they had been attacked or beaten up since they started sleeping rough. St Mungo's (2016:4-11) also reveals that 40% of people sleeping rough in England have recorded mental health problems. In the same way, the report confirmed that the trauma that happens as a result of rough sleeping negatively impacts on rough sleepers' mental and physical health and wellbeing.

It is that out of the 1,036 people who slept rough, but are now currently living in St Mungo's supported accommodation, 74% have a mental health problem, 65% have a drug or alcohol problem, and 49% have a physical health condition that has a substantial effect on their health. Thus it is obvious that for these people, help came too late. This also suggests that reconnection, support and timely spiritual interventions from the Christian community could possibly have prevented some of these people from falling so deep into health problems. However, these people are still better off than the ones that are still on the street and the ones who have passed away.

Similarly, St Mungo's (2016:4-11) highlights that in London between April 2010 and March 2016, 129 people who slept rough had died in the same year in which they were seen sleeping rough. The average age of those that died was 44 years old. 89% of the homeless populations that died were male and 55% of them were people originally from the UK. This shows that homeless deaths are not just about foreigners, who got stuck in a foreign land. This also shows how quickly health can deteriorate on the street, if early intervention is not provided.

St Mungo's (2016:4-11) says that mental health problems often make it more difficult for the socially excluded homeless populations to move away from the streets, as well as the fact that mental health makes it extremely difficult for the homeless to use mainstream mental health services. In addition, this report reveals the fact that there has been an average of forty suicide per year in England amongst the homeless populations between 2004 and 2014.

The research participants admitted that it was difficult and uncomfortable to sleep on the streets because of having to sleep on uncomfortable surfaces, anxiety, fear and being cold. They explained that this causes lack of sleep, which in turn makes mental health problems and other health problems worse. Many of them admitted to turning to drugs or alcohol in order to be able to sleep. In other words, they used substances to self-medicate for depression, bereavement and anxiety.

St Mungo's (2016:4-11) report also reveals that research shows that mental health problems amongst rough sleepers that started or were made worse due to sleeping rough, often continue even for the ones that were able to leave the streets. This means that it is important that Central London homeless populations receive reactively timely intervention / support before excessive trauma that

they experience on Central London streets results into mental health problem. The Nowhere safe to stay: the dangers of sleeping rough report also confirmed that a 2010 Department of Health study found that homeless people are three times more likely to be admitted as an inpatient, compared to people that are not homeless.

In addition, St Mungo's (2016:4-11) highlights that rough sleeping is also extremely damaging to people's physical health, as rough sleepers experience pain and suffering, as a result of sleeping on the streets. Therefore, if the Christian community does not help to bridge gaps revealed by government policies and support to the homeless, some homeless people may not survive the hardship and trauma of homelessness, and many pews and seats in churches will still be left empty, in relation to the decline in church attendance, which was discussed in chapter 1.

2.6.3 Homeless literature review conclusion

In conclusion, there are still many gaps to be bridged in order to stop Central London homeless populations from dying on Central London streets. Thus, there is still a great need for the Christian community to reconnect with the homeless populations and help them before they give up to suicide. On the other hand, reconnection also creates the opportunity for the Christian community to testify to Central London homeless populations who are unbelievers, so that they can connect with God.

Likewise, reconnection creates the opportunity for the Christian community to reconnect with the Central London homeless populations who are backsliding in their faith, as well as those who have maintained their faith in God, who are simply looking for a fellowship where they would be accepted and be able to reconnect with the Christian community, but do not have the courage to make the first move, due to their homeless circumstances, or due to fear of rejection.

2.7 Conclusion / Summary

This chapter establishes and describes some of the reasons why Central London homeless populations are disconnected from the Christian community, both from the homeless populations points of view, and from the Christian leaders' and workers' points of view. This was done in order to fully answer the following research question: Why are Central London socially excluded homeless populations currently disconnected from the Christian community? As well as to acquire well-rounded findings from both sides. More importantly, identifying the reason for the disconnection was important in order to be able to understand how the Christian community can reconnect with the socially excluded homeless populations in Central London, in ways that will enhance being church, which is the purpose of this research.

As a result, this chapter reveals the reason why the homeless populations are socially excluded either by being isolated by the wider community, including the Christian community, or via self-

isolation as a result of fear of rejection, trauma experienced due to being homeless, and poverty (due to lack of income or very low income from begging). According to John Pierson: The most powerful element in the process of Social Exclusion is poverty and low income (Pierson, 2010). So, the homeless people's fearing that the Christian community will reject them is inevitable, because of their social status and because of the difference of their dress code, in comparison to the congregation.

The findings of the homeless interviews conducted for this chapter reveal that there is not just one way into homelessness in Central London, there are many pathways to homelessness, and that there are many pathways to disconnection from the wider community, including the Christian community. In actual fact, all of the homeless populations interviewed became homeless because of changes in their circumstances. This means that homelessness can occur due to changes in circumstance. However, the majority of the Central London homeless rough sleepers interviewed said that they are open to attending church events, in exchange for food. Therefore, reaching out and witnessing to the homeless and inviting them to church events where food is provided, can be a good way of building positive relationships with these homeless populations and this can in turn open doors to evangelistic opportunities with them.

Moreover, the findings of the research are that 42% of interviewed leaders and workers from churches / Christian ministries without homeless ministries affirmed that the reason for the disconnection between the homeless populations and the Christian community is that the Christian community is not showing enough care and love to the homeless populations. Whereas, 30% declared that the disconnection between the homeless populations and the Christian community is because the Christian community is not helping them. Additionally, 10% of this same group believes that the reason for the disconnection is because the Christian Community is not promoting the help they can give to the homeless populations. Therefore, the Christian Community must find more ways of showing the homeless populations the love of Christ, and promoting this to them.

Likewise, 18% of the interviewed leaders and workers from churches / Christian ministries without homeless ministries believe the disconnection is because the rough sleepers do not have access to information about how the Christian community can support them. Therefore, it will be a good idea for churches and Christian ministries to go round to where Central London's rough sleepers are, to create awareness about how they can support them. This will help them to feel valued and it will help to create a buy-in. This can also encourage the homeless populations to later reach out to the Christian community. However, not having enough information will make the homeless populations not to be sure what the Christian Community can do for them. Whilst carrying out the field research, 15% of leaders and workers from churches / Christian ministries without homeless ministries maintained that the disconnection between the homeless populations and the Christian community is because of shame / social stigmatisation of the homeless populations.

Whereas 20% of leaders and workers from churches / Christian ministries with homeless ministries say that the reason for the disconnection is because of homeless people's poor self-image and another 20% says that the disconnection is because homeless people's past disappointments and discouragement. All these provide the Christian community in Central London the opportunity to testify to the homeless populations about their identity in Christ, which would boost their spirit. These will start to create a paradigm shift from feelings of shame and social stigmatisation that the homeless people sometimes feel, into being hopeful. Understanding their identity in Christ can also help them to start to understand the *missio Dei* for people in their circumstances.

In conclusion, this will also help to reveal a new way of being church. Being church is not about just being a church or a Christian ministry within the walls of the church or Christian ministry building, where Christians reach out to just one another. Being church is about being a church or a Christian ministry in the community, which shows the love of God to disadvantaged and socially excluded people like the socially excluded homeless populations in that community. This makes churches and ministries, churches and ministries with integrity, which care for their wider community with the love of Christ, in line with the *missio Dei*, and a healthy way of being church.

This chapter investigates and analyses the research question using literature reviews, questionnaires, and case studies, which included analysing case studies using thematic analysis and cross case analysis. Central London's homeless rough sleepers' case studies and questionnaires help to reveal that they are truly in need of help and quick interventions. This chapter also reveals the importance of helping the poor, in relation to the *missio Dei* and being a missional church. This chapter also highlights the fact that homeless people get stuck in homelessness, and the limitations of government provisions, which is why some people get stuck.

Chapter 3

Scripture and the *missio Dei*, in relation to the homeless

3.1. Introduction

Being homeless can lead to a quick deterioration of body, mind and spirit. Such was the case for a homeless interview participant, who took part in the questionnaire survey just 9 months ago in Strand in Central London. 9 months later, the homeless English man had lost a lot of weight, and he confirmed that he has deteriorated due to his habit of using drugs use numb the pain and the shame of homelessness. This homeless rough sleeper also said that he now just shouts without a reason, and that he does not mind that he has deteriorated, because he has done everything that he wanted to do with his life, even though he is only 29 years old. He feels so fed up with life and so disconnected, to the extent that he has already given up on life, as a result of the wear and tear of homelessness.

On the other hand, the involvement of God with the poor can be seen throughout the Bible. Socially excluded homeless rough sleepers are at the very bottom of the scale of poverty, because they cannot even afford a place to live. This makes mission in the post-modern world multi-dimensional, challenging and complicated. As a result "any vision of mission in today's world must arise from the point of view of its victims: the poor, the marginalised and the oppressed. Our mission today should be to offer an alternative way of living" (Amaladoss, n.d.), that gives hope to the hopeless, so that they do not just give up on life. That alternative way of living should be participation in the *missio Dei*. Knowing the triune God will help the socially excluded to be able to see themselves as valuable and useful to God's kingdom.

As a result, this chapter examines the biblical position and the theological position of the *missio Dei* with regards to the homeless rough sleepers, especially in relation to *Diakonia* and holistic mission. This will involve an investigative study of relevant scriptures and relevant biblical literatures. In other words, this chapter examines biblical and scholarly positions about connecting and developing relationships with Central London homeless rough sleepers, taking into consideration *Diakonia* and / or holistic mission.

3.2 Theological anthropology, sociological aspects and economic justice

3.2.1 Christian theological anthropology

Cortez (2010:53-61) explains that the basic purpose of theological anthropology is to help to understand human beings. A good way of doing this is that the Christian community first review how Jesus Christ manifests humanity, in order to fully understand the nature of the Christian community's

humanity. This starts with an authentic relationship with God the father and with Jesus, who is both fully human and fully divine, as the redeemer of humanity.

In addition, Cortez (2010:53-61) believes that theological anthropology should involve dialogue with other anthropological disciplines, in order to understand what they have to offer. However, theological anthropology cannot simply be expected to adopt the findings of these other anthropological disciplines, because they are essentially limited and possibly even flawed, because they attempt to understand humanity in abstraction from theological reality which is limited and inadequate, because the true reality of being a human being can only be revealed by understanding human beings in relationship to God.

However, he explains that this does not mean that insights provided by non-theological anthropologies are entirely unimportant, especially because theological anthropology does not claim to be able to tell us everything that needs to be known about humanity. As a result, Cortez (2010) explains that theological anthropology recognises its dependence on other anthropological disciplines for understanding, such as the psychology and sociology of the human person.

Likewise, Cameron (2005:53-61) asserts that anthropology is about understanding human experience, and that anthropology results in a better understanding of human beings, as part of God's story. He affirms that within God's story, is the human beings' story, which includes the story of what God intended human beings to be, the story of what human beings have become through sin, and the story of what God still intends them to become via salvation.

In addition, Cameron (2005:53-61) explains that *Imago Dei* means that God is both theological and anthropological. He argued that in this phrase, 'created in God's image', distinguishes human beings from animals, as well as distinguishes human beings from God. This is because if human beings have been created in God's image, human beings are not God. On the other hand, Cameron (2005:53-61) stresses that God looks at human beings with a view to transforming them, and that this is not a change in the outward appearance, but a change of heart, in relation to the distinction made in 2 Corinthians 4:16 about outward appearance and heart, which talks about being wasting away outwardly, but at the same inwardly being renewed day by day.

Therefore, such transformation begins with the inner transformation. In addition, Cameron (2005:53-61) explains that such transformation involves putting on the new self, which has been created in the likeness of God in true righteousness and holiness (Ephesians 4:24). Central London homeless rough sleeping populations are going through torments of homelessness. In the same way, the findings of homeless rough sleeper questionnaires conducted for this study reveal that they are also going through other traumas. Therefore, such transformation via renewing of the mind (Romans 12 1-2) will be empowering for them.

Additionally, Cameron (2005:53-61) stresses that the difference between a theological anthropology and an anthropology which excludes God is the matter of where the heart is. He says this in relation to Matthew 6:2 which says that where the treasure is, is usually where the heart is. He explains that a truly theological anthropology will lead people's heart to the Lord and that if God is excluded, the heart will remain with the world. Cameron (2005:53-61) also highlights that the response of the heart is always much more than an emotional response, because response of the heart involves the response of the whole person. This is why it is important to encourage Central London homeless rough sleepers to align with the *missio Dei*, so that their heart, their outlook, and their focus reflects the *missio Dei*.

Moreover, Cameron (2005:53-61) argues that the fact that when the humans will surrender, God's transforming power goes into full action. He explains that when human beings choose to do God's will, personal transformation is set in motion. On the other hand, he explains that social transformation is also important, because human beings are called to live and serve together as a community, and that no man is called to be an island. As a result, Cameron (2005) highlights that human beings are called to live in good relationships with other human beings as a community.

Additionally, Cameron (2005:53-61) explains that this means that human beings need one another, and that their lives are not supposed to be lived in isolation but within in a community. Previous chapters of this study have highlighted isolation which results from sleeping on the street. This makes reintegrating Central London homeless rough sleepers away from the isolation of rough sleeping on Central London streets, into the Christian community essential. As a result, they would not only have spiritual transformation, but also personal and social transformation, as well as physical transformation from dying on the streets, as highlighted in chapter 2 of this study. These represent holistic transformation.

In the same way, Guthrie (1979:130-135) explains that God created human beings to live in a community with other human beings and with God, as opposed to living in loneliness and self-sufficiency. She explains that living in a community should involve creating relationships, mutually giving and taking, helping one another, and justice for the poor, weak, and socially excluded, where people that feel that they are without rights are protected and defended by those who know that they have rights. Therefore, the Christian community advocating for Central London homeless rough sleepers is essential, in alignment with the *missio Dei*.

On the other hand, Butler (1991) draws attention to the fact that the Bible provides a deep account of God's dealings with human beings. He rightly explains that almost every passage of Scripture says something about human beings in one way or another. For example, Butler (1991) highlights that Psalm 8:4 asks an anthropological question: "What is man that you are mindful of him, and the son of man that you care about him?" In addition, he reminds that the Bible reveals that human beings are ranked the highest of God's creatures in Genesis 1:26-30, and that in turn implies human

beings' essential responsibilities and accountability in relation to Luke 12:48b, which says that from everyone who has been given much, much is expected.

This means that because of the high place that human beings occupy in God's creation, much is expected from human beings. Other than these, Butler (1991) explains that the Bible affirms that all human beings are worthy, because their worth is God given. This means that the socially excluded Central London homeless rough sleeping populations should not have to suffer or die on Central London streets, as highlighted in chapters 1 and 2 of this study. More importantly, Butler (1991) explains that the relationship between human beings and God is the most significant and vital part of human beings' existence. In chapter 2, the majority of Central London homeless rough sleeper interview participants admitted that they did backslide, in relation to church attendance.

Likewise, Butler (1991) explains that the relationship with God should be tied to relationships with other people. Therefore, if the Christian community show love to God, then they must show love to others. On the other hand, Butler (1991) explains that human beings generally have shortcomings, and that due to human beings' shortcomings, all human beings should be dependent on God. As a result, the Christian community would have to be dependent on God for resources and for finances needed during the reconnection and reintegration stages.

Other than these, Butler (1991) explains that in biblical terms, the physical dimension, the spiritual dimension, and the social dimension are absolutely and inseparably tied together. He explains this is important especially as the Christian community is called to minister and proclaim the good news to the total person, which consists of several dimensions.

3.2.1.1 Christian theological anthropology and *Imago Dei*

Imago Dei stands for the image of God, in relation to Genesis 1:26, 27; 5:1, 2, and 9:6 (Piper, 1971). Again, the Bible confirms that all human beings are made in the image of God, and that all human beings are equal before God. This means that no human being is less than the other, regardless of their circumstances. In addition, Proverbs 22:2 reminds us that it was God that created both the rich and the poor. Similarly, the Bible implies that human beings are accessible to God, regardless of their financial status or social class, because Romans 2:11 explains that God shows no partiality, and James 2:1-4 urges the Christian community not to show partiality to the rich at the expense of the poor.

On the other hand, Leviticus 19:15 urges the Christian community to not be partial to the poor at the expense of the rich. These show that God cares about all regardless of their financial status, and it also shows that the Christian community should always practise equality, diversity, and inclusion, as well as giving equal access to all, including the poor and the needy. Again Philippians 4:13 suggests

human beings are equal before God and can be empowered by God. This is because Philippians 4:13 advocate that regardless of how weak human beings currently feel, they can be strengthened and empowered by God.

Middleton (2005:50) explains that in relation to human beings being created in God's image (Genesis 1:26–27), the word image implies the fact that the sacredness of God has been imparted into human beings, which in turn means that every human being is sacred and with dignity. He explains that when God made human beings in his image, human beings became beings of infinite and inestimable value, due to the worth bestowed upon human beings by God. This shows that the worth of all, including Central London homeless rough sleepers cannot be based on their current financial situations, but must be based on the worth bestowed on them by God as people with infinite and inestimable value.

In the same way, Vorster (2011:89-101) highlights that human beings derive their dignity from God. He explains that human dignity is God-given, and that it consists of a person's right to have access to the basic conditions that are required to live a meaningful life. He explains that such basic conditions include the physical security, a clean environment and freedom. The fact is that Central London homeless rough sleepers rarely have all these, according the findings of the rough sleeper questionnaire conducted for this chapter. Therefore, reconnection and advocacy by the Christian community can make this happen.

Therefore, the Christian community should relate to them in this manner as children of God. Furthermore, Middleton (2005:50) explains that being made in the image of God means that no human being should be mistreated or harmed. Again, the findings of the homeless rough sleeper questionnaires show that they are being harmed on Central London streets. Obviously, this is not part of the *missio Dei*.

Additionally, Middleton (2005:50) suggests that due to being made in the image of God, everyone is significant to God. He believes that when justice for the poor is connected not to guilt but to the grace of God and to the gospel, this would make the Christian community wake up, and align with the *missio Dei*. Therefore, the Christian community should be motivated in relation to the grace of God and to the gospel about helping the poor, so that they become motivated and committed to supporting Central London homeless rough sleepers, during the reconnection and reintegration stages, and in relation to the *missio Dei* for the poor. Therefore Middleton (2005:50) declares that the ways that the Christian community can be like Christ includes giving much, giving often, and giving freely to the poor.

Reconnecting with Central London homeless rough sleepers would also create opportunities for positive relationships. Good relationships are essential as all are made in the image of God. For this

reason, Cortez (2010) clearly explains that even though there are a few approaches to *imago Dei*, most theologians argue in favour of the relational approach to *imago Dei*. He says that this is the case because most theologians agree that the true meaning of *imago Dei* can be found in relationship with God and in relationship with other human beings.

Similarly, Vorster (2011:2011:3-4) then asserts that *Imago Dei* is important to theological anthropology, because it is a relational concept which reveals the nature of the human being's relationship with God. Likewise Cameron (2005:53-61) asserts that there is both privilege and the responsibility of human beings living as those who bear the divine image of God. This means human beings should be merciful to the poor and needy like God would, especially as the Bible asserts that God is the God of mercy.

Jones and Braithwaite (1994:46) assert that everyone would sometimes cross difficult paths of spiritual ascent, and that there will sometimes be temptations and pitfalls. They explain that there is no depth from which the believers cannot rise. This gives the hope that Christian homeless rough sleepers can rise again from the depth of their despair, by God's grace, if they get the right support from the Christian community. Moreover Dixon (1998:169) asserts that incarnational living is an indispensable part of any Christian anthropology.

3.2.1.2 Sociological aspect

Bosch (1991:367-483) asserted that the church is both a theological and a sociological entity, which means an inseparable union of the divine and the dusty. Again, Vorster (2011:89-101) explains that human beings are created as a social being, who should communicate, form relationships, and love one another (Vorster, 2015:89-101). Furthermore, Mathews (1895)) asserts that human beings are social beings, who need a relationship with God and fellowship with men. He explains that in the time of Jesus, human beings recognised the need for establishing social unity, in order to maintain the right living. In addition, Mathews (1895) explains that social unity is essential in order for human beings to avoid becoming abnormal and sinful. This means that social unity is essential to the personal and spiritual wellbeing of human beings.

However, the previous chapter highlighted how Central London homeless rough sleepers are marginalised and isolated. However, reconnection and being reintegrated within the Christian community can help them become social beings again, amongst God's people, as well as help to foster social unity, which would have a positive impact on the wider community. Fischer (2010:176-181) highlights the importance of the social aspects for Christians. As a result, she explains that the fact that the Christian community have faith in the Trinity reinforces how essential relationships are.

3.2.1.4 Economic justice

Obviously, Central London homeless rough sleepers are poor and are in need of economic justice. The Bible advocates economic justice for all. For example, 2 Corinthians 8:9 reveals that even though Jesus was rich, He became poor, so that the Christian community might become rich. Likewise, the Bible highlights the importance of bridging the gap between the rich and the poor. For example, 2 Corinthians 8:13-14 talks about sharing abundance with one another, in order to encourage economic equality and to prevent lack. In the same way, Luke 6:30 states that the Christian community should give to everyone who begs from them.

This is important because previous chapters of this research study have highlighted that a lot of Central London homeless rough sleepers have to beg in order to survive and that the community where they are situated often harden their hearts about helping them for different reasons, including for example bad press against the homeless rough sleepers. However, hardening of hearts is opposed to Deuteronomy 15:7 which commands that the human beings shall not harden their hearts against the poor. Gill (1999)'s commentary for Deuteronomy 15:7 explained that this means feeling what they need, and helping to relieve their pain and struggles. More importantly, Proverbs 14:31 says that being generous to the needy honours God. In addition, Gill (1999)'s commentary for Proverbs 14:31, explains that anyone that genuinely honours God, will be obedient and have compassion for the poor, and give to the poor. In addition, the attitude that one displays whilst giving to others is also very essential. 2 Corinthians 9:7 reveals that God loves a cheerful giver. Gill (1999)'s commentary for 2 Corinthians 9:7 highlights that God loves when one that gives with a cheerful countenance or with a cheerful heart.

Additionally, Mott and Sider (2000:50–63) explain that Jesus is Lord of everything including the economic system. This would be a key principle for the Central London homeless rough sleepers to learn during reconnection, so that they learn to be productive again. Mott and Sider (2000) also highlight that the Bible provides norms for economic issues via biblical stories and the biblical paradigms for economic justice. Therefore it would be essential to equip Central London homeless rough sleepers about such biblical paradigms, which can improve their economic mindset, and empower them to desire economic justice.

In the same way, Mott and Sider (2000:50–63) identify four types of economic justice from the Bible, which include:

- Commutative justice, which they say is about fair exchange of goods or services for payment. More importantly, Mulcahy (2018) explained that commutative justice obligates organisations, including Christian organisations to have corporate social responsibilities by ensuring that their activities benefits both their organisation and the community. This

could encourage businesses to become mindful of the less privilege within their community

- Distributive justice, which they say is about a fair allocation of a society's income and resources. They also said that distributive justice can help to correct injustices for people, and can help to correct injustices within communities suffering from injustice. This can be achieved when members of Christian community understand the importance of stewardship in relation to participating in the *missio Dei*, and are become good stewards as a result.
- Retributive justice, which they say is about fair punishment for wrongs committed.
- Restorative justice, which they say is a type of justice that empowers and restores people. They argue that restorative justice is not just a mere mitigation of suffering, but actual deliverance from suffering. In other words, restorative justice involves restoration of people affected, and the community as a whole. In addition, restorative justice seeks to heal those involved like the homeless rough sleeping populations. Central London homeless rough sleepers are stuck in their situation, and the questionnaire study for this chapter reveals that the health of many homeless rough sleeper participants have already started to deteriorate on Central London streets. This means that Central London homeless rough sleepers are in need of restorative justice and God's empowered reconnection and reintegration within the Christian community can make this happen.

On the other hand, Sproul (2010:5-9) asserts that the Christian community bears the responsibility of building a social order that reflects God's glory, including in the sociological and economics realms. He explains that economics in theory and in practice, touches heavily on, and collides with biblical ethics, which he says makes the Bible relevant to economics. As a result, Sproul (2010:5-9) identifies the following biblical economics principles. He explains that there are certain necessary conditions for material prosperity and economic growth. He also explains that the first necessary condition is production.

As a result, Sproul (2010:5-9) asserts that without production human beings become stuck, because human beings' survival depends on some sort of human production. Likewise he explains that the second necessary conditions for material welfare are tools, which enable human beings to effectively produce and become productive. Moreover, many rough sleepers feel stuck, as a result of being stuck on Central London streets due to their homelessness, and as a result are not productive.

Lack of productivity would eventually lead to debt, which is the opposite of having economic wellbeing. Sproul (2010:5-9) highlights two reasons why debt has adverse effects on human beings. The first reason that he identifies is that debt involves consuming today what will be produced tomorrow, and that if human beings consume today what will be produced tomorrow, what will they

consume tomorrow? Debt has resulted in many people ending up on the street, because they got stuck.

In addition, Sproul (2010:5-9) highlights that consuming today what will be produced tomorrow, assumes the fact that one will produce tomorrow, and that this is tricky, especially as the Bible warns human beings, including the Christian community, against assuming that they know what will happen in the future, in relation to James 4:13-14. Likewise, Sproul (2010) explains that when human beings consume today what they plan to produce tomorrow, they have to face a dreadful enemy of interest rates. He also said that when what was produced tomorrow has already been consumed, rather than leave the next generation with a heritage / an inheritance, such people will be left with a debt and poverty.

Therefore if care is not taken, poverty, debt, homelessness, and rough sleeping can become a generational issue. On the other hand, Sproul (2010:5-9) explains that apart from poor being a descriptive fact that people lack material goods, poverty is also an emotive term, which can provoke a range of feelings ranging from compassion to fury. This means that lack of economic wellbeing can also lead to emotional problems.

Other than these, Sproul (2010:5-9) explains the importance of being able to distinguish different causes of poverty, in order to be able to deal with poverty effectively. He explains that this is challenging because each demands a different response. Reconnection and reintegration of Central London homeless populations can provide the opportunities to empower Central London rough sleepers to deal with their poverty, and become productive again. As a result, Sproul (2010:5-9) identifies four causes of poverty and lack of economic wellbeing as slothfulness, calamity, exploitation, and personal sacrifice:

- **Slothfulness** is the first cause of poverty, according to Sproul (2010). He explains that slothfulness means laziness, which the Bible clearly speaks out against, in relation to those who are poor because they are lazy. He explains that God commands hard work from His people. Sproul (2010) highlights that the lazy have themselves to blame for their poverty and will be required to answer for it before God. He says that it is difficult to be lazy and not be poor, but he also admits that it is possible to be poor and not be lazy. This means that fake homeless people who were discussed in chapter 2, who pretend to be homeless in order to deceive people to donate to them, are probably in this category.
- **Calamity** is the second cause of poverty that Sproul (2010) highlights. He explains that the Bible recognises that people are sometimes made poor due to a calamity that happens in their lives. He also explains that the Christian community is called to align with God's commands about assisting the victims of disaster, so that they are able to get over the

calamity that they are being subject to. More importantly, he says that the Christian community will be held accountable before God depending on how supportive they are during such disasters.

- **Exploitation** is the third cause of poverty that Sproul (2010) talks about. As a result, he highlights that people that are subjected to exploitation are a group of the poor that suffers indignities due to living in societies where the social, political, and legal institutions favour the rich and powerful, and leave the poor without advocacy. This can lead to oppression, which he says provokes God. In addition, Sproul (2010) says that such injustice should move the Christian community who are called to partake in the *missio Dei*, to help these people via taking social action.
- **Personal Sacrifice** is the last cause of poverty highlighted by Sproul (2010). He says that some people that are poor as the result of the personal sacrifices that they have made. He explains that this group of people are poor voluntarily, as a result of conscious decisions to choose lifestyles or vocations with little or no financial reward. Sproul (2010) also says that such people are poor because their priorities do not match with the value standards of the culture in which they live.

In the same way, Sproul (2010:5-9) asserts that the Christian community must recognise that God cares deeply about the poor. As a result, it is the responsibility of the Christian community to also be concerned about the poor. In addition, Sproul (2010) explains that the Christian community are called to minister to the poor, not only through charity, but by seeking reformation of social and political structures that enslave, oppress, and exploit them. These are important and should be the focus during the reconnection and reintegration stages.

Other than these, Sproul (2010:5-9) clarifies the chain of responsibility when dealing with the poor and the needy. As a result, he explains that the chain of responsibility first falls on the family members, who should be the ones helping them. Therefore, he explains that the first in line for helping the poor and needy should be their family members and after them should be the church. Additionally, Sproul (2010) supports this argument with 1 Timothy 5:8, which says that if anyone, especially those who are believers, does not provide for their own family, then they have denied the faith, and that they are worse than unbelievers.

Sproul (2010) also explains that family members should provide for their family, and not pass the responsibility on to the government. However, Sproul (2010) acknowledges that there are poor without family members to support them, and that there are also poor people without responsible family members. He explains that the church is supposed to step in and take over the responsibility, when there are no family members to help. Similarly, Chapter 2's homeless interviews revealed that many of the homeless rough sleepers interviewed are at odds with their family members due to

divorce, unemployment, domestic violence and abuse. Therefore they belong to the category that needs the church helping them to break free from homelessness and rough sleeping.

Moreover, Katz (2005) asserts that the Christian community should be concerned about the vulnerable people because God is concerned about them. If God is passionate about and has zeal for justice for the poor, vulnerable, and socially weak, so should God's people. More importantly, Katz (2005) asserts that if believers do not honour the cries and claims of the poor, they are not effectively honouring God, no matter what they profess to do. When the Christian community show the poor the love of Christ, the world would notice.

On the other hand, Keller (2010:5-9) explains that the Lord has a distinct plan for every believer's life. When believers commit their lives to God's plan and seek his direction, a supernatural release is placed upon their lives. He says that as a result, doors that once were closed will spring open, and deeds that were impossible become suddenly possible. This makes it important for the Christian community to support Central London homeless populations, so that they can become hopeful again, so that they can learn to position themselves in faith for a supernatural release by God. In addition, Keller (2010:5-9) asserts that God never calls someone, without effectively equipping them for the call, in relation to Philippians 4:19, which professes that God will meet all needs according to the riches of his glory in Christ Jesus. Such revelation can be empowering for the poor and needy.

As a result, Keller (2010:5-9) explains that God will always provide the funds and the people necessary to help accomplish the task at hand, but that there is a requirement that He will place upon the person before releasing affluence and influence into their life. He says this in relation to Matthew 6:33, which talks about seeking first his kingdom and his righteousness, before all things are added. Therefore Central London homeless populations will need discipleship, in order to learn to look unto God in faith for their resources, so that they can be partakers in such affluence and influence.

Other than these, Keller (2010:5-9) asserts that biblical prosperity and godly success happen as a result of the ongoing process of godly stewardship. In the same way, he defines godly success as the state of achieving God's purpose for one's life. Similarly, Keller (2010:5-9) defines a steward as someone who has been put in charge of something that does not belong to him. He says that as a result, a steward is a temporary caretaker. Thus, as stewards, the Christian community are only temporary stewards of God's property whilst on this earth.

Therefore, nothing of this earth belongs to the Christian community, but the Christian community will be held responsible for how well they took care of everything God entrusted to them, in relation to Matthew 25:14-30. On the other hand, Keller (2010:5-9) highlights that tithes and offerings are principles of stewardship, and issues obedience to God, which are not optional. He stresses that

tithes, offerings, and giving to the poor are key biblical principles for prosperity and supernatural harvest, which would blossom in due season.

On the other hand, Keller (2010:5-9) declares that one of Satan's greatest weapons is debt, which he uses to lure and tempt people into. He explains that financial debt should be avoided, in relation to Romans 13:8a. He also explains that it is short-term debt that destroys most people's finances. Keller (2010:5-9) defines short-term debt as any debt which has no asset associated with it, which should be paid off in less than 24 months. More importantly, he explains that if any Christian has been weak in aligning with their God given stewardship role, they should repent, change direction and turn away from their poor stewardship habits, as well as ask God to take charge of their finances in prayer. Keller (2010:5-9) also says that such people should have faith and expect God to intervene. In addition, he says that they should repent and become a faithful godly steward. Additionally, he stresses that God is no respecter of persons, and that God responds to faith.

Similarly, Sproul (2010) identifies stewardship as an important biblical economics principle. This means that it is important that Central London homeless population are taught and motivated to align with this biblical economics principle during reconnection and reintegrating stages. In the same way, Sproul (2010) points out that money is an indirect means of exchange that makes trade by barter obscured, and that money creates the illusion that one party is the seller, which profits, while the other party is the buyer. But he argues that in reality, both parties are buyers and both parties are sellers, which means that both parties' profit.

Therefore, reconnecting with and integrating Central London rough sleepers within the Christian community would provide many opportunities for the church leaders and the members of the congregation to demonstrate their faith in God, and in the *missio Dei*. These would also provide opportunities for church leaders / workers and church members to be able to mentor and to disciple Central London rough sleepers to be able to step out in faith. Additionally, Tozer (2008:19-28) asserts that faith and morals are two sides of the same coin, as well as the fact that moral is the essence of faith.

In addition, reconnection and reintegration with Central London homeless rough sleepers would also provide the opportunities for the Christian community to lead Central London homeless rough sleepers by example, in relation to good morals via active faith. In the same way, reconnection and reintegration with Central London rough sleepers would also provide the Christian community the opportunities to demonstrate obedience to God and to his *missio Dei*, as people who are sent to fulfil the *missio Dei*. Other than these, Tozer (2008:19-28) asserts that any professed faith in Christ that does not bring the person under full obedience to Christ, will eventually betray that person. As a result, such faith is incomplete and will be ineffective. This is profound because obedience also leads

to blessings, whilst disobedience leads to curses (Deuteronomy 28).

More importantly, Tozer (2008:19-28) also asserts that a person who believes will obey, and that failure to obey is a convincing proof that there is no true faith present. He also reminds that lack of faith will eventually result in lack of spiritual fruit. This makes faith essential for the transformation of Central London rough sleepers, especially as many of them already attest to being of Christian faith. Therefore, it will be necessary to engage them in activities that will build their faith.

On the other hand, Tozer (2008:19-28) suggests that achieving economic wellbeing would demand putting one's life in order by tying up the loose ends by reading applicable scriptures, paying tithes, being prayerful, paying up the debts if applicable, refraining from sin, focusing on God and fully surrendering to his will, and having faith in God. Tozer (2008:19-28) asserts that these will yield surprising and delightful results. As a result, Central London homeless rough sleepers should be encouraged to align with all the aforementioned steps during the reconnection and the reintegration stages.

Additionally, Central London rough sleepers should be engaged in discipleship activities that include these aforementioned points, so that they understand the way out of their predicament, and how to maintain total wellbeing. These would help them to break out of the vicious cycle that can result from the trauma of homelessness which will prevent them from ending up in the same predicament in the future. Other than these, authentic transformation will require the Central London rough sleepers to have faith that they can be effectively transformed by God.

In fact, Tozer (2008:45-126) declares that true faith is not passive but active, and that true faith requires that the Christian community allow Christ's principles to totally dominate their lives, so that they are able to maintain a Christ like personality and outlook to life. Therefore, it is essential that the Christian community reconnection and reintegration with Central London rough sleepers provide the opportunities for the both the Christian community and Central London rough sleepers to be able to demonstrate active faith, and this provides opportunities for fellowshiping with Central London rough sleepers, promoting an authentic atmosphere for spiritual development.

Furthermore, Tozer (2008:45-126) explains that in relation to Acts 2:41-42, the word fellowship means communion, and that the communion of saints means sharing together spiritual blessings. Additionally, Tozer (2008:45-126) asserts that true communion demands that before there can be communion, there must be union and sound doctrine. This means that union and sound doctrine are essential ingredients in order to be able to create an authentic atmosphere for communion, and that sound doctrine usually results in right thinking and in turn right living.

For these reasons, it is essential that Central London rough sleepers receive discipleship which

empowers them with sound doctrine, and in turn helps them to develop right thinking and right living in alignment with the word of God. Subsequently, reconnection would become effective, as a result of effective fellowships with sound doctrine. Again, Tozer (2008:45-126) asserts that sound doctrine helps to provide assurance that religious beliefs acquired correspond to the truth (Tozer, 2008:45-126).

3.3 Mission with the homeless

The Christian community may not ignore the poor. This is important as the Bible also said in Proverbs 31:8-9 that Christians should advocate for and defend the poor and destitute. The Bible also advocates helping the poor in Proverbs 14:31. Chester (2002:139-149) also confirms that the church has a key role to play in alleviation of poverty. This is important especially as rough sleepers have died of poverty on Central London streets.

Additionally, after over one year experience of visiting Lincoln Inn Fields in Central London almost every Saturday, the researcher witnessed over and over again some churches and Christian ministries, who are doing well by providing diaconal services such as feeding the homeless and providing them with clothes and sleeping bags. But for the majority of the time, their mission is not holistic, as no discipleship, witnessing or evangelism took place. In other words, there are churches and Christian ministries who feed Central London homeless rough sleepers week after week, but offer no evangelism, discipleship or preaching.

The researcher also visited many Christian run events, and discovered a Christian ministry that believes and teaches that befriending and mentoring is a better alternative to evangelism, as they do not want to force anyone into Christianity. However, just because the Christian community does not want to force the socially excluded homeless rough sleepers to become Christians or to become connected Christians again, does not mean that the Christian community should not find ways of bringing the good news to the ones who are unbelievers, and this does not mean that the Christian community should not find ways of preaching to encourage and empower those who are already believers.

They can choose to comply or not. The choice is theirs. After all, they are free to choose whether they want to be Christians, or whether they want to reunite with God or not. Therefore, mission with the homeless is essential, if the Christian community is going to encourage them to be Christians / active Christians. However, *Diakonia* and holistic mission with the homeless means that some sacrifices will have to be made, which will impact the church and create a paradigm shift. This will reshape the current way of being church.

Figure 3.1: Mission with the homeless Chart



3.3.1 Mission as *missio Trinitatis Dei*

Missio Dei advocates that Christian mission does not originate from the church's mission, but that the mission is the mission of the triune God. Bosch (2009:386) points out that a witnessing and serving church can only exist, when the church is intensely driven by the Holy Spirit. They can give only in the measure that they receive. Similarly Laing (2009:91-92) says that God's mission can no longer be

... a mere compartment of the church. For ecclesiology is derived from missiology, and not the reverse. God's mission has a more wider horizon than the church, therefore cannot be reduced to one program of the church. Nor can mission be reduced to church's planting and growth agenda. No longer can the church arrogantly assert that it has mission. Rather, the church exists because God has an ongoing mission to the world, which He wishes to consummate. The church exists because mission exists and not vice versa.

This implies that even though mission can help boost a church's planting and growth agenda, this is not the main purpose of mission. Mission is about reconciling the world with God. However church planting can provide the avenue for this to happen. In the same way, Wright (2007:22-23) defines God's mission as "our committed participation as God's people, at God invitation and command, in

God's own mission within the history of God's world for the redemption of God's creation". Without a doubt, the Central London socially excluded rough sleepers are part of the world that needs to be reconciled with God and their neighbours. Especially because of their critical situation. Additionally, Bosch (2009:1991:390) points out *that missio Dei* is God the Father sending the Son, God the Father and the Son sending the Spirit, and Father, Son and Holy Spirit sending the church into the world.

Latin *missio Dei* articulates the belief that mission is God's mission and we are God's instruments in that mission. The starting point of *missio Dei* is a Trinitarian God: mission is the purpose and action of the triune God. The church, as a community of God's followers, becomes an instrument of God rather than the proprietor of the action. Mission then moves from something that churches do for the sake of God, to having a good understanding of how God works as missionary. *Missio Dei* causes the church to understand its very purpose as missionary. The church is both an object and the subject of mission. (Mundy, 2011)

Flett (2014:70-74) also confirms that *missio Dei* means that mission is not something the church does, but that *missio Dei* describes the being of God. This reveals that God is a missionary by nature. To say that God is missionary is to say that He sends first his Son and Spirit, and then his church. God is missionary from and to eternity, so mission is not limited to a period. This also means that mission is not limited to certain groups of people. As a result, mission to the homeless rough sleepers is as authentic as mission to any other population.

In addition, Chester (2002:139-149) explains that mission is no longer sending missionaries across the world, and that mission is on our doorstep, and that if mission is going to have a lasting effect, it must be demonstrated within the community. Other than these, Chester (2002:139-149) says that because the Christian community is called to be part of the *missio Dei*, they must hold the gospel central to their mission. He reminds that the church's mission flows from God's mission, and that the church's mission manifests to the church, through Christ. Therefore the church cannot claim to do mission if the *missio Dei* and the scriptures are not central to their missional activities.

For this reason, Chester (2002:139-149) suggests that the focus must be on Jesus or else the church will lose focus from the *missio Dei*. He also says that the focus must be on Jesus, because the church will learn about God's will from Jesus, as opposed to the church just focusing on developing the church into a strong institution for the church's sake. This aligns with the case for Central London homeless rough sleepers. The Christian community must be instrumental in helping Central London homeless rough sleepers to learn about God's will for their lives, which will be empowering for them.

3.3.2 *Missio Trinitatis Dei* as *Diakonia*

As mentioned in chapter 1, Wyman (2001) states that *Diakonia* is a Greek word which means service among others. She asserts that Christian *Diakonia* is about obeying the supreme command of love

to one's neighbour. In addition, Wyman (2001) stresses that *Diakonia* is not just distribution of alms nor welfare service, even though this too is recommended, but that *Diakonia* is mainly a demonstration of Christian love in action. Wyman (2001) also argues that *Diakonia* is a Trinitarian, Christological, ecclesiological and eschatological concept, because *Diakonia* provides the opportunity for the demonstration of God's love and God's mercy (*eleos*).

Mogensen (2015) affirms that for the mission to be authentic, it must involve *Diakonia*. This implies that *Diakonia* is an essential part of *missio Dei*. Equally, Mogensen (2015) explains that the missiological basis for *Diakonia* is in *missio Dei*. He explains that mission is not rooted in mission organisations or in mission-oriented churches, but in the *missio Dei* of the triune God and that mission as *missio Dei* involves accepting God's invitation to participate and share in his *missio Dei*.

Mogensen (2015) also explains that mission is what the church is sent by the triune God to be (*koinonia* and *leiturgia*), to do (*Diakonia*) and to say (*kerygma*), as a witness to the kingdom of God (*marturia*). Likewise, Dietrich *et al.* (2014:13-60) explain that *Diakonia* describes the church's social action locally, and globally. They argue that *Diakonia* is an ecumenical concept, which includes ecclesial, missiological and prophetic dimensions, which should be used to effectively respond to human suffering and injustice. This makes *Diakonia* ideal for Central London homeless rough sleepers, especially as the majority of chapter 2 homeless interview participants see themselves as Christians.

Similarly, Christian Conference of Asia (n.d.) explain that *Diakonia* is a gift of the Holy Spirit and a demonstration of God's love in a practical way, which is central to being the church and to fulfilling the church's mission. In addition, the Christian Conference of Asia (n.d.) asserts that *Diakonia* is mandatory and not optional, and an essential part of discipleship. *Diakonia* begins with unconditional service to poor and needy neighbours, which inevitably leads to social changes which restores, reforms, and transforms. It also challenges injustice, which they say is part of the calling of the Christian community.

Additionally, the Christian Conference of Asia (n.d.) reminds that *Diakonia* is not just about the strong serving the weak, which would lead to paternalism, but that *Diakonia* is part of the calling of the Christian community, regardless of the size of the Christian community or how financially viable a Christian community is, because they are blessed with spiritual gifts regardless. On the other hand, they affirm that God is calling the Christian community to advocate for justice for the poor through prophetic witness, which involves alleviating the sufferings of the poor and the needy.

The Christian Conference of Asia (n.d.) also recommends that it is essential that the Christian community advocate for the poor. They define advocacy as speaking out on behalf of the poor and

needy. They say that through such acts of advocacy, the Christian community can help to address the root causes of injustice (Christian Conference of Asia, n.d.). The Central London homeless rough sleepers could do with advocates that raise awareness about their plights and suffering

On the other hand, the United Church of Canada (2015) asserts that Jesus provided his followers with a model for Christian *Diakonia* in John 13:5, when He served his disciples (United Church of Canada, 2015). In the same way, Nissiotis (1961:191-202) asserts that:

The care of the Churches for the world is not a vehicle for showing compassion for the suffering or the weak or the uneducated man. The help of the Churches offered to the world is not of a humanistic nature. The Churches are not primarily philanthropic institutions. The act of the *Diakonia* of the Churches is *ecclésiale* namely it is the overflowing of the grace which binds and moves their inner life as a total fellowship.

Likewise, Phiri and Kim (2014:252-256) assert that *Diakonia* is not only about giving service for the sake of serving, but that it is service with the intention of bearing witness to the love of God, made manifest in Jesus Christ. This it is a method that the Christian community can use to actively share the good news. They argue that *Diakonia* is foundational in the work of the local church, which should be used to empower the needy.

In addition, Phiri and Kim (2014:252-256) explain that *Diakonia* is one of many ways in which the Christian community can connect with the community within which they are situated, and that *Diakonia* should be adapted to the needs of their community. This shows that *Diakonia* can provide the opportunity for the Christian community to connect with, and empower Central London homeless rough sleepers, and be effectively adapted to their context. (Phiri & Kim, 2014:252-256)

On the other hand, Chung (2014:302-312) asserts that *Diakonia* is part of God's liberating option for the poor. He also explains that God is in harmony with the poor and strangers, and protects them as in Deuteronomy 10:18. This is important as some of Central London homeless rough sleepers are actually strangers to London who got stuck, as explained in chapter 2. Some of them are from the UK, but not from London, whilst some of them are from outside the country.

In addition, Chung (2014:302-312) explains that *Diakonia* depicts the essence of Christ, and shapes and portrays the church in a publicly responsible manner. *Diakonia* also highlights the church's responsibility for economic justice, which in turn is grounded in incarnational living and reconciliation. As a result, Chung (2014) concludes that economic justice is an indispensable part of the church's responsibility and *Diakonia*. This is true because otherwise, the world will assume that the Christian community do not care about the suffering of the poor and needy in their community.

3.3.2.1 *Diakon* word group

Breed (2014:1-9) explains that the *Diakon* word group in the New Testament was used to express a service performed on behalf of someone else, who commissioned that service. More importantly Breed (2014) explains that Jesus performed his *Diakonia* as a messenger sent by the Father (John 5:36 and John 14:24). He highlights that Jesus involved the Christian community as his followers, in his *Diakonia*, so that they can continue his diaconal services, after his ascension. Breed (2014) also explains that Jesus asserted that whoever wants to serve him (*Diakoneo*) has to follow him, as his *Diakonos*. The NAS New Testament Greek Lexicon defines *Diakonos* as a deacon, a servant, a minister, or someone who executes the command of another (Thayer & Smith, 1999).

In addition, Breed (2014:1-9) defines *Diakonos* as followers of Jesus. As well as the fact that *Diakonoi* perform their *Diakonia*, which is commissioned by God, for the benefit of others, with the purpose of glorifying God and with the certainty that God will honour them in return. As a result, *Diakonoi* are not supposed to seek the honour from other people as a result of what they do, because they are doing their services for God. This makes *Diakonia* services rendered to the poor to honour God, and to draw people to Jesus. As a result, these are the main purpose of *Diakonia*

On the other hand, Samuel and Sugden (1983:7) assert that the Christian community need to always be caring, and always be seen as a community helping the poor, the hungry, the sick, and the needy, as representatives of God as well as this would make the Christian community to be relevant to the needs of the poor

Similarly, Kamwendo and Francis (2017:2-39) explain that *Diakonia*, *Diakonein* (verb) and *Diakonos* (common noun) occur hundreds of times in the New Testament and have generally been translated into English as meaning “ministry” and “service.” They explained that *Diakonia* is part of a God given mandate to the Christian community, which involves serving others, especially the poor, vulnerable, and marginalised. All these can be applied to the Central London homeless rough sleepers. Therefore, *Diakonia* is important for their wellbeing, and for connecting with them, in order for them to reconnect with God.

Kamwendo and Francis (2017:2-39) also rightly assert that true *Diakonia* can only be fully understood and be properly exercised in terms of God’s mercy. They asserted that *Diakonia* involves presenting the gospel to the poor and vulnerable through words and actions. In other words, backing evangelism with concrete actions and service, in order to alleviate human suffering, would empower poor people like Central London homeless rough sleepers. Moreover, Kamwendo and Francis highlight that Jesus introduced *Diakonia* as a counter-concept against political and economic oppression in Mark 10:41-45. This makes *Diakonia* a concept of justice and compassion for

vulnerable people, like Central London rough sleepers. In addition, they affirm that Jesus was a deacon / a servant king, who expressed his Lordship and Kingship via providing diaconal services and that Jesus as a servant King served according to the *missio Dei*.

Additionally, Kamwendo and Francis (2017:2-39) highlight how *Diakonia* was also a fundamental and essential part of the ministry of the Apostles. They use examples of Paul's writings about the mission to the Gentiles, including supporting the poor and the hungry in Jerusalem, Judea, and Macedonia (Acts 11:29; 2 Corinthians 8-9; and Galatians 2:10). More importantly, Kamwendo and Francis (2017:2-39) affirm that *Diakonia* provides incarnational opportunities for the Christian community, in relation to emulating Jesus' practices such as preaching to, and helping the poor and the needy, as embodiments of Christ. They also emphasise that *Diakonia* is at the heart of the *missio Dei*.

Similarly, Wright (2010) highlights that serving or ministering (*Diakonia, Diakonein*) in words and deeds are both essential and that one should not be neglected for the other, just as highlighted in Acts 6: 2-4. He explains that these scriptures highlight that both preaching and food duties are important ministries of the church, and that in Acts 6: 2-4 they were both important enough to need to be done by people filled with the Holy Spirit. Wright (2010) also explains that the apostles' point was simply that distribution of food to the needy was not part of the twelve apostles' primary roles, but that they still recognised that giving food to the needy is an important ministry.

As a result, Wright (2010) explains that it is a distortion of this text to use it to suggest that the preaching of the Word has primacy over social or compassionate service for the needy. This is an important assertion, in relation to the plights of Central London homeless rough sleepers. Furthermore, Wright (2010) explains that while the ministry of the Word continued to be the urgent priority for the twelve apostles, diaconal ministries like the "ministry at tables" became the priority for those appointed to that ministry. He also highlights that those priorities were not always mutually exclusive, as some of those who ministered at tables also preached and evangelised, such as Stephen and Philip. The fact is that those who preached could also carry relief to the needy, just like in Acts 11: 27-30, and like Paul in Romans 15: 25-33.

In addition, Nordstokke (2015) explains that *Diakonia* reveals the Triune God at work, and the Father's call to the Christian community, to care for his creation, and to sustain human dignity and justice, in solidarity with the poor and excluded. Also, the fact that Jesus Christ gives his disciples a share in his sending to the world with the mandate to heal, include and empower, in accordance with John 20:21. He also mentions that the Holy Spirit is also involved in *Diakonia*, by empowering the Christian community for the *missio Dei*, and by equipping them.

Additionally, Nordstokke (2015) explains that Trinitarian perspectives of *Diakonia* attempts to 're-

imagine *Diakonia* from the point of vulnerable and marginalised communities. He says that these communities who in the past often have been considered objects of diaconal service, are now seen as partners in God's mission. Moreover, Nordstokke (2015) explains that *Diakonia* reveals the Triune God at work, and the Father's call to the Christian community, to care for his creation, and to support human dignity and justice, as well as stand in solidarity with the poor and excluded.

Additionally, Nordstokke (2015) explains that Trinitarian perspectives of *Diakonia* attempt to 're-imagine *Diakonia* from the point of vulnerable and marginalised communities. He says that these communities who in the past often have been considered objects of diaconal service, are now seen as partners in God's mission. Similarly Nordstokke and Schlagenhaft (2009:16) explain that effective diaconal service results in situations where both the people being served (like rough sleepers) and those serving (like the members of the Christian community) are both transformed as a result of *Diakonia*. This means that *Diakonia* can help to create, which would be rewarding for both parties.

3.3.2.2 Diakonic mercy / love

Coats (2010:35) explains that what distinguishes mercy from other types of love is its object, which are the poor and the needy. In other words, mercy is a specific kind of love, which is being directed to only those who are suffering. This makes *diakonic* love / mercy unique and specifically for the poor and needy.

In addition, *Diakonic* mercy / love involves actively showing love to the poor and needy via *Diakonia*. This chapter revealed the meaning of *Diakonia*, and the importance of the Christian community providing *Diakonia* to the Central London homeless rough sleepers. Harrison (2004c) defines *diakonic* mercy / love as love, care and concern for people in need, which is motivated by the gospel (Harrison, 2004c:3-6). Likewise, Harrison (2004b) explains that the Christian community should show love and be merciful to the poor and needy because it is Jesus' command to love your neighbour as yourself. He explains that where proclamation of the Gospel and acts of love and mercy are missing, that Christian community is not doing what God intended it to do (Harrison, 2004b:2). This means that participating in *diakonic* mercy / love helps to prove that such community is aligning with the *missio Dei*.

Also, Harrison (2004c:3-6) explains that aligning with *diakonic* mercy / love is a sign that the Christian community is being a reflection of the Triune God, in relation to 1 John 4:7. Similarly, He highlighted the fact that the Bible is the fact that the Christian community *diakonic* life should reach beyond their borders, in relation to 1 Corinthians 9:10–11 which talks about sharing the harvest, and Galatians 6:10 which talks about doing good to all people, especially to other Christians.

In addition, Harrison (2004:3-6) explains that *diakonic* love can function as pre-evangelism activities, as long as the word (Gospel) and deed (*Diakonia*) are combined at every stage. This means that

when Central London homeless rough sleepers receive diakonic love / mercy, they are likely to think that people and God care about them, and as a result become more open to the gospel.

Further to this conclusion, Harrison (2004a:9-12) explains that *diakonic* mercy is usually developed from incarnational living as a result of the Christian community being and behaving like the true incarnation of Christ. Again, he says that because the Christian community have the mind of Christ, they are called to give *diakonic* mercy via humbly serving the needy. In addition, Harrison (2004a) explains that the overwhelming majority of New Testament passages dealing with mercy for the needy direct the church to care for fellow believers. Therefore, this must remain a central focus of the church. This assertion is important as homeless rough sleeper interview participants in chapter 2 affirmed that they are Christians.

Harrison (2004a:9-12) also explains that God is able to provide the Christian community with the finances and the resources needed to be able to effectively take care of the poor and needy like Central London homeless rough sleepers. This is in relation to 2 Corinthians 9:10-12, which reminds that God will enrich the pockets of the Christian community, to be able to show *diakonic* love / mercy to the poor, in ways that will result in people giving thanks to God, as a result of the *diakonic* love / mercy that they have received..

3.3.2.3 Holistic Diakonia

Dietrich *et al.* (2014:1-46) confirm the fact that *Diakonia* has been given increased attention within the ecumenical movement, over the last few decades, and that this has helped to affirm its ecclesiological and missiological dimensions. As a result, they explain that *Diakonia* is both the church's social ministry and an academic discipline within practical theology. They explain that *Diakonia* as an academic discipline must be done in an interdisciplinary way, which brings together knowledge from both theological and social sciences.

Dietrich *et al.* (2014:1-46) also highlight that the development has been in three ways. The first way is that *Diakonia* used to be seen as the activity of professional diaconal workers or agencies. There is now good recognition for ecclesial dimension of *Diakonia* and good recognition that *Diakonia* belongs to the nature and mission of 'being church'. Secondly, they affirm that it has now been recognised that diaconal action must be holistic, taking into consideration the physical, mental, social and spiritual dimensions.

Thirdly, Dietrich *et al.* (2014:1-46) explain that diaconal action is now recognised as being in solidarity with, and helping marginalised and suffering people, as opposed to the traditions that see *Diakonia* as just a humble service. In addition, Dietrich *et al.* (2014) assert that *Diakonia* is a core dimension of being church, which helps to create inclusive communities that struggle for justice. This indicates

that *Diakonia* is both faith-based and rights-based. They explain that inclusiveness is focused on situations where people experience exclusion, for social, economic or even religious reasons, as well as on economic and climate justice (Dietrich *et al.*, 2014:1-46).

Kearney (2011) explains that Archbishop Hurley, who was a prominent figure in the Catholic Church, once asserted that the need for *Diakonia* will never diminish, in relation to John 12:8, which says that poor people will always be around and that their needs may include spiritual, physical, social, cultural, economic and political needs. This shows that there are usually many realms of needs and that physical provision may not always suffice. Additionally, Kearney (2011::2-3) says that Archbishop Hurley highlighted the importance of alleviation of political, economic, social and cultural obstacles to development and that *Diakonia* services should be a continuum that starts with welfare, which progresses through development, and moves on to liberation. As a result Archbishop Hurley confirmed that *Diakonia* should be done with ecumenical collaboration, so that in order to be able to provide holistic *Diakonia* (Kearney, 2011:2-3).

3.3.2.4 *Diakonia* and autonomy

Dietrich *et al.* (2014:1-46) explain that human beings are not merely donors or merely recipients of help, but both at the same time are givers and recipients. In addition, they assert that *Diakonia* should be based on autonomy, which involves individuals being able to make an informed and un-coerced decision, and in turn be able to give informed consent about their participation in *Diakonia* as a result. They also explain that acknowledging autonomy from a Christian ethical perspective is important, because everyone is a unique image of God.

Based on the principle of autonomy, the receivers of help in a diaconal setting are not merely objects of diaconal service, but also subjects of their own life. Therefore every kind of service offered should take into account the fact that the person has a basic right to autonomy. They say that when a person in need of help has low capacity, which stops them from acting with their autonomy, the party offering help still needs to be aware of their rights to autonomy, and to conduct themselves with these in mind. This ensures that *Diakonia* includes interdependency and not co-dependency, where people are seen as merely subjects or recipients of help.

As a result, Dietrich *et al.* (2014:1-46) asserts that those who are offering diaconal services should do so in ways that respect the autonomy and integrity of those that they are supporting, and that this would help to avoid relationships that have uneven dependencies. In addition, Dietrich *et al.* (2014:1-46) highlights the importance of a community-based approach, which means, that no one is a mere recipient or a mere donor of services, but that both parties have value and dignity. More importantly, they affirm that *Diakonia* is not optional for the Christian community, but that it is an integral part of the *missio Dei*.

Kee (2011:4-7) explains that *Diakonia* is important because as the church serves in the world, the church is emulating Lord Jesus who fully demonstrated *Diakonia*, in relation to Mark 10:45, where Jesus expressed the fact that He did not come to be served but to serve, and to give his life to set many free. This is important because the Christian community is called to be like Jesus. This means that *Diakonia* will provide the church the opportunities to demonstrate being authentic missional church, which aligns with the *missio Dei* as churches sent by God, and to demonstrate incarnational living. The missional church and incarnational living are going to be thoroughly reviewed in more depth in chapter 4 of this study.

More importantly, Kee (2011:4-7) declares that only in the power of the Spirit can the Christian community minister effectively to the poor and needy, because the Christian community need the Holy Spirit's spiritual gifts to carry out *Diakonia* and the *missio Dei* credibly. Kee (2011:4-7) also explains that the Christian community need the guidance of the Holy Spirit to be able to discover the social strategy that is appropriate for situations that they encounter..

Je'Adayibe (1996 :232-246) believes that *Diakonia* with the poor like in Central London homeless rough sleepers, can help the Christian community to come back to their biblical roots, and help to bring into action what the gospel is really about, which would encourage commitment to those within the wider community, and serve them with the love of Christ. In addition, Je'Adayibe (1996:232-246) says that the obligation to care for the poor and the weak is not just a humanitarian action or a reaction to social justice, but about showing God's love and God's mercy to the poor, the weak and the oppressed. Besides, Phiri and Kim (2014:252-256) explain that advocacy for justice and peace is a dimension of *Diakonia* and that *Diakonia* is an expression of participating in the *missio Dei*, especially as the Christian community is called to be an externally focused community, as opposed to being an inwardly focused community. Phiri and Kim (2014) also explain that *Diakonia* is a key way in which God's people can bear witness to God's power of liberating the oppressed, and healing the sick, in accordance with Luke 4:16.

They explain that authentic and transformative *Diakonia* involves helping the vulnerable and confronting the powers and principalities working against them, in relation to Ephesians 6:12 so that they can be set free and become transformed. More importantly, Phiri and Kim (2014) assert that the capacity to engage in authentic *Diakonia* that is transformative and prophetic is neither dependent nor limited by the financial capabilities or financial resources at the Christian community's disposal. They highlight that every church and every congregation is bestowed with enough spiritual gifts and empowerment by the same God who is calling them to carry out his calling, as a diaconal community. As a result, they explain that therefore, there is no church too limited to engage in transformative and prophetic *Diakonia*. As well as that all are called to participate and contribute to

bearing transformative prophetic witness to the world, in order to usher in God's reign into a community.

Dowsett *et al.* (2015:xiii - 1) assert that the Christian faith is usually communicated through words and actions and they argue that Evangelism (words) and *Diakonia* (action) are closely interrelated. They also say that *Diakonia* is expressed through loving one's neighbours, and that evangelism and *Diakonia* are parts of the Christian community's identity, and functions of the church. In addition, Dowsett *et al.* (2015) rightly point out that evangelism has social consequences and that *Diakonia* and social involvement have evangelistic consequences.

Similarly, Jørgensen (2015) highlight that *Diakonia* involves the Christian community's responsibility for advocating wellbeing and justice for all. *Diakonia* is the Christian community's call to participate in God's caring and liberating actions for the poor, the marginalised and the oppressed, in relation to standing against injustice. He explains that *Diakonia* is done in Jesus' name and that therefore *Diakonia* and evangelism (*Kerygma*) are the parts of the responsibilities of the church, which cannot be separated. Jørgensen (2015) reminds us that Jesus' earthly ministry was about advocating the cause of the poor. He says that as a result, *Diakonia* is also a core component of the gospel and an essential part of discipleship. This means that connection and discipleship activities for Central London rough sleepers should embed *Diakonia*.

Other than these, Nordstokke (2015) explains that *Diakonia* should not be seen as an optional activity of the church, because the church is very diaconal by nature. *Diakonia* reveals what the church should be and what the church should do. Nordstokke (2015) also asserts *Diakonia* is an integral part of mission and holistic in nature, so *Diakonia* cannot be isolated from the church's foundation as well as the fact that *Diakonia* has a prophetic dimension. This is about the Christian community which God gave a mandate, to defend human dignity, to promote justice and to care for God's creation. Nordstokke (2015) also highlighted that *Diakonia* is called prophetic, when standing against injustice and the abuse of power, including when defending the cause of the marginalised, like Central London homeless rough sleepers.

In addition, Kamwendo and Francis (2017:2-39), explain that acts of *Diakonia* are not inspired by the Christian community, but by God's love, just like *Christos Diakonos*. They explain that it is the duty of the Christian community to serve poor and suffering populations like Central London rough sleepers, in relation to their spiritual and physical needs, as part of incarnational living and emulating Christ's examples. Dietrich (2015) highlights that prophetic *Diakonia* is the aspect of *Diakonia* that stands against injustice, particularly fighting against the injustice subjected towards the poor and the marginalised. In the same way, Dietrich (2015) highlights that in the Bible, the prophets shared in

the fulfilment of the *missio Dei*, by speaking against injustice, by standing against corruption, and by advocating for the poor and marginalised, as well as by promoting the love of God, the love of neighbours, and faithfulness to God. She also highlights that *Diakonia* is about God's mercy for human beings, as well as about human beings' mercy for one another. She also explains that *Diakonia* includes the call for the Christian community to stand up against injustice, the call to advocate the rights of the poor and underprivileged, and the call to encourage peace in the world.

Moreover, Dietrich (2015) explains that Jesus' interactions with people in different circumstances were holistic. In addition, Dietrich (2015) explains that Jesus took care of marginalised and vulnerable people that he came across in holistic ways, and that this highlights the fact that Jesus' ministry embedded *Diakonia*. For this reason, she highlights the fact that Jesus' ministry integrated a caring aspect, regardless of the people's status. She also highlights that Jesus treated everyone as human beings, who deserve good things. The fact that Jesus showed them compassion, and at the same time empowered them, for example, in Mark 1:41 (Dietrich, 2015). Therefore the Christian community is called to do the same as they are called to emulate Jesus

3.3.3 *Missio Dei* as holistic / integral mission

As mentioned in chapter 1 of this study, Chester (2002:2) asserts that integral mission is a term used to describe any holistic ministry, Christian development or Christian transformation efforts by the Christian community. Again, Wright (2012) rightly observes that: Holistic mission is mission which has to do with the whole scope of human need. This is exactly the kind of mission that the Central London socially excluded homeless rough sleepers need. Such holistic mission can be achieved via the Five Marks of Mission, which were first declared by the Anglican Communion, in 1984. The Five Marks of Mission include the five factors: Evangelism, Teaching, Compassion, Justice, and Creation Care.

These involve evangelising, teaching / disciplining, showing compassion, advocating for justice, and caring for God's creation caught up in severe poverty, like Central London's socially excluded homeless rough sleepers. Therefore, mission that totally disregard acts of kindness, practical help and good social activities for the needy and focuses just on evangelism, or vice versa, is not holistic and cannot have a lasting effect.

Wright (2012) rightly observes that having no radical concern for social, political, ethnic and cultural implications of the biblical faith has led to massive and embarrassing dissonance between the statistic of people that are supposed to be converted to Christianity via evangelism and the reality and that merely successful evangelism does not always result in lasting social transformation. This means that successful evangelism is a good start but does not automatically produce a society transformed by Christian values. Transformation will require holistic mission.

The implication is that if the Christian community wants to connect with the Central London socially excluded homeless rough sleepers the Christian community needs to provide holistic mission that encompasses: building the church (to ensure mission with the homeless by means of evangelism and teaching / discipling), serving the homeless (by means of fighting injustice and showing compassion) and caring for the homeless as God's creation. On the other hand, Ajulu (2010) highlights that The World Report 2010 reports the fact that poverty has not only increased and become more multifaceted and complex, but that poverty has also developed a mutative character with deep roots.

In addition, Ajulu (2010) says that poverty is becoming immune to the secular world's strategies that provide half measures. For this reason, Ajulu (2010) asserts that there is need for sustainable transformation, which will help poor people break out of poverty and the traumatic circumstances that they experience as a result of being poor. Ajulu (2010) also says that any help rendered should involve God being recognised in all that is done and that such help should involve holistic development, which recognises the integral wholeness of human beings and addresses all the needs of vulnerable people like Central London homeless rough sleepers. Ajulu (2010) clarifies that Christian holistic development¹ is part of the holistic mission of the church, and that holistic mission is the *missio Dei*.

Woolnough (2010) asserts that holistic mission includes church leaders giving strong leadership which reflects the holistic nature of Jesus' mission, through preaching and living by example. He also explains that church leaders need to give positive encouragement to the church members about being less self-centred and about looking out for their neighbour. This would help to develop a sacrificial type of mindset. Woolnough (2010) says that seeing holistic mission as part of the *missio Dei* is important, because it reveals the fact that God is at work, and that the Christian community is privileged to be part of that work. He says that realising this has important implications for the Christian community, because it reminds the Christian community that it is God's world, and stops the Christian community from assuming or pretending that they can do God's work, as God is able to do his own work. However, the task of the Christian community is to obey God's commands, and follow his examples.

On the other hand, Chester (2002:9) explains that the biblical call to advocacy was established in Matthew 22:35-40. As well as the fact that ministry of advocacy is essential, because it is about providing a voice to the voiceless. He explains that the church moving towards ministry of advocacy, has led to the rediscovery of biblical condemnation for social injustice, and the rediscovery of the

¹ In certain traditions (for example Lutheran) and within contexts (such as Europe) the concept of *Diakonia* is used, whilst in the majority world the concept of development is more familiar. In this regard the meaning is the same especially when talking about "holistic development".

Christian community's call to speak out for the oppressed. He reminds that the Christian community are called to be advocates for the poor and with the poor. This assertion is important, because advocacy could also develop opportunities for the Christian community to communicate, connect and build relationships of trust with Central London homeless rough sleepers because advocacy on their behalf could show them that the Christian community cares.

In addition, Chester (2002) affirms that helping people does not only need words and food, but that they need a voice as well. On the other hand, he explains that many people in the Christian community are ignorant of the call to advocacy and that some that are aware of the call to advocacy, are tempted to go for an intellectually complex approach to advocacy that is operationally remote, and overly sophisticated in ways that alienate, confuse, and immobilise much of the body of Christ. Chester (2002) argues that advocacy is both biblical and doable.

Moreover, Chester (2002) explains that it is important to identify urgent needs of voiceless people like the socially excluded Central London homeless rough sleepers. He explains that generally, such people usually have different categories of need. Chester (2002) also highlights the fact that there is usually a scarcity of advocacy ministry, within the body of Christ. This aligns with chapter 2 findings, where the greater majority of church leaders and church workers interviewed, come from churches without homeless ministries. Church leaders and church workers interviewed also revealed that those with homeless ministries, mostly just provide food to the homeless, as opposed to advocating for them.

On the other hand, Chester (2002) highlights the importance of the Christian community being able to distinguish between those who are suffering due to deprivation and those who are suffering due to oppression. He says that those suffering due to oppression are hurting because they are victims of injustice. Therefore, treating them with humility is essential. Again Chester (2002) explains that Jesus gave the Christian community humility, as a model of leadership. He explains that humility is important to equip people to serve and that humility is usually developed as a result of having a secure relationship with God. Humility ensures that poor people are not just seen as objects of charity. Therefore, connection may involve equipping church leaders and church members about the importance of humility, so that they develop the right mindset for the mission with the homeless.

In addition, Chester (2002:91-205) highlights that humble people do not compete with one another, but work well together as a team. Teamwork is essential whilst connecting with, and developing relationships with Central London rough sleepers. He explains that humility is not an option, when the Christian community is committed to holistic ministry and that humility is central to the character of Jesus. More importantly, Chester (2002) stresses that humility is a characteristic that God wants the Christian community to have, and Jesus once asserted that He is humble in Matthew 11:29.

Therefore, humility is a Christ like characteristic. In the same way, the poor should be listened to and be heard just like anyone else and that the passion for the souls must come from genuine passion for the poor.

Chester (2002:139-149) affirms that integral mission is essential because Jesus entrusted bringing the gospel to the whole world and the whole person, with the church and that the gospel of God's love is able to permeate to every sphere of human need, and to respond positively to the whole person, including physically and spiritually. For this reason, Chester (2002:139-149) argues that the future of integral mission includes enabling churches, so that they can serve as transformational instruments to the communities around them. On the other hand, he explains that ecumenical dialogues are necessary for enhancing integral mission through local churches. More importantly, Chester (2002:139-149) also suggests that Christians should not work in isolation, and that they could work in partnerships with non-Christian agencies, in order to collaborate for poverty alleviation. However, he stresses that they must not lose sight of Jesus, as they work in partnerships with non-Christian agencies, since the church's mission originates from the *missio Dei*. Therefore *missio Dei* necessitates remaining focused on God at all times. Chester (2002:139-149) explains that to lose focus on Christ equates to lose focus on mission.

3.3.3.1 Creative tensions in holistic mission

Bosch (1991:367) described creative tension as centrifugal forces and centripetal forces of diversity versus unity, divergence versus integration, pluralism versus holism, which will have to be taken into account, and integrated in a meaningful way. Similarly, Corrie (2001:87-107) implied that a holistic view of mission includes creative tensions such as evangelism versus social transformation, spirituality versus humanisation, word versus deed, boldness versus humility. He implied the fact that all these are essential for the Christian community to achieve and master. Corrie (2001:87-107) also reminds that for true creative tension to occur, there must be polarities, which genuinely contradictory such as the ones listed above, which are pulling away from each other.

In addition, Corrie (2001:87-107) highlighted the fact that tensions can be destructive without a relationship between them, and that simply attempting to collapse the two polarities in the middle of a tension, and hoping for some compromise does not work, since the integrity of the two polarities has to be maintained. As a result, Corrie (2001:87-107) explained that there needs to be something between the polarities, which helps to establish a relationship between the polarities, in order to bring them together and integrate them. As a result, this thesis argues that fulfilling the *missio Dei* in relation to the homeless rough sleepers, with God at the centre of that relationship, is that thing that can result in the integration of polarities. However, he explained that with a relationship they can be integrated.

For example, the integrity of both evangelism and *Diakonia* has to be maintained during the mission

with the homeless, so that they can be integrated to achieve holistic mission. In addition, Corrie (2001:87-107) highlighted the importance of the creative tension between the personal and social dimensions of the gospel, and evangelism. As a result, mission with the homeless must effectively integrate these polarities. He said also that it is always essential to keep hold of both ends of a creative tension, by affirming the importance of each end and maintaining the relationship between both sides in a holistic and integrated way.

Moreover, Corrie (2001:87-107) reminded of the creative tension of the church, in relation to the fact that the church has both a divine and a human orientation. Due to the fact that on one hand the church is the Body of Christ, and on the other hand the church is human and vulnerable. As well as the creative tension of being in the world but not of the world in relation to John 17:13-19. In addition, he explained the creative tension of the Christian community as a result of being called as a gathered community of the people of God, as well as those who are sent out in mission. He called this the centrifugal and centripetal dimensions of being a covenant community. Therefore, the Christian community cannot ignore the importance of fulfilling the *missio Dei*, as result of organising church gathering activities. There has to be a balanced approach that promotes holistic mission.

Similarly, Corrie (2001:87-107) explained that the church can be seen as an ellipse with two foci, revolving around the creative tension that comes with having worship and prayer sessions on the one hand and service and taking part in missional activities on the other. This affirms that the Christian community is both a theological and a sociological entity. Furthermore, Kritzinger and Saayman (1990:17) highlighted the creative tension between orthodoxy and orthopraxis. They explained that focusing on orthodoxy helps to figure out the missional strategy from what God has already said in His word. But that focusing on orthopraxis will lead to actively fulfilling God's will, which in turn implies fulfilling the *missio Dei*. This means that it is essential that both sides are integrated into holistic mission.

3.3.4 Towards transformation

As identified in chapters 1 and 2, a good number of homeless rough sleepers in Central London earn a living by begging due to suffering and financial challenges. However, despite their current suffering, they can still be empowered and transformed, and their lives can still be turn around to align with the *missio Dei*. Bruwer (2001:16-46) declares that where there is suffering, there Jesus is. He also points out that poverty has become the most burning issue for the Christian community to handle. Bruwer insists that if the church wants to be the salt of the earth, then it is important that the church is genuinely involved in community activities, in order to enhance people's lives, especially as the Christian community have the Holy Spirit who is able to be an ongoing source of life and renewal, and the way out of poverty. The inspiring message of the Bible is about never giving up.

Bruwer (2001:16-46) also admits that poverty is a state of mind therefore development has to start in the human's mind. Therefore, the Christian's teaching to the poor has to touch their souls, so that they can develop effectively and holistically. It is also important that beggars become choosers. In other words, it is also important that poor people like the Central London homeless rough sleepers are given the choice to choose Christ, and are not forced to come to Christ. Likewise, Bruwer declares that people in trauma like Central London homeless rough sleepers, need environments that are tangible and perceptible, which symbolises deeper values, attitudes, and convictions to escape trauma and develop effectively. They need positive structures that act as scaffolding or crutches that help them to be able to become caring, creative and free again. A change in structure or environment is essential for them to escape the trauma.

Bruwer (2001:81-85) also explains that people that live in an impoverished community like the homeless community tend to become dependent on handouts. He admits that just giving handouts can enslave the poor, and that self-reliance is the way out of such dependence. However, Bruwer emphasises that for transformation to take place in these people, there need to be inner incentives combined with outside intervention. He explains that inner incentives mean love in action, and that outside intervention may mean developing relevant training and education to help the poor people like the Central London homeless rough sleepers to compete in this highly competitive world. In addition, Bruwer advises that outside intervention will lead to generating projects that involve poor people.

3.3.4.1 Transformational development

Every community has a story, but any story can be transformed, especially when that community accepts God's story. According to Myers (2011), the poor community's story has been there for a long time. Therefore, even though the Christian community can encourage the poor to become transformed, transformation is not the decision of the Christian community. Transformation can only occur when the community accepts God's salvation. Myers (2011) also affirms that transformational development only begins when a poor community like the Central London homeless community articulates the better future they wish to have, and they clarify what matters and what will bring them joy at the end of the day, just like in chapter 2 of this study. In addition, Myers (2011) explains that listening and encouraging the poor to accept Christ is essential, as their salvation would turn the community's story into part of God's story, and into part of God's restorative work in the world.

Myers (2011) also explains that the poor community's story becoming part of God's story will help them to sustain the better future that they hope for. This would also help them to discover their true identity, their true vocation, and their vision for transformation. In other words, knowing who they truly are and pursuing their true vocation is their key to success. Thus, to be able to support the poor effectively, it is important for the Christian community to fully understand God's plan for their better

future. It is also important that the Christian community sees their transformation as part of God's larger work in the world. This means that the poor do not have to believe that there is no better future, or try to create a better future by themselves. Moreover, the vision for transformational development can only be actualised with the involvement of an active, joyful, and vibrant Christian community, who are supporting the poor as part of their service to God. This means that churches within the Christian community have to become transforming churches. Transforming churches mean loving God, loving their poor neighbours, and becoming God's prophetic voice within that poor community.

Additionally, Myers (2011) explains that for transformation to begin, poor people's distorted and disempowering identities will need to be transformed to God's truth and that transformation must be focused on the biblical understanding of human transformation. This will help them to rediscover their identity, and will help them to understand that they are valuable to God. This will in turn help restore their marred and diminished identity. In other words, when the Central London homeless rough sleepers put on faith and salvation, they will discover / rediscover their Christ like identity, their talents and their vocations with the support of the Christian community. They would become productive and the church will win more souls for God. This will make it a two-way beneficial outcome for both the Central London homeless rough sleepers and the Christian community.

3.3.5 From church-shaped missions to a mission-shaped church

Even though acts of kindness, practical help and good social activities should be the bedrock of missional / church activities, mission with the homeless should be more than just acts of kindness, practical help and good social activities, as even unbelievers sometimes offer these. Therefore, evangelism followed by discipleship should be the main purpose of authentic homeless mission, so that the homeless rough sleepers can be reconciled with God. As John G. Flett pointed out, if the missionary act is not about the triune God reconciling the world to himself, then it should be erased from the life of the church (Flett, 2010:287).

Duraisingh (2010:1-10) affirms that mission should not be an optional addition or an afterthought. Mission should be at the core of every church activity. This means that every church needs to move from being church-shaping missions to being a mission-shaped church. For this reason, Duraisingh explains that the Christian community has to move away from seeing mission in just functional terms or as just practical activities put together by a church or a Christian ministry. Mission-shaped church means that mission is not a function of the church, but rather, the church is a function in the already up-and-running mission of God (*missio Dei*) in the world.

Acts 1:8 makes it clear that the Holy Spirit empowers for mission. This means that a church or a Christian ministry is not just expected to forge ahead. When the Holy Spirit comes upon the Christian community, that community is empowered to be able to discern the *missio Dei*, which opens up the opportunity for the Christian community to be part of the *missio Dei*. Duraisingh also discusses

churches that still focus primarily or exclusively on the inner needs of the church. Duraisingh admits that dealing with inner needs of the church is important, as a result "the pressures of keeping up with the inner needs of the church take almost the entire energy and time of the ministerial leadership" (Duraisingh, 2010:1-10).

However, he stressed that for a congregation primarily organised around developing and maintaining its own inner life, becoming a movement for mission is simply not possible, unless there comes about a radical shift from the cultures of membership to cultures of discipleship. According to Laing (2009:91-92), "mission is integral to the life of the local church, and it is therefore erroneous for any church to devolve or delegate mission to the exclusive agency of mission organisations".

surrendering to his will and having faith in God. Tozer (2008:19-28) asserts that these will yield

3.3.6 Mission as ministry of reconciliation

Surprisingly, chapter 2 revealed that the majority of Central London homeless interviewed participants had viewed themselves as Christians / Catholics at one time or the other. This means that the Central London homeless rough sleepers need to be reminded of the fact that God still loves them, and that He has never left them. Therefore, the *missio Dei* will involve the Christian community assuring the homeless rough sleepers that they still belong to God, and that they can still build a relationship with Him despite their traumatic homeless situations. Knowing that God has never left them would be empowering for them, especially as many of the interviewed homeless rough sleepers in chapter 2 admitted that they are not on good terms with their families. The Christian community as God's family can become their family. This would encourage them to want to fellowship with other Christians.

On the other hand, the Christian community should also help the homeless rough sleepers who have never known God to become reconciled with Him, especially as Corinthians 5:18-21 (NKJV) asserts that Christians are ambassadors of Christ. God reconciled the Christian Community to Himself. As a result, the Christian Community was given the ministry of reconciliation, because God wants to reconcile the world to Himself, including the homeless rough sleepers, through the Christian Community. For this to happen, this means that the Christian community who have been reconciled to God will have to become reconcilers. This makes reconciling the homeless rough sleepers with God an essential part of the *missio Dei*. This could even help to stall the decline in church attendance discussed in chapter 1, which would make this a positive outcome for the Central London homeless rough sleepers and the Christian community.

This means that God is calling the church / Christian ministries to reconcile the socially excluded homeless people to Him, so that they too or again may experience the love of God, and be aligned with the *missio Dei*. Therefore, the Christian community's mission is "to participate in the reconciling

love of the triune God" (Migliore, 1998:14). In the same way, "the good news has never changed. There is no one beyond salvation. Salvation is for all because God's grace is unmerited favour of God toward mankind." (Billy Graham Evangelistic Association UK, 2016). Therefore the socially excluded homeless populations are also deserving of salvation and connection / reconnection, despite their critical situations.

3.3.7 Intentional relationships

God creates intentional relationships. In Genesis 2:18, God said, "It is not good for the man to be alone." Therefore, God acknowledged the trauma that comes with isolation. Likewise a church is not just about believers' fellowshiping and connecting with one another. A church is the body of Christ that acts in relation with and towards each other. Being a church is about having relationships with the wider community, as a church participating in God's mission. In fact the Central London socially excluded homeless rough sleepers are also part of the wider community. Even though having a homeless ministry is a good start for churches, it takes more than feeding the homeless once a week, to be able to have a relationship with them.

To have effective relationships with the homeless rough sleepers will take intentional effort from the Christian community in today's disconnected world. Having effective relationships with the homeless rough sleepers will involve being an externally focused church, which compassionately participates in intentional evangelism and discipleship, whilst giving practical help to the homeless, including help with their basic needs.

Figure 3.2: Intentional relationships Chart



3.3.7.1 Developing intentional relationships by being an externally focused church / ministry

To participate in the *missio Dei* for Central London socially excluded homeless rough sleepers, a church has to be externally focused. "Externally focused churches are churches that choose to love and serve the community for the purpose of fulfilling Jesus' mandate to be salt and light. Matthew 5:13-15 says that: 'You are the salt of the earth. You are the light of the world...let your light shine before men, that they may see your good deeds and praise your Father in heaven.' (Matthew 5:13-15)." (Petty, 2008:4)

Therefore, being an externally focused church will encourage the atmosphere for effective relations and integration, where lost and hurting souls like homeless rough sleepers can (again) become part of a faith community. Rusaw and Swanson (2004:12) say that an externally focused church is a church willing to step outside the safety net of their church to share the truth of Jesus Christ. This truth includes showing to all people the love of Christ through acts of kindness. According to Rusaw and Swanson (2004: 24-30), there are four characteristics of externally focused churches. They are as follows:

1. Externally focused churches believe that good deeds go hand in hand with the good news, and shouldn't be separated.
2. Externally focused churches believe that they are important to the health and well-being of

their communities.

3. Externally focused churches believe in ministering and serving.
4. Externally focused churches effectively evangelise their community

Therefore churches being externally focused mean that the Christian community will be able to positively affect the lives of Central London socially excluded homeless rough sleepers in their communities. Impacting suffering people in the community in a way that gets them saved and reconnected to God, is definitely part of the *missio Dei*.

3.3.7.2 Developing intentional relationships via intentional evangelism and preaching

Chester (2002:91-110) reveals that passion for evangelism should stem from loving one's neighbours. He asserts that evangelism without neighbourly love is incomplete and ineffective. Stetzer and Dodson (2007:98-110) advocate seven principles that can be used to develop intentional evangelism in a church or a Christian ministry. The following are the seven principles and the way that they should be applied to Central London socially excluded homeless rough sleepers:

- **Principle 1: Cast a compelling vision for outreach amongst church leaders and then the congregation.** Casting a compelling vision about homeless outreach will help the Christian community to become aware of the plights of the homeless and provide opportunity for connection with the homeless. This compelling vision should also include how to be able to distinguish between the real homeless rough sleepers and fraudsters pretending to be homeless, so that support provided go to the real people that needs the help.
- **Principle 2: Train people to “go and tell,”** It is important to first teach church leaders and then church members to live like Jesus. This principle is important because members will be able to be good ambassadors of the gospel. This principle is important because they need to be able to lead by example, as followers of Christ, when connecting with the homeless.
- **Principle 3: Plan for evangelism using multiple methods.** This principle will involve connecting with the homeless communities through different intentional outreach methods. Also through training church leaders and church members to effectively witness, evangelise and minister to the homeless
- **Principle 4: It takes a whole church to win a community, but it takes a leader to help them do so.** This will involve church leaders and church workers mentoring and encouraging church members to live a good evangelistic lifestyle as well as teach them how to connect with the homeless rough sleepers within the community. This will also involve church leaders modelling best practice for the church and sharing stories about their experiences about evangelism, in order to help to motivate others to share their faith.
- **Principle 5: The whole church has to embrace evangelism.** Everyone should be trained and mobilised for one or more of the following roles: prayer (those who pray), bringer (those

who bring in new people), and / or teller (those who tell the good news). This principle means that building an evangelistic culture within a church or a Christian ministry where everyone is playing a role in relation to evangelising to the homeless. As a result, many more socially excluded homeless rough sleepers will be reached.

- **Principle 6: Creating an environment in which spontaneous and planned evangelism, can take place is key.** This will involve intentional strategic evangelistic efforts of prayer, training and evangelism, to empower people to evangelise effectively.
- **Principle 7: Intentionally plan and utilise outreach events to bring others to the Lord and into the church.** For example such outreach could involve adopting a homeless person outreach scheme, preaching, training, and friendship evangelism.

All above 7 principles can be adapted for preaching to encourage and to empower those Central London homeless rough sleepers that are already believers, but need encouragement to reconnect with God, so that they allow God to empower them. Preaching can be used to remind them that God will never leave nor forsake them, and that God is always with them despite their traumatic situations (Matthew 28:18-20).

3.3.7.3 Developing intentional relationships via intentional discipleship

If the Christian community is going to leave a lasting impression about Christ with the socially excluded homeless rough sleepers that in turn would lead to a lasting transformation, then there will be a need for intentional discipleship, involving two intertwined types of discipleship. Firstly, there would be a need to train mature Christians as leaders who are going to disciple the socially excluded homeless rough sleepers. Secondly, there would be a need for these trained leaders to train and mentor the homeless rough sleepers to become committed followers of Christ. Lancaster (2013) rightly points out that contrary to popular belief, leaders are made and not born. For more good leaders to emerge, leadership development must be intentional and systematic.

Therefore, there needs to be intentional and systematic leadership development, which is adapted to meet the needs of the homeless rough sleepers, so that these leaders have good understanding and good practice of *missio Dei* and intentional discipleship. The leaders should also include members of the homeless populations after they have gone through the reconnection and reintegration stages. They can be also trained as leaders. On the other hand, leaders and workers interviewed in chapter 2 of this study are leaders with good understanding of social justice and social ministries. Even though some of them come from churches and Christian ministries that do not have homeless ministries, the interview findings showed that they all appreciate the importance of participating in the *missio Dei*, and the importance of participating in mission with the homeless, as well as the importance of the Christian community having homeless ministries

On the other hand, McCallum and Lowery (2006) affirm that the best way to develop disciples

involves considering desirable attributes of a good disciple. Then thinking backward to determine what helped them to achieve these goals. They say that one of the main goals of discipleship is to provide the body of Christ with leaders and role models, who can teach others as well as being hopeful that those disciples would reach a point where they can disciple others (McCallum & Lowery, 2006). Such intentional discipleship will definitely create a domino effect where matured Christians like matured members of congregation, including matured ex-homeless rough sleepers will be able to disciple homeless rough sleepers. Hopefully it will get to the point that the homeless rough sleepers that they disciple will eventually become disciples that disciple others.

Therefore, when homeless rough sleepers have been rehabilitated and have reconnected with the Christian community, they can be encouraged to disciple other homeless rough sleepers that need rehabilitation and reconnection just like they did, and hopefully use their experiences to support these people who are currently going through what they went through. These rehabilitated and reconnected ex-homeless rough sleeper disciples will be able to disciple other homeless rough sleepers. This will be powerful because they will be able to understand where the homeless rough sleepers are coming from, having gone through something similar. McCallum and Lowery also stress that the main goals of discipleship include seeing:

5. **A radical change in character** including developing the fruits of the Spirit.
6. **A radical change in understanding** including understanding the Bible, the Christian worldview, and the ability to use the Bible in ministry.
7. **A radical change in ministry capability** including abilities to evangelise and disciple others.

All these three types of radical change should be the goal of intentional discipleship. These would lead to empowerment and, mental, emotional, and spiritual transformation. In addition, discipleship is the part of the great commission (Matthew 28:16-20). This makes it essential for the Christian community to intentionally focus on discipleship. According to Breen (2011):

If you make disciples, you always get the Church. But if you make a church, you rarely get disciples. Effective discipleship builds the church, not the other way around. We need to understand the church as the effect of discipleship and not the cause. If you set out to build the church, there is no guarantee you will make disciples. It is far more likely that you will create consumers who depend on the spiritual services that religious professionals provide.

Additionally Breen (2011) stresses that:

The best discipling relationships always have an intentional organised component to them, as well as a less formal, organic component, which creates the domino effect, which in turn helps to create a movement in the community. Therefore, intentional discipleship combined with intention evangelism can help to create a good collaboration between the homeless and

the Christian community, and would help to promote a movement. This in turn would produce the opportunities to connect and integrate the socially excluded homeless rough sleepers into the Christian community.

Additionally, Chester (2002:91-110) highlights that the Bible reveals Jesus' compassion to heal and empower the poor, but nowadays many churches just focus on attracting new people to church. Similarly, he highlights that Jesus was actively teaching, preaching, and healing, in relation to the *missio Dei* every day and not just on Sundays. Likewise he explains that Jesus was not focused on their problems, but that He was focused on making them his disciples.

3.3.7.4 Contextualising the gospel for the homeless

Generally, every community has their own mentality, peculiarity and mindset. Businessdictionary.com defines a community as a self-organised "network of people with common agenda, cause, or interest, who collaborate by sharing ideas, information, and other resources" (businessdictionary.com, n.d.). Such interactions impact and shape the community members' mindset. Additionally, Dictionary.com defines a mind-set (noun) "as ideas and attitudes with which a person approaches a situation" as well as "habits of mind formed via previous experience" (Dictionary.com, n.d.). On the other hand, Oxford Learner's Dictionary defines mentality (noun) as "the characteristic way of thinking of a person or group" (Oxford Learner's Dictionary, n.d.).

The fact is that socially excluded homeless rough sleepers have their own community, and they look out for one another. For example, during the homeless interviews conducted for Chapter 2, when a homeless man was asked what help he needed, he said that he was fine and that he can manage. Then he showed the research team a homeless lady who is more vulnerable due to heavy drug use. He recommended that she should be helped before him. Similarly, the majority of the participants interviewed said that they feel like part of the homeless community in Strand, Central London. However, they also said that they do not feel like the part of the wider community in Strand, including the Christian Community in Strand.

As a result of sharing the experience of the trauma, marginalisation, and isolation that come with homelessness, Central London socially excluded and economically deprived homeless rough sleepers also share a mentality and a mindset. Therefore it is important to preach the gospel to the homeless in ways that are sensitive to their context, including their mentality, their mindset, their past experiences, and their point of views without watering down or distorting the gospel. Contextualising the gospel by adapting the gospel to the homelessness context will help them to be able to understand the *missio Dei* for their lives, and be able to envision how the gospel and the *missio Dei* can transform their lives. If they do not see the possibilities, they are unlikely to be receptive.

According to Langmead (Langmead, 2009:2), contextualisation refers to the ongoing and multi-

layered process of allowing the gospel to take shape in a particular context. We can immediately see how important contextualisation is for mission, because if the Good News is to become good news for particular people it needs to speak to them within their own environment, in their language and addressing their experience. Therefore, contextualising mission is essential for the socially excluded because it will allow mission to speak to their situations. Similarly, Stephen Bevans rightly defines contextualisation of theology as an attempt to understand the Christian faith in terms of a particular context, which is theologically essential (Bevans, 2002:3). Again, Timothy Keller defines contextualisation as the process by which we present the gospel to people of a particular worldview, in forms the hearers can understand (Keller, 2009).

As a result, contextualising the gospel to the homeless rough sleepers sleeping on Central London streets environment will encourage effective application of the scriptures to their lives, and will also provide the opportunity to be able to build rapport with them. This will in turn give the Christian community opportunity to connect with Central London homeless rough sleepers, and could also provide the opportunity for the populations to be able to connect or reconnect with God.

3.4 Scriptures and connection

Although Jesus was not homeless by circumstances, Jesus identified well with homelessness as a traveller, who was travelling long distances on foot. Jesus' ministry meant travelling from one place to another, with no fixed abode. In fact, Jesus gave up his home for "the streets" because of His ministry. Just like the Central London homeless rough sleepers, Jesus was dependent on the support and hospitality of others, as a long-distance traveller, who was a long way from home. This sometimes meant sleeping and praying anywhere He found himself, such as on the mountains.

Luke 9:56 revealed that Jesus and His disciples had gone to another village. A man asked to follow Jesus wherever He goes. Jesus explained to the man the fact that He had no permanent home or permanent place to sleep, as at that moment. Specifically, Jesus was letting the man know what he was letting himself in for. He was letting the man understand that sometimes he might have to sleep on the street, a mountain, or wherever they can find to lay their heads on, if he follows Him.

In Luke 9:56-58, Jesus revealed that rough sleeping can sometimes happen due to personal circumstances and life situations, and not necessarily through the fault of the person. Likewise, Chapter 2 of this study refers to different pathways to homeless rough sleeping, which were identified from the findings of homeless rough sleepers' interviews findings. More importantly, if sleeping rough happened to Jesus, from time to time, as a long-distance traveller, it can happen to anyone through life circumstances and through no fault of theirs, especially in Central London, where people sometimes live from pay cheque to pay cheque.

One of the top most popular newspaper in the UK, the Guardian Newspaper, confirms that rent keeps

increasing in London (The Guardian Newspaper, 2016), to the extent where people often cannot keep up with their rents. This assertion shows that being homeless is not always because of being careless or lazy. There are many factors that can lead to homelessness. Likewise, chapter 2's homeless interviews reveal that being homeless in Central London sometimes happens due to many different circumstances including divorce, substance abuse, unemployment, and imprisonment. Therefore, the Christian community being understanding during connection would surrendering to his will, and having faith in God. Tozer (2008:19-28) asserts that these will yield courage productive connection and relationship building.

Connecting with and helping the socially excluded homeless rough sleepers, so that they can in turn connect with God, will involve some sacrifices. However, doing this is part of the *missio Dei* for the Christian community. In addition, Colossians 3:23-24 explains that God will reward the Christian community as a result. This shows that the Christian community connecting with the Central London homeless rough sleepers will be rewarding for both parties, and that this would result in a positive outcome for both parties, as well as the fact that God will be glorified.

Diakonia and holistic mission are effective tools for connection, because they provide opportunities for building positive and productive relationships with the poor. On the other hand, Deuteronomy 15:11 affirms that there will always be poor people. As a result, God commanded that the needy should be helped and supported. Above all, this scripture reveals that it is part of the *missio Dei* to connect and help poor people, like the homeless. Jesus also echoed the fact that there will always be poor people around in John 12:8.

This means that there would always be the opportunity for the Christian community to practise *Diakonia* and holistic mission. Similarly, Christopher J. H. Wright admits that this shows that there needs to be ongoing commitment from the Christian community for promoting economic and social justice issues. He explains that God gave rules like Deuteronomy 15:11, to address and redress impoverishment in the community (Wright, 2006:289).

Many homeless rough sleepers have expressed their fear and their experiences about feeling insecure whilst sleeping on Central London streets. This will be examined in details in chapter 4. Therefore, Psalm 91 provides the opportunity for them to learn to trust the Lord for their protection, regardless of the fact that they sleep rough. Psalm 91 is good for this, because it inspires people to trust the Lord for their protection, regardless of how hopeless or how challenging their situation may seem. Psalm 91 also inspires people to trust and look unto God for strength during challenging or traumatic situations. Homelessness usually comes with challenging and traumatic situations. This makes Psalm 91 essential for the socially excluded homeless rough sleepers, because it speaks of hope and faith to their situations.

In particular, the MacArthur Study Bible (1997) NKJV commentaries for Psalm 91 explains that Psalm 91 describes God's ongoing protection from dangers and terrors. Due to not having the basic amenities and living in dangerous conditions on Central London streets, a good way for the Christian community to connect with the plights of Central London homeless rough sleepers can be to connect with them and disciple them, whilst using the promises of Psalm 91 to boost their faith. This can make them become open to the gospel. The interviews conducted in chapter 2 of this thesis also reveal that the majority of the homeless rough sleepers see themselves as Christians. As a result, Psalm 91 can be a good scripture to use to encourage them, so that they can reconnect with God.

Verses 4-6 also reveal that under God's watch, there is no need to be afraid of danger, because God is always faithful. Verses 7 to 9 assert that God's divine protection is assured, when the Lord is made the refuge. Then verses 10 to 13 promise physical protection to all that "dwell in the secret place of the Most High". Lastly, verses 14 to 16 are full of conditional promises to those who love God, including the fact that God will deliver, set on high, answer, protect, honour, and give long life and salvation to those who love and trust Him. Such great promises can be good tools for connection and reconnection during *Diakonia* and holistic mission.

Similarly, many of the chapter 2 homeless interview participants confessed that they have been attacked, and some of them confessed to having fear of being attacked, as they do not feel safe on Central London streets. For these reasons, coming to the knowledge or being reminded that they can survive under God's protection, can create new hope, and a paradigm shift from constantly feeling hopeless to feeling hopeful. In the same way, it is important for the Christian community to remember that Proverbs 19:17 says that whoever helps the poor is lending to the Lord, and that the Lord will reward that person. This is a good Psalm to use to motivate the congregation and church leaders to commit to being part of *Diakonia* and integral mission.

On the other hand, Proverbs 19:17 can help to create their buy-in with church leaders and church members. The Life Application Study Bible NLT (2007) commentary for Proverbs 19:17 asserts that when the Christian community help the poor, they honour both the creator and his creation.

In addition, this scripture clearly reflects that poor people are still valuable to God, and that God wants them to break free from the bondage of poverty and in turn homelessness. Furthermore, the Christian community do not have to worry about running out of resources, because of God's promised compensation, especially as God is faithful. Therefore, this scripture should be a good motivation for both church leaders and the congregation, to align with the church's mission for the poor which results from the *missio Dei*.

In the same way, Proverbs 19:17 teaches the Christian community that charity can come with blessings, and it also revealed that helping the poor is part of the *missio Dei*. Even though, whether

to give money to the poor or whether not to give money to the poor is a strong debate with UK media, due to questioning the authenticity of homeless beggars (Waugh, 2016). The fact is that real homeless rough sleepers still have real needs that can be supplied via *Diakonia* and integral mission, in order to stop them from dying on Central London streets.

But it is important that members of the Christian community are able to identify real homeless beggars as opposed to refusing to help at all, just because there are also fake ones. This would also ensure that resources are going to the right people. A good way to identify real homeless people involves the fact that generally real rough sleepers are mostly underweight due to lack of regular food, and sometimes smelly due to lack of regular access to bathroom amenities.

Other than that, Isaiah 58: 6-12 affirms the implication of sacrificial giving to the poor and the homeless. This includes ability to develop righteousness, and to acquire breakthrough, healing, answered prayers and protection (V6-9). Isaiah 58: 6-12 implies that it is God's will that the Christian community do not ignore the plights of the poor and the homeless, as well as the fact that they will be rewarded by God for their diligence. For example, verse 11 implies that the members of the Christian community will experience satisfaction, empowerment, and fruitfulness, when they help the poor, the destitute and the homeless.

Ezekiel 16:49 talks about sins of Sodom, which led to its destruction: These include the fact that they did not help the poor and needy. Whilst verse 50 revealed how such behaviour offends God. As a result, when the Christian community refuse to participate in the *missio Dei* concerning the poor and homeless, due to arrogance or any other factor, it is a sin, which points at the need for repentance. Matthew 25:41-46 is one of the parables of Jesus about the social responsibilities of the Christian community towards the poor and needy, like the Central London homeless rough sleepers. In this parable, Jesus was speaking figuratively about himself as the king and the judge on judgement day, where everyone will be judged according to their deeds.

As a result, Matthew 25:41-46 talked figuratively about the possible impact of not helping poor people who are hungry, thirsty, and those that are naked, because they cannot afford clothing as well as the possible impact of not helping strangers, prisoners and those that are sick. In other words, this scripture is highlighting the impact of ignoring diaconal services within the community. There will be a judgment during which everyone shall be judged and sentenced to either everlasting life, or eternal punishment, based on the works of the services that they provide (*Diakonia*)

In addition, William Barclay's commentary about Matthew 25:41-46 asserts that:

The lesson is crystal clear. God will judge us in accordance with our reaction to human need. His judgment does not depend on the knowledge we have amassed, or the fame that we have acquired, or the fortune that we have gained, but on the help that we have given. And

there are certain things which this parable teaches us about the help which we must give.
(Barclay, 1956-1959)

This means that the Christian community helping poor people like Central London socially excluded homeless rough sleepers is not a choice but mandatory, in relation to the *missio Dei*. Scriptures show that it is God that is commanding the Christian community to be helpful and compassionate towards the poor. Therefore this should be obeyed unconditionally. More importantly, this will affect where the members of the Christian community will spend eternity. Therefore it is not only in the best interest of the homeless rough sleepers to provide *Diakonia* and holistic mission to Central London homeless rough sleepers, but it is also in the best interest of each member of the Christian community to do their bit, because they need to obey God, and also because their eternal destination is dependent on this.

On the other hand, when the homeless socially excluded leper came to Jesus, and begged Jesus to heal him, the culture of not touching a leper because leprosy is infectious, did not stop Jesus from touching the leper in Mark 1:39-42. Instead Jesus was moved with compassion for the leper, and willingly touched him in order to supernaturally heal him. This shows that Jesus has empathy for the poor and homeless. As a result of the healing, this leper was able to escape the isolation, rough sleeping and exclusion that befell homeless lepers at that time, due to their contagious disease. The leper no longer had to sleep rough away from the accepted society, but he was able to return to his home and to his family. This shows the positive impact of having access to the right support, and the fact that the Christian community need to be this inclusive, when dealing with the poor and the needy.

Besides these, Peter Pett's Commentary for Mark 1:39-42 says that Jesus did this because:

He was challenging the norms on which Jewish society was based, which were that the 'unclean' had to be avoided, forgiveness was the prerogative of God alone, outcasts and sinners were best avoided and had to be ostracised, pious men were to evidence it by fasting and mourning, and the Sabbath was to be honoured according to the letter of the Scribes and Pharisees, with the needs of men taking a very subsidiary place. However, Jesus brings out that He is turning everything upside down. He makes clean the unclean with a word, He forgives the unforgiven, He meets up with outcasts and sinners who have demonstrated repentance. (Pett, 2013).

In addition, Mark 1:39-42 revealed Jesus' compassion and passion for the poor and deprived. This is important as the Christian community are called to be just like Jesus, by being compassionate towards the poor and the socially excluded, despite their conditions. Chapter 2 of this study reveals the details of the types of diseases that Central London homeless rough sleepers research participants' experience, due to sleeping on Central London streets. In addition, in Mark 1:39-42 Jesus was setting a good example for the Christian community to follow. More importantly, Jesus

would not want them to waste away or commit suicide as some of them have done (Thomas, 2012).

Also by touching a leper, who was then declared as untouchable, Jesus demonstrated equality, and diversity for someone isolated, as well as provided a model for treating isolated people for the Christian community. Similarly, this scripture reveals the fact that Jesus has the power to heal and make whole, the marginalised, isolated and the socially excluded. He can heal them physically, spiritually, and socially. In the same way, in Luke 4:21 Jesus confirmed that the Spirit of the Lord is upon Him for different reasons, including for preaching good tidings to the poor, healing the broken hearted, to setting free those who are oppressed, and to proclaim the acceptable year of the Lord. This declaration is very holistic and inclusive, because it reveals that all can be saved and empowered by God, as part of the *missio Dei*. This includes Central London homeless rough sleepers as well as the fact that he can provide multi-dimensional healing.

In addition, Bosch (1991:412-426) reveals that Luke 4:16-21 is a key scripture for understanding both Christ's mission and the mission of the church. This makes Luke 4:16-21 an essential part of understanding the *missio Dei*, because the mission of the church is based on the *missio Dei*. Bosch (1991:412-426) also explains that Jesus defined his mission in Luke 4:18. He explained that this reveals that the church is sent to love, serve, preach, teach, heal and liberate, because Jesus is where the hungry, the sick, and the marginalised are. The fact is that the Central London socially excluded homeless rough sleepers are some or all of the above. This shows that Christ is where they are, and that he wants them to be restored too, especially as He has the authority to heal, to set the oppressed free, and to console those hurting like Central London socially excluded homeless rough sleepers.

More importantly, because the Christian community is the embodiment of Christ and called to incarnational living, great works like building relationships, healing, proclaiming the good news, praying for those that feel oppressed, and consoling those who are hurting, are part of the Christian community's responsibilities, as followers of Christ. Moreover, John 14:12 reveals the fact that Jesus expects the Christian community to do great works. This is important as Jesus' earthly ministry spanned a short time (only three years). However, the Christian community have more time to make a good impact as followers of Christ.

Such good works include positively impacting socially excluded homeless rough sleepers, because just like Jesus, the Spirit of the Lord is upon the Christian community. This means that it is the Holy Spirit that will equip the Christian community with the spiritual gifts and resources, as well as empowering the Christian community to do great works amongst poor people like Central London socially excluded homeless rough sleepers (1 Corinthians 12:1-11). In addition, 1 John 3:17-19 holds the Christian community accountable about the importance of *Diakonia* and holistic mission. This scripture is not just holding the Christian institutes like churches and Christian ministries accountable,

but it also holds accountable individual Christians, including members of the congregations and other members of the Christian community, about actively supporting the poor and destitute like the socially excluded homeless rough sleepers in Central London.

Again, 1 John 3:17-19 condemns the hypocrisy and eye service of just loving the poor with the tongue and not backing it up with love and actions (*Diakonia*). Moreover, 1 John 3:17-19 affirms that the actions that the Christian community take will demonstrate whether or not they are actively demonstrating God's love (*Diakonia*), and whether or not they are aligned with the *missio Dei*. This is important, as Peter Pett's Bible Commentary for 1 John 3:17-19 declares that the person who withholds worldly goods, demonstrates that they love the world more than they love the needy. As a result, they deprive the needy, because of their love for possessions, and because of their love for the things of the world. Pett (2013) asks: How can one who loves the world like that, claim to have God's love within them? Peter Pett's Commentary for 1 John 3:17-19 also recommends that:

Our love, if true, should not be just something we talk about but something we live out practically in every aspect of our lives. Glib words are easy, saying that we love costs nothing, but practical living is the test. It proves whether love is really true or not, indeed whether it is in accordance with the truth. (Pett, 2013).

In other words, the Christian community's love should be about demonstration of faith in action, via *Diakonia* and holistic mission, which provide the opportunities to live out God's love practically. On the other hand, 1 John 3:17-19 reveals the importance of sacrificial love and sacrificial giving to those in need. The implication of verse 17 is that showing God's love to the poor will provide opportunities for *Diakonia*. Additionally, such diaconal actions should include reconnection with the homeless rough sleepers, in order to help them to connect or reconnect with God. In addition, Peter Pett's Commentary (2013) for 1 John 3:17-19 rightly stresses that it is by genuine outworking of love for others, that the Christian community can demonstrate that they are of the truth. More importantly, the majority of the homeless rough sleepers interviewed in chapter 2 claim to be Christians, which means that they qualify to be seen as brothers and sisters in the Lord. Therefore they deserve the brotherly and sisterly support implied in 1 John 3:17-19

3.4 Conclusion / Summary

This chapter examined some scriptures concerning the *missio Dei* for poor people like Central London homeless rough sleepers. This was done in order to answer the research question: What are the scripture's position and the *missio Dei*, in relation to the homeless? As a result, the roles of *Diakonia* and holistic mission as *missio Dei*, and how *Diakonia* and holistic mission should impact the Christian community and in turn the Central London homeless rough sleepers, were examined.

In addition, this chapter reveals that helping the poor and homeless is part of the *missio Dei*, because poor and homeless are still valuable to God. Other findings include the fact that helping poor people

like Central London homeless rough sleepers will lead to rewards from God. This could be used to motivate the Christian community to commit to helping the poor and needy. Therefore, helping the homeless will create a two-way beneficial outcome for homeless rough sleepers and the members of the Christian community, as a result of aligning with the *missio Dei*.

This chapter also examined and identified other important factors that will help to facilitate effective mission with Central London socially excluded homeless rough sleepers. These important factors include mission as *missio Trinitatis Dei*, transforming from church-shaped missions to a mission-shaped church, embracing holistic mission, becoming a ministry of reconciliation, developing intentional relationships, encouraging transformational development and contextualising the gospel to the Central London Socially excluded homeless rough sleepers' environments, so that they see that the gospel and the *missio Dei* is applicable to them, and important to their wellbeing and their survival.

Chapter 4:

The importance and the possible impact of reconnection

4.1. Introduction

The Christian community reconnecting with the socially excluded Central London homeless populations is biblical and part of the *missio Dei*. Therefore the aim of this chapter is to explore and evaluate how reconnecting with the homeless populations, could positively impact on being the church, in today's Christian community and homeless community. This will be done via a literature review, which was conducted to reveal the possible impact of reconnection with the socially excluded homeless populations on both the Christian community and the socially excluded Central London homeless populations, and how outcomes that are beneficial for both parties can be achieved as a result of reconnection.

4.2 Literature review

4.2.1 Literature review introduction

The aim of this literature review section is to explore and evaluate the possible impact of the Christian community's reconnecting with Central London homeless populations on both groups. As a result, this section comprises of 4 parts which explore different topics including the possible impact of welcoming the homeless, helping the homeless, discipling, befriending, and mentoring the homeless, on Central London socially excluded homeless populations and on the Christian community. The possible impact of reconnection during the stages of church planting, church growth, and church revitalisation, on Central London socially excluded homeless populations and on the Christian community is explored. This section includes outcomes that are rewarding and beneficial for both parties, which can occur as a result.

4.2.2 Being church

Being church involves the understanding that people are the church, and not just the building where church services takes place (United Church of God, 2011), especially as the church was used to refer to the Christian community in the Bible. For example in Romans 16:3-5, Paul was greeting churches of the gentiles. Being church involves aligning with the *missio Dei*, which is definitively one of the church's main responsibilities, and it also provides the opportunities to be part of what God is doing in the world. Bosch (1991:390-391) asserts that a church is God's instrument for the *missio Dei*.

This means that the church and the Christian community as a whole must participate in the *missio Dei*, and that participating in the *missio Dei* is an authentic and empowering way of being church.

Since the *missio Dei* for the homeless includes supporting the poor, as discussed in detail in chapter 3 of this study. Especially as they are very much in need. For example, 40% of the case study participants in chapter 2 said that the most difficult thing about being homeless is safety, as they did not feel safe sleeping rough on Central London streets. Similarly, another 20% said that not having a roof over their head is the most difficult thing about being homeless. On the other hand, any church that reconnects and reintegrates with the homeless within their community, is aligning with the *missio Dei* for the homeless. Reconnecting and reintegrating Central London homeless populations in turn suggest that they are authentic, as a result of their obedience to God's mission. Another good impact of obedience is that this would also make them more productive, referring to Deuteronomy 28.

Reconnecting and reintegrating Central London homeless populations within the Christian community may also lead to a new way of being church for that church. As the existing congregation and some members of the church leadership team may not be used to interacting with the homeless in church. Therefore, they may need to be educated on the importance of doing this, in relation to fulfilling the *missio Dei*, in order to get them to become committed to supporting the mission with the homeless. This may also involve encouraging and equipping them to be able to do so. However, this would be rewarding as it would help them to develop personally and spiritually. Chung (2010:141) urges the Christian community to remember that the Christian community is located within the civil community and that the issues affecting the civil society, could impact the congregation, because the members of the congregation are also part of the civil community / society. Understanding this means that the Christian community would understand the possible impact of such issues on their wider community.

In the same way, Winseman (2007:ix-xi) rightly explains that the basic problem in the church is that churches insist on doing church as opposed to being the church. Being the church involves building an engaged, energetic and dedicated congregation, who are growing spiritually, who are also reaching out to the world via missional activities and services, including reaching out to hurting people. For example, Chapter 2 Central London homeless rough sleepers' questionnaires revealed that 26% of homeless rough sleepers' found most difficult not being able to sleep at night. This is critical as NHS (n.d.) explained that after several sleepless nights, the mental effects become serious in human beings. As the person not sleeping well will experience a brain fog, which will make it difficult for them to concentrate and make decisions.

As a result, they will start feeling down, and that this can also make the person to become prone to serious medical conditions, including obesity, heart disease, high blood pressure and diabetes. Similarly, 51% of homeless rough sleepers' questionnaires participants revealed that they have developed serious health problems, whilst sleeping rough on the street. In addition, Winseman (2007:ix-xi) says that being the church results in effective discipleship, and a higher percentage of engaged members of the congregation than other churches, which makes them flourish.

As a result, reconnection and reintegration with the homeless populations could help to engage the congregation, because this would give them a purpose and something to achieve collectively, especially as mission is the responsibility of the whole church. This is also to give them the opportunity to make a difference by reaching out to those who are hurting, and the opportunity to allow God to use them as tools for remarkable achievements. Especially when the result of the questionnaires shows that Central London homeless rough sleepers are struggling to eat. This is critical as 47% homeless rough sleepers questionnaire participants say that they eat not more than once a day and 57% say that they have experienced physical attacks. This means, participating in mission with the homeless could provide the congregation the opportunity to make a difference, and in turn boost their confidence, esteem and faith, as well as their spiritual development.

4.2.2.1 The need for a paradigm shift

Similarly, Van Gelder and Zscheile (2011:8) explain that some people wrongly see becoming a missional church as one of strategic initiative that should be adopted, and as just a way to help congregations become relevant in a changing context. Frost (2011:17-38) also admits that some members of the Christian ministry have not quite got hold of the whole missional paradigm, as a church cannot be missional when most of their energy is used to just attract more attendees. He says that although evangelism is part of mission, evangelism is not all that there is to becoming missional. He also asserts that a church must not believe that its activity alone can make it missional, but that before a church can become missional, it has to understand, absorb and apply *missio Dei*.

Goheen (2014:16-27) implies that the traditional view of mission has become inadequate. Frost (2011) also acknowledges that part of the problem nowadays is that some pastors remain totally committed to the traditional view of mission, and only recommend additional missional aspect(s) to their church activities, as opposed to totally becoming a missional church. He explains that for them, being missional is more of a state of mind than a whole new paradigm, which needs to be adopted. Therefore they attempt to be missional by flavouring their existing programmes with what they perceive as being missional, without changing anything central or core to their current paradigm.

Lasting change is essential, if the Christian community will fully align with the *missio Dei* by becoming missional. However, Hirsch (2006) implies that changes can be fleeting, which can mean that at first things can seem to be changing, but gradually the novelty and momentum wear off, and the establishment settles back into its previous configuration. He explains that unless the paradigm at the heart of the culture is changed, there will be no lasting change. Hirsch (2006) also implies that when the church is seen as an institution and not as an organic movement (a living system), changes are bound not to last, and that the structures just revert back, once the pressure of change is alleviated. He says that as a result, the vast majority of Christian institutions throughout history have never renewed and changed long term.

This means that churches that still do not see aligning with *missio Dei* as part of their roles and responsibilities need to be educated, about the importance of aligning with *missio Trinitatis Dei*. This would help them to have a paradigm shift.

Likewise, Nelson (2013:39) also declares that:

Neither revolution nor reformation can ultimately change a society, rather you must tell a new powerful tale, one so persuasive that it sweeps away the old myths and becomes the preferred story, one so inclusive that it gathers all the bits of our past and our present into a coherent whole, one that even shines some light into the future so that we can take the next step, if you want to change a society then you have to tell an alternative story.

Therefore, educating churches that are not ready to align with the *missio Dei* for the homeless is essential. In addition, Goheen (2014) explains the third factor that makes the traditional view of mission inadequate is urbanisation, which happened as a result of globalisation as well as the fact that the fourth factor is world social and economic problems, including poverty and hunger. The fact is that Central London homeless populations experience social and economic problems, including poverty and hunger. Hence they find it difficult to get back on their feet. Therefore they need the help of the Christian community.

4.2.2.2 From ecclesiology without mission to missional ecclesiology

Laing (2009:12-13) confirms that in the past, the Christian community in Western Europe left no place for *diaconic* mission. As a result, churches became consumed with ministering to their members and maintaining territorial integrity. He also explained that for these reasons, they saw distant lands as the only conceivable place to do mission. Therefore they ignored mission in their own neighbourhoods. Laing (2009:12-13) says that theological reflection became increasingly abstract as a result and that this resulted in Western Europe churches divorcing mission from their agenda. For these reasons, mission became devolved to mission organisations and agencies. In the same way, mission became secondary to the church's agenda.

This is why it is not surprising that some churches still do not currently have a *diaconal* missional ministry in their churches. This could be because some may still see mission as a geographical ministry (across some borders) or as the role and responsibility of outside agencies, and not the direct role of the church. So when they see the homeless around their churches or hear about the plights of the homeless, they may feel detached from them, and not see them as part of their roles and responsibilities. This means that a change is needed within the Christian community. This means that churches and ministries aligning with the *missio Dei*, as institutions sent by God, will make mission with the homeless more accessible.

4.2.2.2.1 Missional ecclesiology

The Church's missionary activities are only genuine, when they are participating in the *missio Dei* (Bosch, 1991:391). Bosch explains that it is not a church that undertakes mission, but that it is the *missio Dei* that constitutes the church (Bosch, 1991: 512-519). This means that every church needs to align with the *missio Dei*, to be an authentic church. This means that every church that is not a missional church needs to turn around in their ways in order to be effective (Bosch, 1991: 372-379). Additionally, Bosch (1991) explains that the church is essentially missionary, because missionary duties are the responsibilities of the whole church.

However, he stresses that just because the church is essentially missionary does not mean that mission is church centred, but that mission is *missio Trinitatis Dei*. Bosch (1991) further explains that the church exists, because God has granted the church the privilege to participate in the *missio Dei* (Bosch, 1991:493-495). He asserts that the whole world is a mission field. Moreover, he explains that the shift from theology of mission to missional theology means that mission is no longer an activity of the church, but the expression of who the church is. This means that mission could no longer be just from the West to the Third World, as every church everywhere should be in a state of mission (Bosch, 1991:372-379).

4.2.2.2 Missional church

Van Gelder and Zscheile (2011:103-116) explain that a missional church is a church that is passionate and that has compassion for its neighbours. They explain that mission is rooted in the Holy Spirit's moving the church to compassionately love their neighbours, as well as the fact that a missional church is called to demonstrate God's compassionate love to others by participating in the life of the neighbours (Van Gelder and Zscheile, 2011:103-116). Such neighbours should include the homeless.

Similarly, Hirsch (2006) highlights that a missional church is a community of God's people that defines itself by, and organise their lives around, the fact that they are agents of God's mission to the world. Likewise, Frost (2011:17-38) defines a missional church as any collective set of believers, who offer themselves in service and in relation to the mission of God. In the same way, Van Gelder and Zscheile (2011:103-116) explain that in the past ecclesiology and missiology have largely been treated separately. Therefore, they say that a missional church critically requires that ecclesiology and missiology be connected, to achieve a fully developed missional ecclesiology. As a result, every church should take part in the *missio Dei*. In other words, every church should be a missional church.

On the other hand, Goheen (2014:16-27) explains that mission is communication of the gospel, through the lives of believers, including their words and their deeds. Thus, the church should equip believers to act and speak in alignment with the *missio Dei*. In the same way, the Christian community should lead by example during mission, to create buy-in by people like the Central London homeless populations. Goheen (2014:16-27) also asserts that mission is the whole church taking the whole gospel to the whole world and that mission should involve the whole church, and not just the

responsibilities of missionaries or evangelists. This would result in the spiritual development of the congregation, and encourage their self-responsibility in relation to mission.

In addition, Goheen (2014:16-27) explains the fact that mission is the whole gospel for the whole person, and not a “spiritual” gospel for the soul or a “social” gospel for the body. This would maintain holistic transformation during mission. Goheen (2014:16-27) also asserts that mission is in the whole world, and not just in certain parts of the world labelled as the “mission field”. This means that mission can be in Central London, because the homeless are suffering despite the affluence in Central London. Then he points out the fact that missiology will vary from place to place, and from time to time, due to contextualisation. Therefore, missionary activities that used to engage Central London socially excluding homeless populations should be contextualised to encourage their participation.

In addition, Stetzer and Putman (2006:31-42) declare that the missional church is not just a phase in a church, but a full expression of who the church is and what the church is called to be and do and that missiology, Christology, and ecclesiology have to go hand in hand. They say that missiology and Christology without ecclesiology would result in a lack of understanding of biblical foundations and biblical teaching about the church, as well as mixing the gospel with the world (Stetzer & Putman, 2006:31-42). On the other hand, Carlson (2007:2) argues that a missional church has at least the following six characteristics:

1. A missional church views its context as a constantly changing mission field.
2. A missional church takes part in mission.
3. A missional church recognises that its mission includes the great commission (which is to disciple, baptise and teach) and the great commandments (which involves loving God and loving others as loving self).
4. A missional church recognises that people are objects and subjects of mission.
5. A missional church engages in the holistic transformation of people, churches, communities and cultures.
6. A missional church multiplies churches, disciples and mission.

On the other hand, Laing (2009:90-92) stresses that mission cannot be a compartment of the church, because ecclesiology is derived from missiology, and not the reverse. He explains that the *missio Dei* is too big to be reduced to a church's programme or just a church planting or a church growth agenda, as the church exists because of mission, and not the other way round. These mean that a missional church must combine missiology with its ecclesiology.

4.2.2.2 Being an authentic missional church

An authentic way of being church includes being a missional church that aligns with God's mission (*missio Dei*). Emmett (2011:3) declares that a missional church is any church that walks worthy of their calling to God's mission (*missio Dei*) in the world. Emmett (2011:3) also explains that a missional church authentically continues God's mission in the world. Therefore, reconnection would give the

church opportunities to be part of carrying out God's mission in the world, which would be empowering for the church.

Likewise, Barrett (2004:x) defines a missional church as:

A church that is shaped by participating in God's mission, which is to set things right in a broken, sinful world, to redeem it, and restore it to what God has always intended for the world. Missional churches see themselves not so much sending, as being sent. A missional congregation lets God's mission permeate everything that the congregation does— from worship to witness to training members for discipleship. It bridges the gap between outreach and congregational life, since, in its life together, the church is to embody God's mission.

Van Gelder and Zscheile (2011:7-32) explain that a missional church begins with the *missio Dei*. As a result, a missional church that is not willing to align with the *missio Dei*, defeats its purpose. In the same way, a missional church uses the *missio Dei* to determine their mission as a church. This would ensure that they do not make mistakes, and ensure that they only align with worthwhile missional activities that align with the *missio Dei*.

Moreover, helping the congregation to understand the importance of aligning with the *missio Dei* for the poor could make them to become more open to the mission with the homeless. Understanding the church's role in relation to *missio Dei*, could result the members of the congregation becoming more committed to the whole process of mission with the homeless. Therefore, equipping and training them is important so that they understand and are prepared for the possible impact of reconnection, on being church. This could make the process run more smoothly. They may also have questions, so it would be important that church leaders provide opportunities for their questions to be answered in order to promote better understanding and increased engagement. This could also result in growing as a church numerically and spiritually, due to good reputation within the community, as a result of helping the poor and needy like the homeless populations.

In addition, Goheen (2014:77) explains that the *missio Dei* flows from the love of God for the world. This affirms that being a missional church involves showing people in the community the love of Christ, which can lead to reconnection and reconciliation with God. Showing the Central London homeless populations, the love of Christ would be empowering for them, especially because of the traumatic experiences that they are going through. Especially as the findings of chapter 2 of this study reveals that Central London homeless rough sleeping populations have physical disconnection, isolation and exclusion from the wider community in Central London. Showing the Central London homeless rough sleeping populations, the love of Christ, could also help the homeless rough sleepers to be able to find the Christian community more approachable, which in turn could provide opportunities for productive relationships between both parties.

This could also make them more open to reconnection as they find out that God cares about them

and that the Christian community also care about them. More importantly, experiencing the love of Christ will help the homeless rough sleepers experience fulfilling lives in God, in relation to Ephesians 3:19. Gill (1999) commentary for Ephesians 3:19 explained that the love of God is the greatest love ever heard of, and that the love of God is matchless and unparalleled. In addition, Gill (1999) explained that the love of Christ is very strong and affectionate, as well as wonderful and surprising. Therefore, effective projection of such love will be hard for the poor, isolated, and socially excluded homeless populations like the Central London rough sleepers to resist.

4.2.2.3 The purpose and the benefits of being a missional church

The purpose of a missional church is to be a missional church who aligns with the *missio Dei* (John 20:21). The *missio Dei* includes the Christian community aligning with the great commission, which involves discipling and baptising people in the name of the Father, the Son, and the Holy Spirit (Matthew 28:18-20). This is essential as chapter 2's interviews revealed that despite the fact that they are Christians, many of them became homeless due to different types of sins.

Therefore, discipleship can help to put them on the right path (again). Another purpose of the church is to help to introduce unbelievers to Christ. This means that the church is called to help the world to reconcile the world with God (Acts 1:8), especially as the church is filled with believers who are called to be the temples of the Holy Spirit (1 Corinthians 6:19). It is important for the Christian community to reconcile with the homeless populations, and to help reconcile them with God (2 Corinthians 5:18).

The church is also called to teach sound doctrine to strengthen the congregation, so that they can be effective (1 Timothy 6:3-5) and grow appropriately as believers. Having spiritually mature congregations will make things to run smoothly within the church. Being spiritually mature will also make members of the congregation care about one another, as a result of being more familiar with God's doctrines. Therefore they would be open to caring for the homeless

Another responsibility of the church is to pray, so that people's lives can be touched and transformed (Acts 2:42-43). Prayers will also result in peace within the church (Philippians 4:6-7), which means that the homeless will feel comfortable visiting the church as a result. In the same way, the church is called to love and be devoted to one another (Roman 12:10), which would result in unity within the church and enable the congregation to be a good example to the homeless and their wider community.

The Christian community is also called to show kindness and compassion (Ephesians 4:32), and to encourage and empower others (1 Thessalonians 5:11). This means that reconnection with the homeless would make them feel the love of Christ from the Christian community. Another purpose of the church is to demonstrate God's love by helping those in need like Central London homeless populations to overcome their challenges (1 John 3:17-18), by making some contributions like in Romans 15:26.

Churches committing to becoming, or being missional churches, have great benefits. Church

innovations (n.d.) explains that being a missional church can result in a greater sense of God's activity in the church and in the community. As well as ownership of the *missio Dei* by more members of the congregation, a faithful and hospitable congregation, and more committed members of the congregation, who are capable of making disciples (Church Innovations, n.d.). As a result, it would be beneficial and empowering, if all churches willing to reconnect and make a difference, put in the effort to align with the *missio Dei*, and in turn become missional churches.

This would transform the church, as well as provide opportunities for the spiritual development of the homeless, the church leaders, the church workers, and the members of the congregation. Reconnection and reintegration will also demonstrate that the church or Christian ministry cares about their community, and the fact that the church or Christian ministry follows the commandment, which says, "love your neighbours as yourself", in Mark 12:31. This will in turn enhance the reputation of the Christian community within the wider community.

Dodson (2009) asserts that the demonstration of Christ's love within the wider community, would bring the community together, and make the church more believable to the world. Therefore, mission with the homeless can make the Christian community seem more authentic to the secular world, and would result in a good image of the Christian community to the world. However, ignoring the poor and needy like the homeless populations could have the opposite effect on the image of the Christian community, which would make the Christian community less believable.

4.2.2.4 The missionary nature of the church / Christian community

Bosch (1991:392) explains that mission originates from the triune God and does not originate from a church, a ministry, or an agency, as previously believed. He also asserts that the *missio Dei* is an attribute of the triune God, and that God uses the *missio Dei* and the church to demonstrate and to reveal his love to the world. In the same way, Goheen (2014:16-27) stresses that the church must understand its mission as participation in the mission of the triune God. He also explains that *missio Dei* means that mission is no longer seen as the geographical expansion of Christianity, but rather as the task given to God's people, by the triune God (Goheen, 2014:16-27).

Van Gelder and Zscheile (2011) also explain that the focus on the *missio Dei* reframes the Christian community's understanding of mission from being church-centric to becoming Theocentric. Therefore, as *missio Dei* means God sending the church to the world, churches ought to be at the centre of mission, reaching out with, and to, the socially excluded Central London homeless populations, as opposed to delegating mission to other agencies.

Wright (2006: 357:358) explains that God uses the *missio Dei* to bless the world through his people who are bounded with Him in covenant relationships. On the other hand, Goheen (2014:77) decrees that the role that God's people play when participating in God's mission, reveals their missional identity. He explains that the primary emphasis of mission is for the church to align with what God is

doing to restore the world. Therefore, the mission of the church is participating in God's redemptive work. This is essential because the Central London homeless populations need redemption and restoration from the trauma of homelessness, in order to trigger a turnaround from their traumatic situations.

Flett (2014:69-78) explains that mission is not something the church does, but that mission reflects the being of God. He explains that the triune God and the Christian community are missionary by nature, because God sent his Son, his Spirit, and then the church to the world, so that He can reconnect with the world through his church. This makes the Christian community missionary. Flett (2014:69-78) also explains that the church's missionary activities will encourage the church to cross the boundaries of their church, to go out and win souls for God. Therefore it is essential that the Christian community reach out to Central London socially excluded homeless populations as part of their missionary activities, in alignment with the *missio Trinitatis Dei*. This will also help them to be relevant in their community.

Again, God has equipped the church, to be able to reach out to the world (Compelling Truth, n.d.) especially as God is the ultimate provider. Similarly, Hirsch (2006) explains that Jesus has given his *ecclesia* (the church movement) everything needed to get the job done and that Jesus has empowered his *ecclesia* to be able to transform the world in his name (Hirsch, 2006). This affirms Gods' will to provide for the Christian community the resources they need for reconnecting with Central London socially excluded homeless populations. Therefore it is paramount that they reconnect with Central London socially excluded homeless populations, in alignment with the *missio Dei*.

In addition, Van Gelder and Zscheile (2011:111) explain that:

Christ lies at the heart of the missional church, but Christology cannot be understood apart from Christ's relationship with the Father/Creator or His being anointed, empowered, and led by the Spirit. The missional church must keep all three persons of the Trinity within a balanced and integrated view, for apart from one another, they cannot be understood. Likewise, the church's identity must be shaped not only by Christ but also by attentiveness to the Father and the Spirit. A participatory understanding opens up a highly reciprocal view of the God-world-church relationship, in which the church shares in the Triune God's own vulnerable engagement with the world.

This means that the triune God comes as one package, especially as He is three in one.

Flett (2010) reminds the Christian community that it was the Father that sent His Son and Spirit into the world in the first place, and that the father still remains active today in reconciling the world to Himself via his people that are participating in the *missio Dei*. He explains that early in the twentieth century, secularism and pluralism became more popular, which led to many forms of resistance,

including resistance from non-Christians, as well as resistance to cross cultural missions. He says that as a result *missio Dei* supplied a theological redoubt by placing the missionary act within the Trinitarian being of God.

Van Gelder and Zscheile (2011:7-32) highlight that because God is a missionary God, and also because God's mission (the *missio Dei*) involves sending the church into the world to represent the reign (kingdom) of God, the church is missionary by nature. They also affirm that if the church is missionary by nature, then participating in the *missio Dei* is the responsibility of the whole church. Therefore, actualising the *missio Dei* would energise and engage the church with society. This would in turn result to a missionary mind set. Moreover, the World Council of Churches (2005:10) highlights that the church is called to manifest God's mercy to humanity, as well as to reconcile humanity to its main purpose, which involves praising and glorifying God together.

Carney (1981:39) asserts that the Christian community is bound in a universal covenant of love, which means that they are called to care for everyone in need as truthful expressions of this universal covenant of love. Similarly, Watson (1981:41-51) explains that the Christian community cannot effectively advocate and encourage the gospel of reconciliation without demonstrating the love of God and that the Christian community's worship and sacrament should be combined with social service in an inter- dependent and complementary way. Additionally, Watson (1981:41-51) proclaims that God's promise must be proclaimed as the fulfilment of God's eschatological promise, as opposed to just presenting the gospel as just what ought to be done for the world.

4.2.2.5 Multidimensional mission

Bosch (1991) argues that mission is multidimensional and that multidimensional mission includes the following six elements. Here these six elements are explained and applied to Central London homeless populations:

1. **Incarnation:** This involves seeing mission in terms of the incarnate Christ, who has compassion for people who are marginalised, who agonises, and bleeds with those who are oppressed. As a result, the church is called to emulate the human side of Jesus. This means that the Christian community should reconnect with the homeless, to show compassion to them just like Christ would.
2. **The cross:** The essence of the cross is that Christ died for the sins of the world on the cross. The cross signifies Jesus as saviour who forgives sins, so that people can be saved. Again, the cross demands the end to oppression and injustice, and a beginning to a new life of reconciliation with God, justice and peace as well as loving enemies and forgiveness. This would be empowering to unbelieving members of the homeless population and those who are backsliders to know that they are forgiven and that they can start again with Christ.
3. **The resurrection:** The message of resurrection is the message of joy, hope and victory. This means that the missionary message should include the fact that Christ has risen. Therefore,

mission to the homeless also means that they are educated about how to live the life of resurrection, and the impact that this will have on their lives.

4. **The ascension:** This involves the fact that the risen Christ reigns as king. Therefore, mission with the homeless means promoting the values of God's reign to them, and the impact of this on their spiritual and physical life.
5. **Pentecost** reflects that the Holy Spirit gives the Spirit of boldness to believers. Therefore the church can move in the power of the Spirit during mission with the homeless.
6. **The Parousia**, which is about the second coming of Christ (Bosch, 1991:512-519). Therefore, mission to the homeless should involve testifying about the second coming of Christ. This would help them to see the importance of righteousness and living a holy life.

4.2.2.6 Developing a heart for the poor

Reconnection and reintegration of Central London homeless rough sleepers within the Christian community would require the Christian community developing a heart for the poor and their plights. As a result, it would be beneficial that members of the Christian community, like churches / ministries members, workers, leaders, and volunteers, are encouraged and equipped to develop a heart for helping the poor, so that they understand their roles as embodiment of Christ, who are called to fulfil part of the *missio Dei* for the poor, as sent churches. In addition, developing a heart for the poor and their plights would be important if they are going to be committed, supportive and effective with the mission with the homeless. Developing a heart for the poor is important, especially as the commandment in Mark 12:30-31 asks the Christian community to love their neighbours as themselves. These neighbours include poor people like Central London homeless rough sleepers.

Moreover, Romans 2:11 highlighted that God does not show favouritism, which means that God is equally concerned about the wellbeing of Central London homeless populations, in comparison to other populations. Similarly, Charlesworth and Williams (2014) highlight that Jesus was incredibly kind to everyone, including the poor. Therefore, as the embodiment of Christ, the default setting of the body of Christ should be kindness to the poor, regardless of who they are and how they got there. They suggest that it is important for the members of the Christian community to check their hearts, to identify how they feel when they come in contact with poor people, in order to assess whether they are open to helping those in need.

Charlesworth and Williams (2014) also highlight that God's displeasure with humankind in the Bible, is often inextricably connected to their wrong treatment of the poor, the vulnerable and the marginalised. This suggests that members of the Christian community, who are part of mission with the homeless, would need to be equipped about effective ways of relating to Central London rough sleepers during the reconnection stage, in relation to Deuteronomy 15:7, which discourages being hard-hearted or tight-fisted to the poor. In addition, the Christian community reconnecting with Central London rough sleepers would provide the Christian community to be able to actively

demonstrate their love and generosity to the poor.

Other than that, Charlesworth and Williams (2014) argue that many people erroneously believe that everyone can have more than enough, if they just work hard enough. They say that this is not the reality in today's Britain, where many people who are working hard still keep falling short and keep falling further behind, in relation to meeting up with their expenses.

In addition, reconnection with the Central London homeless rough sleepers via *Diakonia* would provide the opportunities for the Christian community to be able to positively impact Central London homeless rough sleepers, in alignment with Galatians 2:10 which reveals the importance of Christian community helping materially poor people. In the same way, Nordstokke (2011:223:232) explains that the Christian must always be sensitive to people's experiences, especially the experiences that threatens human life and dignity. Nordstokke (2011:223:232) also reminds us that Jesus told his disciples to be sensitive to and to react to human needs. Such sensitivity may lead to saving rough sleepers from death and deteriorating health as revealed by the homeless rough sleeper's questionnaires in chapter 2.

Similarly, Nordstokke (2011:223:232) explains that human suffering and injustice cannot be ignored, because Jesus was sensitive to these during his diaconal ministry. As a result, Nordstokke (2011) asserts that the Christian community must critically examine whether their diaconal practice is sufficiently sensitive to the suffering of the poor and the needy, and sufficiently bold enough to respond to their difficulties and challenges such as the challenges highlighted in previous chapters of this study. This is a true assertion because after all, the Christian community is called to incarnational living.

Moreover, Nordstokke (2011:223:232) explains that the ecclesiological track of *Diakonia* reflects that *Diakonia* is a fundamental dimension of being church. As a result, he says that the Christian community must prioritise and commit to providing resources needed to actualise *Diakonia*, so that *Diakonia* becomes a practicable and a meaningful action that empowers the poor and needy. However he explains that if the ecclesiological dimension of *Diakonia* is left out, diaconal action could become situational and optional, depending on the social challenges confronting the church. However, diaconal actions are part of the *missio Dei* for the poor, which makes them a mandatory part of the church's / Christian community's mission.

4.2.2.7 Conclusion

The Christian community reconnecting with Central London homeless populations will lead to win-win outcomes. This includes the fact that the Christian community reconnecting with Central London homeless populations could help the homeless who are backsliders and the ones who are unbelievers to reconcile with God, in alignment with the *missio Dei*. This will also provide the opportunity for the church to experience participation in the *missio Dei* while living missional and

incarnational theology. This could in turn lead to the spiritual development of the congregation and the church leaders.

Likewise, the Christian community reconnecting with the Central London homeless populations and integrating or reintegrating them within the Christian community allow them to empower the homeless populations, which will help the homeless populations to be able to break from cycles of poverty and homelessness, which they could be stuck in otherwise. This could also prevent the homeless people from becoming statistics, at the very high risk of being attacked and violently killed whilst sleeping rough on Central London streets, especially as research shows that an average of one rough sleeper has died on London streets, every fortnight, since 2010 (St Mungo's, 2016:4-11).

Therefore, reconnection, support and timely spiritual interventions from the Christian community are essential and very much needed by Central London homeless populations, in order to prevent such tragedies from occurring. This is also important to prevent Central London's homeless populations from mental health problems, which research shows occur or are made worse, as a result of sleeping rough. More importantly, reconnecting with Central London homeless populations, and integrating or reintegrating them within the Christian community is important, so that they can reconnect with God and align with his *missio Dei*.

4.2.3 Witness to the world

The purpose of this section is to encourage the Christian community to reflect on their current practices and become open to different ways of witnessing that can be used to support the socially excluded Central London homeless rough sleepers. This is important because the Bible calls the Christian community to be effective witnesses, for example in Acts 22:15. Therefore, if the Christian community want to align with the *missio Dei* and effectively glorify God within their community, they have to impact their community and create awareness within their community via effective witnessing. This is in relation to Matthew 5:13-16 which says that the Christian community should let their light shine before others, so that others may see their good works and give glory to God.

Therefore, witnessing to the world is an essential part of the *missio Dei*, a good way of giving glory to God and getting others to give glory to God. As a result, this section consists of a few ways of effectively witnessing to the socially excluded Central London homeless, which could positively impact them personally, professionally and spiritually. These include evangelism and discipleship, advocacy, *Diakonia*, promoting justice, help and intervention, social and spiritual inclusion, social and spiritual integration, social and spiritual reconnection and personal and spiritual transformation.

4.2.3.1 Possible impact of evangelism and discipleship

Bender (2005:205) argues that churches are their own greatest enemy, because they remain inward-living churches. He explains that the church will become the church with integrity, when it transforms from an inward-living church, to a church whose life corresponds with outward-living qualities of

Jesus' earthly ministry. Again, Busch 2004:262 reminds the Christian community that the reason for the church's existence is the great commission, which is about witnessing to the world, discipleship and reconciling with God. These can be achieved via *Diakonia*.

Kee (2011:4-7) asserts that *Diakonia* should not be limited to just private discipleship, because the Christian community should also take part in public acts of discipleship as part of cooperative *Diakonia*. He gives an example of cooperative *Diakonia* as the Christian community joining their community to resolve community struggles for improved education, decent housing, adequate health care, and public transportation, as ways of exercising *Diakonia* in public discipleship. In addition, Kee (2011:4-7) emphasises that the church is the only human society that exists for non-members, because the church is called to carry on the work of Jesus.

In the same way, George (2013:28) argues that God's multidimensional mission includes evangelism, compassionate service (*Diakonia*), and social justice. As a result, she concludes that every Christian and every congregation is expected to be a primary agent in God's mission, by showing compassion to the poor and the needy, as well as by participating in evangelism and social justice. She also says that in a world of brokenness and suffering, the church should reach out to the poor and needy, with mercy and compassion, by effectively responding to their needs with concrete actions with *Diakonia*. Furthermore, Nunes (2016:25) asserts that *Diakonia* should start by developing positive relationships with the poor and needy, because *Diakonia* that is done without developing relationships could be seen as a patronising act of charity and could also create dependency.

On the other hand, James and Biedebach (2014:29-50) explain that both *Diakonia* and evangelism are essential. As a result, they say that focusing on social relief at the expense of evangelism and church planting, or just tacking them on as theological addendums, would be ineffective. They, however, assert that *Diakonia* that imitates the ministry of Jesus must always include social justice, which confirms that *Diakonia* is important. As a result, James and Biedebach (2014) assert that Christians should be involved in meaningful demonstrations of compassion towards the poor, but not at the expense of evangelism. This means that reconnection and (re)integration of Central London socially excluded homeless rough sleepers should be focused on both *Diakonia* and *Kerygma*, which would in turn open the door to the need for discipleship.

Similarly, the World Council of Churches (2012) explains that a diaconal congregation would represent their missional church via having a congregational lifestyle and a discipleship programme that effectively reflects the *missio Dei*. On the other hand, George (2013) explains that because we are all human beings and God's creatures, we must reach out to the poor and needy, with dignity and self-respect, wherever there is need like food, clothing, shelter, safety, jobs, training and health. This would be essential for effective reconnection with Central London homeless rough sleepers,

because Chapter 2's homeless rough sleepers questionnaires reveal that many of them have these needs. George (2013:287) explains that the Christian community should partake in mission with cooperation, communication, and consultation with one other.

Therefore, reconnection with Central London homeless rough sleepers could provide the Christian community with the opportunities to demonstrate that they can positively impact the wider community with outward-living and effective witnessing about the transforming power of God.

Yarnell (2008:9-14) explains that the Christian community is called to witness, to participate in, and to celebrate the *missio Dei*. He believes that being church these days is less about a building and more about participating in the Christian way of life. Yarnell (2008:9-14) then explains that being church involves more than just being together for a purpose, and that being church involves aligning with the *missio Dei* as well as intentionally aligning with being a church where everyone is active, and being a church where Jesus is experienced every day. This would include effective discipleship, as opposed to being like churches that primarily invest their time and efforts in encouraging people to become new converts, or churchgoers, without any discipleship, or support in developing an ongoing obedient relationship with God.

Additionally, Yarnell (2008:9-14) explains that churches often need to re-invent themselves as they face new missional opportunities. This also means that some churches may need to reinvent themselves to churches where everyone is active and experiencing Jesus in their everyday lives. Bonhoeffer (1959) (cited in Yarnell, 2008:9-14) argues that Christianity without discipleship is always Christianity without Christ.

Such a type of Christianity is a myth that has a place for God the father, but omits Christ. A type of Christianity that trusts in God, but not in the following of Christ. Yarnell (2008:9-14) also explains that Bonhoeffer (1959) calls this approach to Christianity, a cheap grace, because it refuses to participate in the daily challenge of following Jesus and becoming Christ like. As a result, the Christian community reconnecting with Central London rough sleepers should provide an opportunity for authentic discipleship, as part of the *missio Dei*, which would reveal the authenticity of the church, as a missional church. This is especially when they use effective discipleship principles, such as the ones in Matthew 16:24. Additionally, he reminds the Christian community that the effective way of being church includes observing, listening, learning, befriending, join in, and cultivating Christ-centred relationships and that being church means living according to the *missio Dei*, within the wider community.

Discipleship is also essential during the reconnection and reintegrating process, if they are going to have a lasting transformation spiritually. One of the important reasons for reconnection is the holistic health and wellbeing of Central London rough sleepers. A good way that these objectives could be achieved is via effective discipleship by the Christian community, especially as many of Central

London rough sleepers are Christians or have been Christians. For Central London socially excluded homeless populations to grow and be effective, they will need to be disciplined by mature Christians. Therefore, discipleship could put the members of the Christian community in situations where they become disciples who disciple others. In other words, reconnection and (re)integration of Central London homeless roughsleepers within the Christian community could provide opportunities where mature members of the existing congregation, can disciple interested Central London homeless rough sleepers, to become committed Christians and disciples, as well as to continue to grow spiritually.

Discipleship could also help the homeless populations to understand how the *missio Dei* applies to their lives and their roles as a part of a missional church. Understanding such roles would also make them feel included in the Christian community. Again, discipleship provides opportunities for the Christian community to demonstrate incarnation living and to demonstrate what being the embodiment of Christ looks like.

In addition, Lang and Bochman (2017:51-72) emphasise that effective discipleship can lead to significant progress in the holistic health of the people being disciplined. They explain that discipleship can result in spiritual, emotional, and relational paradigm shifts. Such paradigm shifts would be very important for the progress of Central London rough sleepers, who would be coming from very traumatic experiences, which have affected their relationships and self-confidence.

Putman *et al.* (2013:43-54) also highlight that the behaviour and the mindset of disciples are important, if discipleships are going to be productive. They affirm that disciples should be especially kind, compassionate, and tolerant towards everyone they meet. In the same way, Putman *et al.* (2013:43-54) explain that a disciple should be someone who is becoming spiritually mature, who cares for the lost, and someone who wants to right the wrong in the community, in the name of Jesus. Acts 11:22-24 highlighted the desirable behaviour of a disciple called Barnabas.

In relation to the fact that he was a good man, who had seen the grace of God, who also encouraged others in the Lord. The Bible also highlights the fact that Barnabas was full of faith and full of the Holy Spirit, and that he was effective as a result. Therefore, it is important that the disciples from the Christian community, who are going to disciple the rough sleepers, are people with such qualities. Alternatively, they can be equipped and supported to acquire these qualities, before taking up the opportunities to become disciples who disciple. This would also empower them to be able to encourage those that they disciple to acquire such qualities.

In other words, reconnecting with Central London rough sleepers means that the existing congregation would first of all be spiritually developed when engaging with the homeless. More importantly, this means that they would first of all experience the reality of what it is like to be effective disciples of Jesus, before they can disciple others, which is likely to make them more effective, when

discipling Central London homeless rough sleepers. Putman *et al.* (2013:43-54) affirm that the members of the Christian community becoming disciples who disciple could lead to their spiritual growth. Becoming disciples who disciple would help to create a domino effect, which would result in continuity of discipleship. Putman *et al.* (2013:43-54) also explain that discipleship should also be about relationships.

This means that discipleships could create opportunities for the Christian community to be able to build positive relationships with Central London homeless rough sleepers, which would also encourage them to develop positive relationships with God. Likewise, Moynagh (2014) argues that not making an impact in the world can feel uncomfortable for Christians, because Christians are called to impact the lives of others, via telling them the good news, and discipleship, so that they can grow, in relation to the great commission (Moynagh, 2014:17-19). Therefore, reconnecting with Central London rough sleepers via discipleship would give some members of the Christian community opportunities to impact the lives of others.

This means that discipleship has many advantages. Newbell (2014) asserts that the benefits of discipleship include unity within the church or ministry and that discipleship helps to equip with sound Christian doctrine. Therefore discipling the Central London socially excluded homeless populations would help them to understand the doctrine, which would help to prevent unnecessary discord and misunderstanding between them and the existing congregation. Discipleship would also help rough sleepers to develop humility and evangelism skills, as well as help to build positive relationships within the church or the ministry.

Discipleship would also give the congregation the opportunity to develop strong leadership skills and evangelism skills (Fresh Expressions, n.d.). Therefore, discipleship can be used to equip and develop members of Central London homeless populations to become future church workers and church leaders. This would provide labourers in God's vineyard. According to Bosch (1991:68-172), discipleship is about teaching new disciples to submit to the will of God. Submitting to God's will would result in their being obedient to God and aligning with the *missio Dei*. Bosch (1991:68-172) also explains that discipleship results in having the ability to understand their identity in Jesus, as opposed to finding their identity in other earthly things, such as their ethnic background, their culture, their social class and their gender.

This means that discipleship can help members of the Central London homeless populations to be able to find their identity in Christ, so that they do not believe anymore in the self-limiting identity that was created through the challenges of homelessness. Knowing their identity in Christ would help them to be able to live a life of esteem, and freedom, and a victorious life. Discipleship would also give members of Central London homeless populations that are not yet born-again, the opportunity to give their lives to Christ and become born-again.

On the other hand, Bender (2005:205) explains that the church will become the church with integrity, when they transform from an inward-living church, to a church whose life corresponds with outward-living qualities of Jesus' earthly ministry. Busch (2004:262) reminds the Christian community that the reason for the church's existence is the covenant of God with his elected people from which the great commission flows, which is about witnessing to the world, and the reconciliation with God.

Additionally, Frambach (2010:10-11) reminds the Christian community that the effective way of being church include observing, listening, learning, befriending, joining in, and cultivating Christ-centred relationships and that being church means living according to the *missio Dei*, within the wider community.

4.2.3.2 *Missio Dei* as justice, advocacy and *Diakonia*

Mwombeki (2012:147-148) asserts that mission is something that the Christian community cannot afford to abandon *missio Dei*, and that any church that does not align with the *missio Dei*, will definitely and eventually die out. He said this is because fulfilling the *missio Dei*, is a matter of obedience to God. Therefore, fulfilling the *missio Dei* is an obligation, not an option. Benware (1971) explains that Neo- evangelicalism affirmed that the church must either get involved to resolve the social problems going on in the society or lose its voice and impact in that society. Likewise, the findings and scriptures from chapter 3 of this study align with this assertion.

In the same way, Benware 1971:1-2 explains that Neo-evangelicalism advocates that it is dangerous for the church to remain aloof, and that the church must do something to right the wrongs in the social structure. He explains that the proponents of Neo-evangelicalism believe that the gospel carries social implications, and that it is wrong and damaging to the potential witness of the church, to neglect such social issues. On the other hand, the goal of the social gospel is to effect salvation that transforms both our personal and social lives (Deichmann, 2015:203).

Nordstokke (2011:223-232) explains that Mark 10:45 helps to understand that Jesus' ministry also had social implications and that Jesus' caring for people is not accidental, but a core dimension of his coming to the world, which makes this his diaconal services and part of the *missio Dei*. This he refers to as Jesus' *Diakonia*. In addition, he explains that Jesus' *Diakonia* has several dimensions, including the fact that it is an act of liberation, which lifts the poor, the downtrodden and the marginalised like the socially excluded Central London homeless rough sleepers up from their suffering, in ways that encourage healing and reconciliation.

In addition, Nordstokke (2011:223-232) explains that it is imperative for the Christian community to give continuity to Jesus' *Diakonia*, in ways that effectively reflect the values and qualities of Jesus' *Diakonia*. Just like in John 13:1 where Jesus asserted that his disciples follow his examples. Therefore, the Christian community should emulate Jesus' Diaconal actions as part of their incarnational lifestyle. This would also ensure that their human dignity is affirmed and effectively

defended and as a result, reconnection with Jesus and the Christian community can lead to the liberation of the members of Central London homeless rough sleeping community.

Other than this, Nordstokke (2011:223-232) explains that *Diakonia* is both an expression of what the church is, as well as what should be manifested in church projects. He says that this makes *Diakonia* an essential concept for the Christian community to focus on, and to practise in other to be inclusive as well as mutual sharing of resources within the community, just like in 2 Corinthians 8:15 where the ones who had much shared with the ones who had little, in order to uphold economic equality. This would help Central London rough sleepers to get up on their feet. On the other hand, Nordstokke (2011:223-232) asserts that since the grace of God is a free gift, every diaconal action must be unconditional, in order to be able to reflect that *Diakonia* is God's unconditional gift.

This would in turn enable the possibility of being able to create an atmosphere of justice and equality, as well as an atmosphere for defending human dignity solidarity and advocacy. As a result, engaging in *Diakonia* during reconnection means that *Diakonia* can be used to help to encourage social inclusion.

The *Diakonia* ministry of the church must not only entail charitable acts like giving food etcetera but the church must also have a prophetic voice in society, speaking for the marginalised and participate in creating justice for the poor (Athyal, 2004). In addition, Athyal (2004) explains that Christian mission to society becomes true *Diakonia* only when the social and charitable work of the church is seen as part of the prophetic witness of the church, which would empower and uphold justice for the poor, oppressed and exploited.

Proverbs 31:8-9 reminds of the importance of speaking up for those who cannot speak for themselves, in particular the materially poor, in order to ensure justice is served, and to ensure that they get justice, as opposed to turning the blind eye. Tveit (2016:14-15) explains that advocacy must be used to fight any hindrance against justice and peace, and also used for contributing to finding solutions and for addressing problems. On the other hand, Tveit (2016:14-15) asserts that the main message of the church is for people to not lose hope, but if it is not a hope for all, it is not a real hope, and it is not a Christian hope, because hope is a quality of faith.

A necessary condition for hope is that it expresses itself in love for others. Other than this, Tveit (2016:14-15) explains that hope is more than being optimistic as well as that real hope includes taking actions that aligns with what is hoped for, including vision and values hoped to be realised. As a result reconnection and (re)integration of Central London homeless populations would demonstrate taking actions that would help to realise the outcomes hoped for, to do with empowering Central London homeless. More importantly, Tveit (2016:14-15) highlights that the advocacy work of the Christian community is an authentic part of the diaconal ministry of the church as well as the fact that expressions of faith should be authentic expressions of hope.

Similarly Isaiah 1:17 urges the Christian community to learn to do good and to seek justice by helping the oppressed and fighting injustice. In addition 1 Peter 2:9 reminds that the Christian community are the holy people, chosen for greatness, and chosen to set good godly examples, just like Jesus Christ. Additionally, Everist (2015:177-182) asserts that Jesus was a diaconal minister because He came not to be served but to serve, and to give his life for many, as in Mark 10:45. In the same way, in Matthew 20:28 Jesus revealed that He came not to be served but to serve others and to give his life as a ransom for many and that this revealed the *Diakonia* of Jesus. It is also good to remember that the Christian community is called to serve the poor and needy just like Jesus.

As a result, Everist (2015:177-182) reminds that the Christian community is called to be faithful to Jesus, and that faithful *Diakonia* is theologically grounded in a theology of the cross, which advocates not denying the deep needs of people. In the same way, Everist (2015) explains that faithfulness to Christ will compel the Christian community to clearly see and not ignore the truth, and not to let the cost of helping the poor stop them. She also explains that to be faithful is to be responsive to the pain and the problems of the world with a prophetic voice, and being able to love them with boldness (Everist, 2015:177-182). However, on the other hand, social mission and justice without evangelism are ineffective. Chester (2002:91-110) also explains that spiritual and social involvement should definitely be an expression of the gospel. He says that this is because loving God and loving others go hand in hand.

In addition, being a missional church means that a church should provide good evangelism activities and good diaconal activities within their wider community, which should be used to show mercy to the poor and needy within such communities. However, Lim (2015) reveals that people within the Christian community have the tendency to want to choose between evangelism or *Diakonia* (social action), as a result of valuing and putting one above the other, or as a result of rejecting one altogether at the expense of the other. However, Lim (2015) affirms that *Diakonia* and evangelism belong together, because they work like two blades of a pair of scissors, or like the two wings of an aeroplane. In other words, they need each other to be effective.

Clearly, motivating the congregation to get involved with diaconal activities and the *missio Dei* by reaching out to the poor, as well as getting them to see the importance of advocating and seeking justice for the poor in alignment with the *missio Dei* would be essential during the reconnection and (re)integration stages (Mwombeki, 2012:147-148). Si (2008) argues that the Christian community is called to politically and socially reach out to the poor, the marginalised, and the victims of violence and exploitation. These align with the findings of Chapter 2 rough sleepers questionnaires, which revealed that Central London homeless rough sleepers are often victims of violence, whilst sleeping on Central London streets. Getting attacked is obviously not part of the *missio Dei* for them. As a result, it is essential that the whole Christian community advocate and seek justice for Central London homeless rough sleepers regardless of their financial status. Everyone should do what they

can afford to do.

However, Si (2008:93-94) argue that both the rich and the poor are to participate in *missio Dei*, as *missio Dei* is the mission of God and that *missio Dei* is neither a mission for only the poor, nor a mission for or only by the rich. More importantly, Si (2008:93-94) explains that aligning with the *missio Dei* could actually result in reconciliation between the poor and the rich, which could in turn result in transformation of both parties. Such reconciliation and transformation could reduce or eliminate the marginalisation of the poor within the Central London wider community, and result in the rich and the poor working in seeking partnerships. For example, many of the homeless rough sleepers' interview participants in chapter 2 highlighted that they feel just like part of Central London homeless rough sleeping community.

Moreover, August (2004:1-18) highlights that advocacy ministries are ministries that seek justice in the community. He explains that developing advocacy ministries would involve motivating and facilitating the Christian community to become committed to justice for the poor and the disadvantaged as well as motivating and facilitating the Christian community to come in tune with community challenges so that they would be able to work well together to identify and analyse community issues and in turn develop short term and long term strategies for effectively addressing identified issues. The focus and the commitment of the Christian community, is very important for the success and the sustainability of an advocacy ministry.

As a result, effective reconnection and (re)integration of Central London homeless rough sleepers could benefit from developing advocacy ministries as well as developing an advocacy culture within the Christian community. This could positively impact the focus of the Christian community. Moreover, an advocacy ministry could be a way of reflecting God's love to Central London homeless rough sleepers, which would show them that the Christian community care about their plights and about their trauma. The Bible also highlights many social responsibilities of the Christian community, including seeking justice and advocating for the poor, weak and oppressed (Psalm 82:3).

Many Central London homeless rough sleepers are poor, weak and oppressed. Therefore it is important that churches educate and encourage church leaders, workers and / or the congregation about the importance of sharing resources with rough sleepers during reconnection. As a result, reconnection and (re)integration could help church leaders, workers and / or the congregation to learn to be more selfless and be open to sharing with the poor as Christians. This could also help the congregation to learn the importance of obedience to God. Dreyer (2016:3163) affirms that churches need to re-evaluate their commitment to social justice and to the welfare of others, to ensure that they are inclusive and passionate about justice for the poor just like Jesus, who engaged with all, and included all types of people within his circle. Dreyer (2016:3163) calls this a fundamental part of being a church with integrity.

Charlesworth and Williams (2014) affirm that biblical justice does away with the belief that the rich

are superior to the poor and that justice recognises that poverty happens for different reasons, and not necessarily just because of how hard people are working. For example, the interviews in chapter 2 of this study highlighted many pathways to rough sleeping (homelessness). On the other hand, Charlesworth and Williams (2014) argue that the poor are mostly voiceless to advocate for justice and for there to be progress, the Christian community must advocate for them about the injustice that they suffer, on their behalf.

Such advocacy could result in the Christian community, and the wider community, developing a better understanding of the plights of Central London homeless rough sleepers. This could further result in their getting the help that they deserve. In other words, understanding this can make the Christian community become more committed during reconnection. Bessenecker (2000) highlights the fact that urban poor people like Central London homeless rough sleepers go through a lot of systemic oppression, such as unsympathetic bureaucracies. In particular, Chapter 2 of this study revealed many challenges that Central London rough sleepers go through day-to-day, such as violence and attack, not being able to sleep at nights, and the effects of cold and rain.

Also, Bessenecker (2000) stresses that many people still believe in the myth that anyone can survive on their own, if they desire to. He says that this bootstrap theory prevails because people lack understanding of dramatic economic and social shifts in many societies, which have pushed many people into poverty. He explains that this problem revealed the needs for advocacy for the poor. In addition, Bessenecker (2000) explains that by advocating for the poor and the homeless, the Christian community is essentially advocating for the survival of all humanity. He says that this would reveal the Christian community's faithfulness to the gospel, as opposed to the poor being sacrificed to economic wastelands of poverty. Bessenecker (2000) says that if the Christian community will follow in their Master's footsteps, the Christian community will need to be committed to doing everything that would give them the opportunities for Jesus to rescue them from oppression.

Generally, reconnection would provide many opportunities for the Christian community to advocate and seek justice for Central London homeless rough sleeping populations. This is in alignment with Isaiah 1:17, which advocates seeking justice and defending the oppressed. In the same way, Ritvalsky (2017) stresses that the way that the Christian community love the poor, is a clear indicator of how much they understand God's love for his people. He reminds that God is love, and that because God made everyone in his own image, the Christian community ought to love and advocate for the poor, as opposed to just treating them as objects of charity.

More importantly, Fuder and Castellanos (2013:113-204) assert that God is calling the Christian community to seek justice and fairness for vulnerable people in their communities and that this will be enhanced by working in partnerships with other members of the Christian communities. For example, working in coalition with other churches and / or ministries, when seeking justice for

vulnerable people. Phiri and Kaunda (2016) assert that *Diakonia* is increasingly been seen as becoming intertwined with achieving justice and that this view resulted in a shift from a church-centred approach to a people-centred of the *Diakonia* of the marginalised. In addition, they assert that diaconal spirituality is a transformative spirituality, which can empower the Christian community to be able to seek to transform the marginalised during their missional work.

Phiri and Kaunda (2016) highlight that *Diakonia* is part of the identity of the Christian community, and that *Diakonia* is about humanitarian care and development, as well as the promotion of justice and advocacy. More importantly, they say that *Diakonia* is about valuing all human life, especially as they are all created in the image of God. Additionally, they explain that *Diakonia* should involve coherence and speaking with one voice, in order for the ecumenical movement to be able to make maximum impact in the ever-changing world and that this calls the ecumenical movement to prioritise and work together in critical solidarity, in order to resolve diaconal issues. They also suggest that the Christian community should work in partnerships by sharing financial resources and human resources in order to deliver empowering *Diakonia*.

However, Jezreel (2012:14-18) explains that the main problem is that pastors do not advocate or often preach on social issues, and that worship leaders often exhibit little interest in social mission. He explains that there are usually little evidence of concerns for social mission in many churches' budgets, or in many churches' mission statements. However, it is difficult to ascertain the percentage of churches that fall into this category since Jezreel (2012) is basing his findings just on trends that he has seen in churches. The majority of church leaders and church workers interviewed in chapter 2 did not have homeless ministries on their agenda. Jezreel (2012:14-18) affirms that God sending the church into the world, involves the Christian community aligning with the *missio Dei* for the poor, the disadvantaged, and the vulnerable.

The duties of the sent churches include advocacy and compassion towards the poor, the disadvantaged, and the vulnerable. As a result, he argues that churches that do not have compassion for the poor and needy are primarily places of gathering, who just gather for worship, gather for prayer, gather for education, and gather for fun. Their church bulletin, church budget, and pastor's sermon would all be all about gathering, and would not reflect the *missio Dei* expected from a sent church.

Jezreel (2012:14-18) explains that any gathering activities that nurture the faith of the Christian community is essential, but that gathering activities disconnected from the church's sending responsibilities will ultimately mutate into something less than the Gospel. He says that churches that do not structure themselves for mission, outreach, justice, compassion, charity, advocacy, solidarity, and peace-making are churches that have been reduced to weak expressions of the gospel. Jezreel (2012:14-18) also explains that churches that emphasise gathering and not focusing on the responsibilities of sent churches, would eventually lose the essence of what they are actually

gathering for.

In addition, Jezreel (2012:14-18) says that churches lose members, because they are not heroic enough, because they are not compelling enough, because they are not relevant enough, and because they are not courageous enough. He confirms that the main problem why some local churches neglect their *missio Dei* responsibilities is that historically, almost all remarkable expressions of sending as part of the *missio Dei* had been done by agencies outside of the local church. Moreover, Jezreel (2012:14-18) explains that in most churches, *missio Dei* activities and responsibilities are typically considered as optional, and extracurricular activities. However the chapter 2 Central London homeless rough sleepers interviews revealed that some of the day centres supporting them, actually belong to churches, so things are changing. However, there are still gaps in service provisions for rough sleepers that were highlighted in chapter 2, which leaves Central London rough sleepers stuck on Central London streets.

On the other hand, this suggests that the Christian community reconnecting with Central London rough sleepers would involve a demonstration of being heroic and being courageous, which would stop the Christian community from always looking outside the Christian community for solutions. The earlier chapters of this study reveal the fact that there are gaps in homeless rough sleepers' services provisions. Therefore, continuing to look outside the Christian community for solutions would be ineffective. This may also not help Central London homeless rough sleepers to fulfil the part of the *missio Dei* that applies to them.

Additionally, Jezreel (2012:14-18) implies that an example of a heroic expression of being church could be to have a conference about poverty in a church and those church members and other Christians attending such conference would have a better understanding of the main issues to do with poverty. Such conference would have a positive impact on how the congregation, the church leaders, and the church workers would view, support and approach reconnection and (re)integration of Central London homeless rough sleepers, within the Christian community. They are likely to become more committed if they have a full understanding of the main issues and the *missio Dei* that aligns with the issues.

Dietrich (2015) explains that Jesus' encounter with people did not result in mere acts of charity, but included empowerment and the opportunity and the challenge to transform their lives. As a result, she says that *Diakonia* should be much more than feeling of pity for others, but should involve helping those that are in need in respectful and supportive ways that help to solve their problems. In addition, Dietrich (2015) highlights that mere charity creates dependency, which is why it is not effective.

Reconnection and (re)integration are necessary because Central London homeless rough sleepers are stuck in many ways, as highlighted in chapter 2 of this study. As a result, it goes without saying that they are in need of help to get unstuck from their traumatic situations. In addition, homeless

rough sleepers interviews in chapter 2 of this study revealed that homelessness can rob people of a state of wellbeing, due to the trauma of homelessness. Similarly, Raistrick (2010) highlights that poverty can rob people of their self-esteem, and the ability to be able to use their initiative, which would result in a downward trend for them. As a result, Raistrick (2010) explains that a healthy, vibrant local church is needed to be able to effectively achieve holistic mission, which would help to transform people physically, spiritually, economically, relationally, and socially, so that relationships of all kinds can be restored.

However, Charlesworth and Williams (2014) assert that there is often a fine line between helping someone out of poverty and helping someone to remain in poverty. This is why it is important that the Christian community ensure that the diaconal services that they give to Central London homeless rough sleepers, would help them out of poverty, as opposed to reconnecting with them just to help them to remain in poverty. On the other hand, Lio (2014:229-250) stresses that the church exists as part of the continuing story of God's love to the world, and that the church is called to mirror God's divine love to everyone. However, he says that the Christian community can only become authentic mirrors of divine love, when they incarnate the character of Jesus, and the priorities and practices of Jesus, in both internal and external ecclesial activities. Lio (2014:229-250) explains that these can particularly be achieved effectively, when the church walks with the poor, supports them and helps them to experience the transformative grace of divine love. He argues that poor people want to become agents in their own liberation, as opposed to their just receiving handouts. Moreover, Lio (2014:229-250) argues that poor people want the obstacles in their path to be removed, so that they can achieve better outcomes and experience a better future.

4.2.3.3 Different degrees of help and interventions

Even though rough sleeping is quite critical. Some cases of some of the Central London homeless rough sleepers would be more critical than others. For example, chapter 2 revealed that 50% of the homeless case study participants receive social security financial support from the government, and that the other 50% receive no social security benefits, which makes their cases different and more critical. As a result the ones not receiving any social security benefits may have absolutely no money to pay for anything, except when they beg. Again, there are no guarantees of whether they would receive any money whilst begging. However, it is important to support them all, as they are all poor and needy, especially as the social security benefits that they receive, are usually not enough for them to have a roof over their heads, or enough to meet their needs.

Similarly, the previous chapters of this study have revealed that Central London homeless rough sleepers need different types and different degrees of help. However, Corbett and Fikkert (2012:52-115) explain that many materially poor and disadvantaged people would say that they are in a crisis. However, their cases may be more critical than one another. This is why it is important that the Christian community is equipped to be able to distinguish between those who are actually in crisis,

and those who are not, so that they will be able to prioritise effectively, whilst supporting Central London homeless rough sleeping populations. Everyone should be helped, but those with higher priorities like illnesses as identified in chapter 2 rough sleepers questionnaires, should be helped first so that they do not die on the streets like rough sleepers who died on Central London streets, as discussed in chapter 2.

4.2.3.3.1 Three types of poverty alleviation interventions: relief, rehabilitation and development

As a result, Corbett and Fikkert (2012:52-115) highlight that it is always helpful to discern whether the appropriate poverty alleviation interventions needed should be relief, rehabilitation, or development, depending on the types and the degrees of help needed, during evangelism and *Diakonia*. They say that the failure to distinguish the right support for the right situations / people, can negatively impact poverty-alleviation efforts. To be able to effectively distinguish between these three poverty alleviation interventions, Corbett and Fikkert (2012:52-115) explain that relief is usually urgent and temporary emergency aid, used to reduce immediate suffering from a crisis. In other words, relief is for supporting people who cannot support themselves at that very time. Rehabilitation, which is the next stage, begins as soon as the emergency relief situation is under control. Rehabilitation is used to restore things back to the positive conditions that they were before the crisis.

In addition, Corbett and Fikkert (2012:52-115) explain that the development stage is a process of ongoing change that helps everyone involved, including the helpers (such as the church leaders, church workers, and the members of the congregation), and those being helped (such as the Central London rough sleepers), to develop the right relationships with God, with themselves, and with other people. This means that development activities can lead to spiritual growth. Corbett and Fikkert (2012:52-115) also confirm that development is intended to help the materially poor to develop, so that they are better equipped to fulfil their calling. They stress that development is not done to people, or for people, but with people. This suggests that development should also involve working in partnerships with Central London homeless rough sleepers, in ways that would make them contribute to their own development.

More importantly, Everist (2015:177-182) says that because all human beings are born in dignity, and made in the image of God, conditions, structures, and systems that perpetuate poverty and injustice must be rejected. Transformational development is about taking action so that all people's human and God-given rights are upheld. On the other hand, Howell (1980:229-230) explains that Dr Yap Kim Hao, general secretary of the Christian Conference of Asia, affirmed that the materially poor wants to change their own situations, and that what is required from churches is a movement that would support what they have already begun. He also said that churches will also need to listen to the poor. And that being pro-poor is a pastoral rather than a political stand.

Moreover, Corbett and Fikkert (2012) explain that it is absolutely crucial that the Christian community

is able to determine when relief, rehabilitation, or development is the appropriate poverty alleviation intervention, in order to provide useful and impacting services. However findings from chapter 4 of suggests that there would be times when the combination of the three poverty alleviation strategies would be necessary, and that sometimes there would be a situation when only some part of the three strategies would be necessary.

For example, 47% of homeless questionnaire participants eat less than twice a day, which would make them the priority for food relief. In such situations, reconnection may include providing them with food relief, or signposting them to other food relief services, if applicable. This could make it crucial for the Christian community to work in partnerships with other charitable organisations that provide relief and rehabilitation services, and other Christian organisations, ministries, or missions that provide development services that include spiritual development (Corbett & Fikkert, 2012:52-115).

4.2.3.4 Improvements sustainability

As a missional church and the Christian community reconnecting with the homeless, starting with sustainability in mind is essential in order to encourage lasting transformations. Myers (2011) explains that to leave a poor community with a lasting impression, it is important to think of sustainability of support provided to them, and to remember that it is God through Christ, who will sustain a community. He explains that many communities that have been helped in the past reverted back to the same poor state or even a worse state, a short while after those who were supporting them left. Myers (2011) declares that to prevent similar occurrence from happening, it is essential that every support provision embeds physical, mental, social, and spiritual sustainability. They are as follows:

- **Physical sustainability** will include providing the poor with the basic things they need to survive. For example reconnecting and providing the Central London homeless population food, water, and shelter, and then teaching them to create a sustainable productive environment, so that they can survive after the end of the missionary activities.
- **Mental sustainability** will include mental transformation that changes them from the inside. In short it means giving them hope, by living hope. In other words they need to change the mentality and mindset that they acquired as a result of being poor. Myers (2011) says that this will involve teaching them how to evaluate their efforts and their experiences in empowering ways that sustain continuous transformation. Myers also explains that they must come to believe in themselves for mental transformation to be successful. Therefore, reconnection with a missional church would help the socially excluded Central London homeless populations learn to believe in themselves. As opposed to their believing that the people helping them are the instruments of their development, which would result in mental sustainability not taking place. This would in turn create dependency instead of mental

sustainability.

- **Social sustainability:** Myers (2011) explains that a Christian view of social sustainability involves defining the roles that individual Christians, voluntary Christian groups, and churches should play in order to add value to the community in need and that this will require working against spiritual forces that do not want the poor to become empowered. Thus, in addition to social activities, social sustainability is a spiritual task requiring spiritual prayers and other spiritual activities to be successful. This is an important reason for reconnection and will involve the Christian community praying and fellowshiping together with Central London homeless populations.
- **Spiritual sustainability:** Myers (2011:3-207) explains that spiritual sustainability will include working spiritually to disempower the scars in the psyche and minds of the poor, in order to change the web of lies that they have believed to be their portion in life. Myers (2011:3-207) explains that any transformational development activities that do not include restoring the psychological and spiritual well-being of the poor, is not sustainable and that this means that the marred mentality of the poor needs to be healed. This is so that they understand that they are made in the image of God, and that God loves them. He says that spiritual sustainability begins with their understanding that they are dependent on God, and not on those carrying out the missionary activities. As a result, development activities of the Christian community during reconnection will include restoring the psychological and spiritual well-being of the poor, which will make it more likely to be successful

4.2.3.5 Dealing with social exclusion

James 2:1-4 condemns favouritism to the rich, because of their polished dress code. It also condemns discrimination against poor people similar to Central London socially excluded rough sleeping populations, because of their filthy clothes. Here James was affirming that equal access should be given to people regardless of their social status or dress code. This is important because we are all made in the image of God. Similarly, James 2:5-9 also affirms that God has chosen the poor to be rich in faith and to be heirs of the kingdom, which He promised to all, regardless of their social status. These verses also reveal that discrimination against the poor is a sin.

These statements make it obvious that discrimination against the poor is not part of the *missio Dei*, especially as James 2:10 reveals that there is no little sin, to stumble with one sin makes us guilty of all. Similarly, verses 14-18 declare that faith without taking the correct godly actions is useless and unproductive. In the same way, verses 14-18 stress that just wishing people with desperate needs like Central London socially excluded populations well, is not enough. Additionally, James confirmed that faith is and would be unproductive without taking good godly actions that will impact the poor positively. This is why it is important that the Christian community actually take positive godly actions to help Central London homeless rough sleepers.

In other words, James was trying to make people see that discriminating against the poor is wrong,

and not of God. This scripture reminds of the fact that God also sees the poor and the hungry as valuable (so does Luke 6: 20-21). James 2:1-10, 14-18 imply that God wants the Christian community to demonstrate equality, diversity and inclusion towards the socially and economically excluded populations, like the Central London homeless populations. This scripture shows that loving others as ourselves is part of the *missio Dei*. With the socially and economically excluded homeless populations, there is a great need for help, even though some churches are helping; the needs are too heavy for just a few churches to carry.

Therefore, the Christian community need to collectively come together and show the homeless populations the love of Christ, if they are going to be saved from rough sleeping on Central London Streets. In addition, Hole (1947) declares that:

We may profess that we accept the teaching of Christ, but unless that which we believe controls our actions, we cannot be said to really have the faith of Christ.

Similarly, Flemming (2005) stresses that the standards of judgment in the church are not the same as those in the society. Therefore people should not to be given important places in the church merely because they have important places in the society. Likewise, poor people should not be ignored. He highlights that God welcomes people into his kingdom regardless of their financial status or social position.

Likewise, many experts of social exclusion affirmed that social exclusion involves multidimensional deprivations including social, economic, political, and cultural deprivations. Chapter 2 questionnaires of this study revealed homelessness that involves people sleeping rough can result into social and economic deprivations, as well as spiritual (activities) deprivation. For example, The United Nations defined social exclusion as a multidimensional deprivation, that includes but not limited to, deprivation of resources (United Nations, 2016). Blanc (1998:781-792) explains that social exclusion is a multidimensional concept that includes income poverty, and social, economic and political deprivations

In the same way, Cortes (1994:227-244) highlights that struggles against exclusion often result in poverty, isolation, breakdown of the social life, and collapse of traditional representative systems. On the other hand, he reminds that the gospel is the message of hope for the poor and excluded. Similarly, Lee and Murie (1999:625-640) define social exclusion as a process that fully or partially excludes someone or groups from social, economic and cultural networks in the society they live in. In the same way, Pierson (2009:11-13) defines social exclusion as a process that deprives individuals or people from resources that they require to participate in the social, economic and political activities of their society, as a result of poverty. Moreover, Sealey (2015:600-617) explains that social exclusion is qualitatively different from poverty, because it includes causes and conditions of disadvantage, which is much broader than poverty. This also includes not only lack of resources, but also the extent by which people become excluded from the wider society.

On the other hand, Abbott and Sapsford (2005:29–46) explain that homeless people seem to be quite vulnerable to social exclusion. Again, Carpenter-Song *et al.* (2016:41-52) highlight that the social networks for many homeless people, dissolve and as a result their daily lives become lonely, as a result of homelessness. They explain that becoming homeless is not only about their loss of home, but also results in dissolution of social ties for many homeless people.

These coupled with lack of money, can result in social exclusion and isolation, including self-isolation. Similarly, previous chapters of this study have highlighted that many rough sleeper participants beg for money to survive. Chapter 2 also revealed that 50% of the case participants receive no social security benefits. Therefore, reconnecting and reintegrating the Central London rough sleepers within the Christian community could provide rough sleepers the opportunities to create new ties, within the Christian community, including developing strong ties with God.

Stewart *et al.* (2008:78-94) also highlight that other effects of social exclusion, include the fact that social exclusion can generate low self-esteem, self-blame, and feeling powerless, which can result in people avoiding community life. This would result in non-participation in community activities, and self-imposed social isolation, which have all been linked to poor health conditions. Stewart *et al.* explain that social exclusion can result in feelings of apathy, hopelessness, and resignation. Additionally, Pierson (2009:11-13)) argues that the following five factors could result in social exclusion of individuals and groups of people. He also argued that these five factors intertwine and reinforce one another.

1. Poverty
2. Lack of access to the jobs markets
3. Little or non-existent social supports and networks
4. Negative impact of the neighbourhood that they live in
5. Exclusion from basic services that they need.

Previous chapters of this study highlighted that Central London rough sleepers are subject to both poverty and social exclusion, as a result of their homelessness. Therefore, making right the wrongs in the social structure of Central London socially excluded rough sleeping populations, will be essential during reconnection and (re)integration stages so that they would be empowered to move away from social exclusion and marginalisation, to social inclusion and integration. This could also lead to their reconciliation with God, if reconnection and (re)integration activities include evangelism and discipleship. The Christian community supporting Central London homeless to move from social exclusion to social inclusion and social integration would improve their participation in the wider community.

4.2.3.6 Social inclusion and social (re)integration

Cortes (1994:332-336) reminds the Christian community that the good news to the poor means that the system of oppression can be transformed into a system of justice, in which no one goes hungry.

This would not be achieved unless the whole church is ready to fight against injustice. He argues that disease, hunger, unemployment and oppression are political, social, economic, cultural and religious issues. Moreover, Cortes (1994:332-336) says that Jesus' words set people free, open people's minds and give them a clearer vision as well as the fact that Jesus' acts of healing are for the whole person, including the mind and body, and for reintegrating people into the Christian community. They do not have to continue to exist in pain and suffering, but are able to live life in all its fullness (Cortes, 1994:332-336).

Therefore equipping the socially excluded Central London homeless rough sleepers with the strong meat of the Word of God, opens their minds and gives them a clearer vision of possible ways out of homelessness and rough sleeping, via aligning with the *missio Dei*. Maggay (2015) declares that nowadays, in the majority of the world, there has been significant recovery of the social dimensions of the gospel. She argues that there are at least three approaches for effecting social change. They are as follows:

- **Knowledge-based approach** which is also known as the empirical-rational approach, involves using people or different types of technologies to effect change, which she says it is limited but can be useful for some problem-solving activities. However, Maggay (2015) admits that knowledge is not always enough for effecting social change. She says for example, everyone knows that smoking can cause cancer and in turn death, but that such knowledge is not enough to make people change their behaviour. In addition, she points out Romans 7:15-18, which reveals struggles with social change. Here the apostle Paul explained that he did not understand his actions, because he found himself doing what he hated to do, as opposed to doing what he wanted to do, due to a sinful mindset / sinful nature. This he said stops him from actualising his good desires.
- **Normative-re-educative approach** acknowledges that spiritual traditions are the best to use when forming values. With this approach, the Christian community can create new norms for social change, out of Christian principles, in order to re-educate the homeless and the church about the importance of reconnection, which should encourage people to become more committed to the *missio* with the homeless.
- **Power-coercive approach** is when different types of power are used to enforce planned change and to ensure compliance. Maggay (2015) explains that such power can be either formal, such as the formal power of the government, or informal such as the non-formal power of social movements, such as the church, charitable unions, or Non-Governmental Organisations (NGOs). In addition, Maggay (2015) explains that the power-coercive approach includes helping communities to resource their own needs within their own context. If this approach is used during reconnection, it would help the homeless rough sleepers to learn to live interdependently within the Christian community as opposed to co-dependency.

Additionally, Nordstokke (2015) highlights that Jesus' healing ministry, which includes restoring the dignity of the marginalised, reveals the diaconal dimensions of the *missio Dei*. The diaconal dimensions include reconciliation, inclusion, transformation, and empowerment. These also reveal the interdisciplinary nature of *Diakonia*, including social work and the theological significance of *Diakonia*. He also explains that transformation includes holistic social change or holistic development, which in turn includes mindset transformation and behavioural transformation. Nordstokke (2015) highlights that transformation is part of God's promise to provide a future and a hope for all his creation. Then he explains that transformation starts with reconciliation with God, which makes the church's ministry of reconciliation responsibilities important, from both a social and a political point of view. He also explains that ministry of reconciliation which is part of the main roles of the Christian community, is an essential part of *Diakonia* (Nordstokke, 2015).

The Bible encourages social inclusion of the poor for example in Luke 14:12-13, Jesus explained that it is better to invite the poor and the disabled to banquets than family and friends. In addition, the Bible asserts that this would result in God's rewards, repayment, and blessings. On the other hand, Christian Today (2016) explains that Reverend Dr Derek Browning, who is the moderator for the Church of Scotland said that social inclusion is clearly a gospel issue and that the Christian community must play a role in bridging the gaps created by social exclusion. Reverend Dr Derek Browning said that the church has much to offer, and has much to learn. He explained that Jesus was often found on the fringes and the margins, and that these are where the church must be (Christian Today, 2016). Again, the Bible talks about the importance of social inclusion. For examples 2 Corinthians 13 implies that the Christian community should not do loveless charity or be rude to others. Romans 12:15-18 also implies that the Christian community should behave in ways that would include others.

Shriver (1981:3) argues that the gospel-witness of the church is inseparably connected to the social-witness of the church theologically, historically and sociologically. Both proclamation of the good news (*Kerygma*) and actively demonstrating the good news via service (*Diakonia*) are essential dimensions of contributing to, and actively demonstrating alignment with the *missio Dei*. *Kerygma* and *Diakonia* (Word and deed) must go hand in hand, in order to fulfil the *missio Dei* (Bergquist, 1986:242-243). In addition, Isaak (2011:325) asserts that the Christian community is called to be an expression of God's intention of bringing reconciliation and healing to everyone, everywhere. He says that as a result, attempts to separate faith and works must be avoided and that there should be no gap between orthodoxy and orthopraxis.

Nordstokke (2014) says that ecumenical *Diakonia* is faith-based in the sense that it is triggered via believing in God as the giver and defender of life, and via the conviction that God's people are mandated to participate in the *missio Dei*. In addition, he affirms that the struggle for justice and peace should be core issues in any diaconal activity, and that it will be successful only when the

poor and vulnerable themselves are empowered to claim their rights, and when they have an active role in the shaping of society. However, ecumenical *Diakonia* is still an area of improvement within the London Christian community. However, if they work together, they will be able to do more.

Moreover, Nordstokke (2014) declares that the holistic perspective of *Diakonia* clearly contradicts the practice of separating *Diakonia* from the mission of the church, which he says that in many places has resulted in an unsound separation of church ministries. More importantly, Nordstokke (2014) explains that ecumenical *Diakonia* today requires bold action in the defence of the excluded and in the defence of their rights. Hence, he clarifies that advocacy has become an integral part of *Diakonia*, which he says as a result, emphasised the ecclesial and missiological dimensions of *Diakonia*.

Moreover, Nordstokke (2014:265–270) explains that *Diakonia* should be seen as the intrinsic part of being church as opposed to limiting *Diakonia* as one of many services that the church may partake in. However, he affirms that *Diakonia* is an integral dimension of the gospel, because the promotion of justice and peace is an indispensable aspect of actualising the gospel during the day-to-day life. As a result, Nordstokke (2014:265–270) affirms that church, mission, and *Diakonia* belong together, and that they are intrinsically interconnected.

Philippians 2:4 means that the Christian community should look out not only for their own interests, but also for the interests of others. This includes looking after the interests of the poor, which is inclusive. In addition, having compassion for the poor is equated with demonstrating righteousness in Proverbs 29:7. This shows that reconnecting with poor people like Central London homeless rough sleepers could give rise to the spiritual development of church leaders, workers and the congregation. On the other hand, 58% of chapter 2 homeless rough sleeper questionnaire participants are open to inclusion. They said that they are open to attending fun days, sports activities, prayer sessions and other community activities.

Moreover, Athyal (2004) clearly argues that the wholeness of the human beings and the total wellbeing are important to God, especially as the Bible promises abundant life to all the followers of Jesus regardless of their social status. Similarly, Athyal (2004) reminds that healing and making people whole were important parts of Jesus' ministry. Therefore, the Christian community which is called to incarnate Christ cannot afford to abdicate their responsibilities in relation to this.

Furthermore, Athyal (2004) suggests that the Christian community are called to emulate the way Jesus rejected many easy and comfortable options, in order to be able to effectively reach out to people in need, and to be able to effectively restore them. In addition, Athyal (2004) talks about how essential it is for the Christian community to follow the examples of Jesus in accordance with the *missio Dei*, by overcoming their cumbersome institutional bottlenecks. Therefore, Athyal (2004) emphasises that the mission of the Church needs to be as empowering as the mission of Christ has been.

Spiteri (2013) explains that it is not possible to talk about social inclusion without referring to Jesus Christ, who through His teachings and actions, embodied inclusion, in a highly rigid and stratified society. Jesus Christ had a network of friends encompassing people from all different strata of society, including the most marginalised and despised. Therefore, as embodiment of Christ, the body of Christ also has to emulate Jesus in this way. Similarly, Stewart *et al.* (2008:78-94) suggest that being a part of a religious group, such as being a member of a church, does encourage participation and inclusion.

Likewise, other social inclusion experts highlight that social inclusion of socially excluded people is achievable and essential, in order for the socially excluded people to be effective. The United Nations (2016) defines social inclusion as a process used for improving the participation of disadvantaged people in the society. Social inclusion includes providing disadvantaged people access to opportunities and resources, as well as respecting them and giving them a voice. Pierson (2009:11-13) argues that social inclusion requires a multi-pronged approach, due to the multi-dimensional nature of social exclusion.

More importantly, reconnection with the Christian community could help Central London homeless rough sleepers to go from social exclusion to social inclusion. Central London homeless rough sleepers would have been socially excluded and disconnected from the wider society, including the Christian community, for some time due to homelessness. In addition, Chapter 2 revealed that 90% of the Central London rough sleepers case study participants would attend events organised by the Christian community. Similarly, 46% of questionnaire participants would like to see their local church organise a fun day, sport activities and community events. These events could provide opportunities for evangelism, reconnection, and inclusion via building positive relationships (social ties) with the Christian community.

Therefore reconnecting and reintegrating Central London rough sleepers with the Christian community could provide an alternative and a way out from feeling excluded, for Central London socially excluded homeless rough sleepers, if they establish positive relationships within the Christian community, and they develop social and spiritual networks, as a result of these relationships. Blanc (1998: 781-792) also promotes the importance of giving the homeless rough sleepers a voice during (re)integration so that the (re)integration process listens to the needs of the homeless rough sleepers, as opposed to just forcing the norms on them.

However, Heenan (2004:105–113) explains that strategies that could increase participation and inclusion of poor people include volunteering, joining community associations or political associations and that these would result in individual and community empowerment. Additionally, Biscontini (2014) argues that social inclusion of marginalised and socially excluded groups like the Central London homeless populations can be achieved in five steps.

- Firstly, the socially excluded populations must be visible. This would involve advocating for

Central London rough sleepers, so that decision makers in the wider community are aware of their existence and their plight.

- Secondly, policy makers must seriously consider the impact of social exclusion on the welfare of socially excluded people.
- Thirdly, the socially excluded populations must be able to socially interact with the rest of society, including cultural, religious, and political interactions. In the case of Central London socially excluded rough sleepers, this should also include spiritual interactions especially as 12% of rough sleeper questionnaire surveys in chapter 2, said that they would like some prayers.
- Fourthly, the socially excluded populations must be given access to recognised legal and social rights, including access to education, housing, and other social services.
- Fifthly, the socially excluded populations must be provided with the necessary resources to be able to fully participate in society. This would mean that the socially excluded populations cannot be segregated from the wider society as well as the fact that their basic needs must be met, and they must be respected, so that they could participate in the society in a meaningful way.

Böhnke (2001) (cited by Strauß, 2008) explains that unemployment is the central aspect of social exclusion, which in turn has negative impacts on other aspects of social integration. Böhnke (2001) (cited by Strauß 2008) explains that long-term unemployment leads to financial deprivation, which in turn restricts the person's opportunities. Gangl (2004b) (cited by Strauß 2008) then explains that occupational skills that have not been used due to long-term unemployment, will lead to the skills' deterioration as well as the fact that the number of social contacts become reduced as a result of poverty. Strauß (2008) highlights that volunteering can have positive effects on a social integration of poor and vulnerable populations.

In the same way Chapter 2 of this study revealed that homeless rough sleeper questionnaire participants have many skills from different sectors, and are open to volunteering.

Tosi (2005:183-203) explains that having access to relational opportunities is fundamental during (re)integration processes and that employment is also very important in (re)integration processes, because of the meaning it assumes in homeless people's lives. He says that for most people, having a job is seen as a good achievement. Therefore, volunteering would provide them with the much-needed work experiences, which can be a stepping-stone to acquiring paid employment, and in turn social integration. Furthermore, the Division for Social Policy and Development, for the United Nations Department of Economic and Social Affairs, defines social integration as a dynamic and

principled process, where all members work together to maintain collaboration and cohesion (United Nations Department of Economic and Social Affairs, 2005). This is important because working together with collaboration and cohesion means that church leaders, church workers, church members, and the rough sleepers would coexist in unity, and aspire to be on the same page during reconnection and (re)integration. This would result in effective collaboration.

Biscontini (2014) defines social integration as a way of ensuring that all people are able to participate equally in society. He explains that this includes participating socially, economically, and politically. However, in the case of Central London homeless rough sleepers, spiritually must also be included. In addition, Biscontini (2014) highlights that social integration celebrates diversity. Proponents of social integration want everyone to be respected, and be able to contribute to their society. Biscontini (2014) implies that proponents of social integration would encourage socially excluded populations to improve their skills and education if necessary, so that they could have access to the job market.

According to Singh (2005) (cited by Iveson and Cornish, 2016), past research revealed the value of vocational and educational activities for homeless people, in terms of progress towards getting a home or gaining employment. Again, Iveson & Cornish (2016:253–267) asserted that a recent survey revealed that 42% of homeless centres in Britain (which is the UK minus Northern Ireland), reported a decrease in delivery of purposeful vocational activities such as arts and crafts, music, creative writing and gardening, as a result of funding cuts. This highlights that homeless people, including Central London homeless rough sleepers, have decreasing access to vocational and educational activities, which homeless day centres and homeless charities deliver either in-house, or by referral to an external agency (Iveson & Cornish, 2016:253–267).

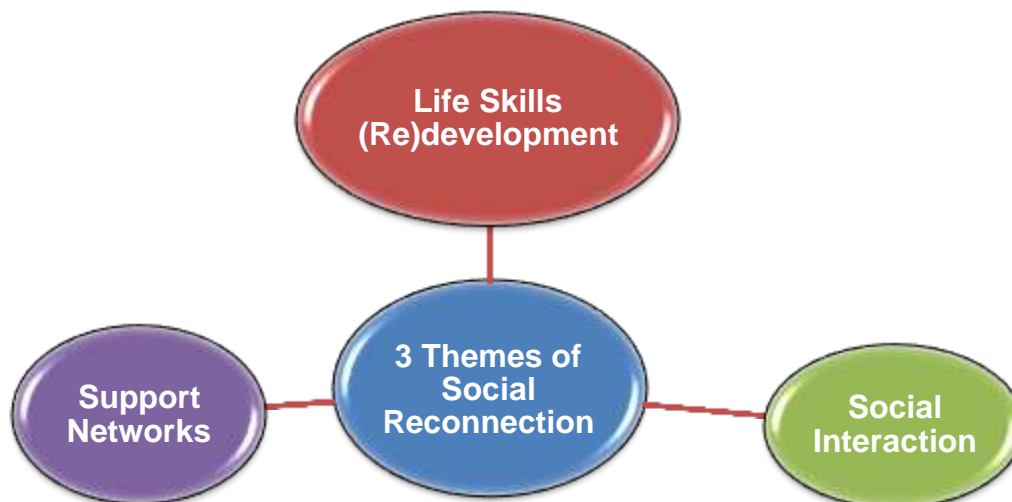
4.2.3.7 Social reconnection

In addition, Iveson and Cornish (2016) explain that social reconnection is one of the two benefits of participation in vocational and educational activities. Molden and Maner (2013:121-132) also highlight that social connection is fundamental to people's health and wellbeing. However, chapter 2's homeless rough sleeper interview participants revealed that many of them are disconnected from their friends and family, as a result of their homelessness. Apart from some of them being spiritually disconnected, this means that Central London homeless rough sleepers are also socially disconnected from the wider community, as a result of their homelessness. Chapter 2 questionnaires also revealed that many of the participants have bad health. Arguably, this could be as a result of being socially disconnected from their loved ones, as well as because of other factors in chapter 2, such as not eating enough.

4.2.3.7.1 Three themes of social reconnection

Iveson and Cornish (2016:253–267) explain that social reconnection can be expressed through three themes, which are: social interaction, support networks and life skills (re)development.

Figure 4.1: Three themes of social reconnection Chart



- **Social interaction.** Iveson and Cornish (2016:253–267) explain that social interaction, which involves interacting with others and enjoying their company, is one of the main benefits of participating activities. They explain that Thomas *et al.*, (2012) talk about the positive impacts of social interaction, in terms of reducing social exclusion and how social interaction helps to counteract marginalisation of homelessness. *Diakonia* and an invitation to church events are activities that the Christian community can use to effectively interact with the homeless rough sleepers
- **Support networks.** Iveson and Cornish (2016:253–267) highlight the importance of companionship and a support network to homeless people. Support networks can include caseworkers, outreach workers, teachers, and project leaders etc. Iveson and Cornish (2016) say the support they get from such staff members, is often considered as a very important source of support and encouragement and that access to support networks, as well as being treated with care and respect can aid homeless people’s coping abilities. In addition, Kee (2011) explains that being saved includes standing in solidarity with one’s neighbour, and being able to participate with them in their struggles for liberation. Kee (2011:4-7) continues that all believers are called to minister and do their part to extend the impact of Christ on the world, therefore only a full mobilisation of the church’s human resources will suffice in meeting the challenges of the poor and needy. In addition, he talks about the importance of promoting *Diakonia* within the Christian community as part of the *missio Dei*, so that people

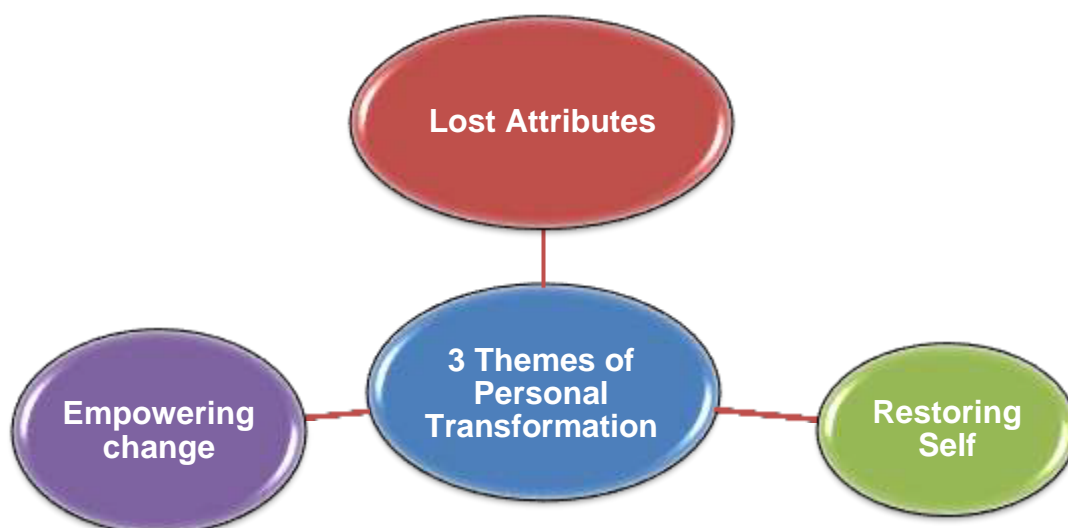
(including the members of the leadership team) become committed and motivated to join in with diaconal activities and to sponsor.

- **Life skills (re)development.** Iveson and Cornish (2016:253–267) also emphasise that relearning life skills like team work, social skills and decision making is very important and that both day centre staff and homeless people emphasised how participation in activities helps people to redevelop life skills that have been lost during homelessness. In other words, homelessness has stripped them of their life skills and engaging in activities provides them with the opportunity to redevelop those skills.

4.2.3.8 Three themes of personal transformation

Iveson and Cornish (2016:253–267) explain that personal transformation has three themes, which are: lost attributes, restoring self and empowering

Figure 4.2: Three themes of personal transformation



By far the most powerful theme recurring in the data concerns the personal benefits of participating in activities. This is divided into three basic themes: Lost attributes, Restoring self, and Empowering change.

- **Lost attributes.** Iveson and Cornish (2016:253–267) explain that lost attributes refer to loss of the attitudinal attributes, such as losing self-confidence or self-belief. They explain that there is a link between lost attributes and life skills redevelopment, which provides the opportunities to redevelop lost life skills.
- **Restoring self.** In addition, Iveson and Cornish (2016:253–267) explain that many people lose their confidence or self-belief after becoming homeless, and they described how

engaging in activities can help to improve their self-confidence and self-belief as well as to help them combat stress or anxiety. In addition, Iveson and Cornish (2016:253–267) assert that activities can be very therapeutic.

- **Empowering change.** On the other hand, Iveson and Cornish (2016:253–267) confirm that homeless people who experienced increased self-confidence and self-esteem as a result of engaging in activities, became further motivated, because they wanted to achieve more in the future. This makes the change empowering for them. They explain that this reveals the psychosocial value of activities, which are important for their quality of life. Other than these, Iveson and Cornish (2016:253–267) explain that all the themes are important and are interconnected parts, which promote transformation.

This sort of transformation is useful because it promotes inclusion and could help homeless populations to develop some social skills. Central London homeless rough sleepers could still need spiritual transformation to be made whole, but only God can make them whole. Likewise, total transformation would include spiritual transformation, via spiritual activities such as prayers, reading the Bible and having fellowship with other believers etc. Total transformation would also include repentance from sins where necessary as in Ezekiel 18:31 and Psalm 51, renewing of the mind as in Romans 12:1-2, and a touch from God as in Ezekiel 36:26, because it is God who transforms. Again, discipleship should be an important part of the (re)integration process, so that they learn the importance of all these, and become transformed.

4.2.4 Let your Kingdom come

Matthew 6:10 implies the importance of the coming of God's kingdom. Similarly, Daniel 2:44 asserted that God's kingdom can never be destroyed and will endure forever. In the same way, Isaiah 9:7 explained that Jesus will reign over His kingdom with justice and righteousness. This reveals that justice is part of the *missio Dei*. Brown (2011) explains that the *missio Dei* is often described as the establishment of His kingdom (Brown, 2011:5). This shows that there is a strong connection between the *missio Dei* and the kingdom of God.

However, Stendahl (1982:257-266) highlights that the kingdom includes relationships between believers, God and the whole of creation through connecting with Jesus, who is the means of redeeming the creation from the destructive forces of illness and death. This is important because previous chapters of this study highlighted that Central London homeless rough sleepers die on the streets, due to deterioration of their health whilst sleeping rough on Central London streets. In addition, Stendahl (1982:257-266) highlights that the coming of God's kingdom equates healing, restoration of the mind, and a more just society. This is important for the Central London homeless populations because this research has shown that a lot of them need a healed body, a restored mind, and a more just society.

Moreover, the Christian community's motivation for participating in mission to the homeless should be about making God's kingdom visible to all, in alignment with the *missio Dei*, so that hopes are renewed, faith is strengthened, and healing, restoration, and justice are received by the socially excluded homeless rough sleepers. Likewise, Beasley-Murray (1992:19-30) explains that the kingdom of God is about the fulfilment of God's promises to end injustice and oppression through Christ Jesus.

As a result, reconnection should mean that the Christian community teach the socially excluded Central London homeless rough sleepers how to seek first God's kingdom and his righteousness. This would result in their becoming more productive, as well as enable them to experience the kingdom of God, in relation to Matthew 6: 31-33.

On the other hand, Acts 28:31 talks about preaching the kingdom of God with openness. This will be necessary during reconnection and (re)integration, to enable them to understand, develop and become equipped in the word of God. Because Jesus preached that repentance is necessary to be a part of the kingdom of God (Matthew 4:17), the homeless rough sleepers that are unbelievers or the ones that did backslide should be testified to, and be equipped about the necessity of these, in order to be part of the kingdom of God, especially as Jesus said that the kingdom of God must be entered into by being born again. As well as how sins will stop them from being able to inherit the kingdom of God in relation to 1 Corinthians 6:9.

Moreover, Romans 14:17 explained that the kingdom of God is of righteousness, peace and joy in the Holy Spirit. Previous chapters of this study have revealed the trauma faced by Central London homeless rough sleepers. Therefore, it is important for them to be transformed by experiencing righteousness, peace and joy in the Holy Spirit, as partakers in the kingdom of God. Being partakers in the kingdom of God would also be empowering for them. Especially as 1 Corinthians 4:20 implies that the kingdom of God is about empowerment.

4.2.4.1 Possible impact of being welcoming and hospitable to Central London homeless rough sleepers

In the same way, welcoming and making them feel comfortable would not only make them feel empowered and valued, but make them see the Christian community as approachable and could in turn make them become open to learning about the kingdom of God, and possibly becoming future partakers in the kingdom of God. This is important especially as Raistrick (2010) reminds that the Christian community are called to be caring and inclusive, and to be a community of reconciliation, reaching out to the world with the love of Christ and that they are communities of healing and restoration.

As a result, Raistrick (2010) explains that it is important to be welcoming, and effectively welcome poor people like Central London homeless rough sleepers into the Christian community with the love of Christ, so that the powerless, broken, and vulnerable are made whole. Moreover, he highlights that the values of a local church is grounded in how they effectively demonstrate their love for God and their love for their neighbour, including sacrificial love and compassionate service to their neighbours. In addition, Raistrick (2010) states that the local church is the perfect context within which a relationship with God can be explored and restored, a context within which both Christian compassion and proclamation can be experienced. This makes the Christian community perfect for empowering the socially excluded Central London homeless populations.

This would involve the Christian community being welcoming and hospitable to Central London homeless populations, in order to make them comfortable, to demonstrate righteousness, and to encourage good opportunities for developing positive relationships. Welcoming Central London homeless rough sleepers within the Christian community will also make homeless people feel like they can be part of God's family. This is why a church with a strong welcome ministry is important. Due to the past traumatic circumstances that resulted in their homelessness, some of the rough sleepers are bound to feel self-conscious at first. Therefore it is important that they feel welcome. Welcoming them will make them to find the church or the Christian ministry approachable. However, the exception to this rule is highlighted in Luke 10:10-11 where Jesus said that if people refuse to welcome his disciples, the disciples should stop visiting them. As a result, the same is applicable to the Christian community, when faced with consistent resistance. However, it is still possible to pray for such person for a turn around.

4.2.4.2 Good examples of impact of the Christian community helping the homeless, in other communities

Welcoming and helping Central London homeless populations, combined with testifying to them about Jesus, would help to build trustworthy relationships with the members of the Christian community, which can lead to some members of the homeless populations coming closer to God, or reconciling with God if necessary and becoming partakers within God's kingdom. Helping the homeless populations can lead to transformation and impact their lives positively. The following are some good examples of Christian communities helping the homeless in ways that positively impacted the lives of the homeless, and have been rewarding for both the homeless and the Christian community. Similar results could happen with the Central London homeless populations.

4.2.4.2.1 Christian Help, an example

A good example is an American Christian ministry called Christian Help in Central Florida. Their mission is to prevent homelessness by helping people to find jobs, and by supporting them materially

and spiritually. This means that a homeless job seeker meets up with a counsellor to discuss their needs, to discover what agencies can help, and to discover what services Christian Help can provide to help them. Then they put together a plan of action to achieve the homeless person's goals.

Services offered by Christian Help include free one-on-one employment counselling based on the homeless person's completed skills profile. As a result, Christian Help's employment counsellors help Central Florida's homeless populations to create their CV and they use their CV and their skills profile to help the homeless person to identify the best vacancies for them, and to apply for those vacancies. Christian Help also provide Central Florida's homeless populations with free coaching and assistance, in order to help them to get the job. Other than that, Christian Help encourages Central Florida homeless populations and prays for them so that their situations improve (Christian Help, n.d.).

Christian Help also provide these rough sleepers with food, and they refer them to partnering agencies that assist them further, by providing them with clothes and medical assistance. Therefore, reconnecting with a church or Christian ministry giving similar support as Christian Help, could help some members of Central London homeless populations to get jobs, and in turn get back on their feet. On the other hand, Christian Help evangelise to Central Florida homeless populations, even though they help people from other faiths as well. According to Christian Help, their testimonies include the fact that they have connected over 91,000 people with jobs.

In addition, Christian Help has given away over 10 million pounds of food, and saved USA tax payers \$220 million, in their 25 years of being in operation (Rethink Homelessness, 2013). This shows how much impact the members of Christian ministries and churches can have on the homeless, if they set up similar projects or work in partnerships with relevant projects that would assist Central London homeless populations not just physically, but also spiritually.

4.2.4.2.2 Glass Door, a London example

Another good example is Glass Door, which is a Christian ministry in West London that works to relieve poverty amongst rough sleepers, by providing them with temporary night shelter, where they sleep in different churches on different nights. Glass Door also helps West London homeless populations by giving them advice and support to rough sleepers, to get back on their feet. They support all rough sleepers who turn up and not only those who have been referred by other agencies and ministries. This means that rough sleepers, who have been turned down by other agencies due to their eligibility rules, can receive help from Glass Door (Glass Door, n.d.). This is essential as some rough sleepers can get stuck, when they cannot meet up with government or homeless shelter eligibility rules. Many homeless rough sleepers interviewed in chapter 2, were stuck as a result.

Furthermore, Glass Door has casework services, where caseworkers offer advice, advocacy and practical support to the homeless including providing them with laundry, clothing and washing facilities. Again, Glass Door said that they seek to always develop relationships and trust with the homeless populations. As a result, they have found that these are crucial to their ability to be able to reintegrate the homeless back into society. Glass Door admitted that despite the fact that their services are being provided by churches and church volunteers, they do not proselytise, and that people of all faiths or people with no faith are welcome (Glass Door, n.d.).

However, not proselytising means that there is no opportunity for evangelism and spiritual support and development. However, reconnection with Christian organisations that provide similar help to the help that Glass Door provides, as well as spiritual support, would be able to provide more well-rounded support. Again, providing such well-rounded support to Central London homeless populations could lead to personal, professional, and spiritual empowerment and wellbeing.

4.2.4.2.3 Atlanta Mission

Shellnutt (2017) confirms that Jim Reese, the president and CEO of Atlanta Mission, which serves 1,000 homeless men, women, and children a day in their shelters, explains that transformation occurs due to creating positive and trustworthy relationships with the homeless. The president and CEO of Atlanta Mission explained that rough sleepers generally experience relational poverty, as a result of their disconnection from their friends and their families. Therefore, Atlanta Mission builds and sustains friendships and positive relationships with the homeless populations in their community, via Bible study groups and small groups.

This in turn helps the homeless to conquer relational poverty due to positive interactions and relationships. Similarly, the Christian community reconnecting with Central London homeless populations via Bible study would help them to reconnect with God, and also help them to win against relational poverty. They would understand that or be reminded that they have the Christian family and the heavenly family (Shellnutt, 2017).

4.2.4.2.4 Calvary Baptist Church a congregational transformation

According to the American Baptist Churches USA, Calvary Baptist Church in Newark in Delaware USA has experienced congregational transformation since they opened. They started supporting the homeless in their community. This first happened when rough sleepers started sleeping outside the church. The church leaders decided to open their doors to the homeless, as a result. American Baptist Churches USA, said that at first the congregation objected to opening doors to the homeless, because they were scared that they might bring in diseases, and infect them. However, the congregation became transformed and supportive. The congregation even became eager to become volunteers for the homeless project. This shows that even if a congregation objects at the beginning,

they can be persuaded with preaching and with prayers. This can reassure the congregation and lead to a turnaround just like in Calvary Baptist church. In addition, Calvary Baptist church opened a shelter in their church, where they serve the rough sleepers' hot meals during cold winter months. As a result, the community has come to respect and value the church.

This means that reconnection with the homeless can help to enhance a church's image and reputation within the community. American Baptist Churches USA also claim that Calvary Baptist church became reenergised as a result and many relationships have been built with the homeless in the last ten years, since they started. Calvary Baptist church's church attendance has drastically increased as a result (American Baptist Churches USA, 2017). Therefore, reconnection with Central London homeless populations could reenergise churches and Christian ministries, and in turn lead to increased members / attendance.

4.2.4.3 Possible impact of befriending and mentoring homeless rough sleepers

Befriending and mentoring can be used to develop Central London homeless populations, personally and professionally. These can include activities to boost their self-confidence and self-esteem, after the traumatic experience of homelessness. Befriending and mentoring can also include the Christian community helping them to develop soft skills and people skills, which can help them to get out of unemployment and become productive citizens. Befriending and mentoring also provide the Christian community with the opportunity to show them the love of Christ and to help them the way Jesus would have, as the embodiment of Jesus (body of Christ).

A good example of this is the mentoring and befriending project of Housing Justice, which is a Christian organisation that advocates itself as UK's voice of Christian action, to prevent homelessness and bad housing. Volunteers on these projects are trained and they conduct a Disclosure and Barring Service (DBS) check on them, to ensure that they do not have past criminal records that can affect their eligibility as a mentor or someone who befriends a vulnerable homeless person. Thus, DBS helps employers make safer recruitment decisions which enable them to prevent unsuitable people from working with vulnerable groups (Disclosure & Barring Service, n.d.).

Housing Justice explained that the main differences between their mentoring and befriending schemes, is the fact that mentoring is short term and is more based on setting goals, whilst befriending provides supportive social relationships to the homeless, with less emphasis on goal setting. Befriending can be more long term compared to mentoring. Befriending involves volunteers providing social support to rough sleepers, in order to build trust and good relationships, and to encourage the homeless to work towards becoming socially included again, after experiencing the social exclusion, isolation and trauma that comes with homelessness. Befriending also involves

supporting rough sleepers to achieve set objectives, which have been developed with the homeless person, by using various activities. With befriending, the volunteer and the homeless person develop trust towards each other over a period of time.

Similarly, mentoring involves volunteers supporting rough sleepers to achieve set objectives which have been developed with the homeless person over time via activities, but mentoring focuses on achieving the planned goals and objectives. Mentoring also involves a social aspect. Therefore, every meeting between the mentor (volunteer) and mentee focuses both on achieving the social aspect, and the set objectives. This makes mentoring more structured than befriending. With the support of the volunteers, the homeless person gets their lives back on track socially and in other areas of their lives (Housing Justice, n.d.).

The possible impact of mentoring and befriending include the fact that these could make the homeless gain or refresh transferable soft and hard skills, which could make them to start becoming socially included again, and in turn become more productive. Mentoring and befriending is beneficial, as it can help the homeless to develop good relationships, which would reduce any relational poverty if this is the case. Mentoring and befriending can also help to empower the homeless by boosting their confidence and self-esteem. A mentor can also help the homeless with producing their CV and cover letter, and support them with developing their interview skills. Alternatively, the Christian community can work in partnerships with government-funded organisations that provide these services.

However, both mentoring and befriending does not involve discipling or any spiritual development, which would have made it more complete. Therefore, mentoring and befriending can be enhanced by combining them with evangelism and befriending, which would give it a spiritual aspect and in turn lead to spiritual empowerment.

4.2.4.4 Possible impact of reconnection during church planting

Socially excluded Central London homeless populations can also participate in the *missio Dei* and in God's kingdom as a result of reconnecting with the Christian community during church planting. This is because some members of Central London homeless populations who have reconnected with the Christian community can be resourceful during church planting, especially with effective discipleship and training. Volunteering during church planting would also give Central London homeless populations a purpose and may make them feel like part of God's kingdom. As a result, they can be trained, mentored, and developed for the church plant; they can encourage and inform other people about the church plant, and support the core group for the church plant. If the homeless person agrees to help during church planting, then they can be trained to support the core group, and be discipled by a mature Christian in the core group, who will monitor them whilst helping out.

In addition, this would provide the socially excluded Central London homeless populations, the opportunities to receive work references from the church or ministry, from where they volunteered, which would take them closer to being able to get a job. In the UK, providing suitable work references to employers, are paramount to getting a job. All these would make the mission with the homeless engaging and empowering.

4.2.4.5 Possible impact of reconnection during church growth and church revitalisation

Socially excluded Central London homeless populations can also participate in the *missio Dei* and in God's kingdom as a result of reconnecting with the Christian community during church growth. This could give them purpose and become more focused. In fact, church growth activities may become essential for a church, when the church has reached a plateau state, whilst church revitalisation activities may become necessary when a church's attendance has declined. According to Faith Survey (2019), the faith survey conducted by Brierley Consultancy showed that church attendance has dropped from 11.8% in 1980 to 5.0% of the population in 2015.

However, the majority of chapter 2 homeless interview participants said that they are Christians. Whilst the majority of the chapter 2 homeless questionnaire and case study participants said that they would volunteer for churches in exchange for food, clothes or shelter, among other things. As a result, reconnecting and reintegrating with the socially excluded Central London homeless populations can result in extra manpower for the Christian community, especially for churches that are struggling due to church decline, which was highlighted in chapter 1 of this study.

Warren (1995:85-194) explains that for a church to become healthy, they need to ensure that they communicate their purpose to everyone involved, so that everyone knows why the church exists and what the church is trying to achieve. He says that only then would everyone be effective, be on the same page, and be aligned with achieving the church's purpose and vision and those church volunteers, knowing the purpose of the church, would make them focused and motivated. Therefore, with effective training and mentoring, Central London homeless populations could become resourceful to church growth and church revitalisation initiatives.

This means that volunteers can be trained in helping with activities. For examples volunteers can be trained to help with the community needs survey and to help with conducting follow-up activities, which in turn help them to develop Central London homeless populations spiritually, as well as personally and professionally. Heward-Mills (2007) highlights that soul winning is also important for the spiritual development and wellbeing of those who engage in soul winning activities, because soul winning gives their Christian lives a purpose. Therefore engaging Central London homeless population in soul winning activities for the church plant would contribute to their wellbeing.

Heward-Mills (2007:13-14) also explains that not only does soul winning lead to church growth, but soul winning brings joy when souls are won, which in turn re-energises church members. This would be essential for the transformation of the members of Central London homeless populations, who have gone through a lot of trauma and sadness. They would have the opportunity to make a difference within the Christian community. Mollette (2012:15-33) highlights that soul winning is essential to a church, because when there are no new members and no new baptisms, the church will eventually die. Therefore reconnection with socially excluded homeless populations can reenergise a church

4.2.5 Let your will be done

Doing the will of God signifies obedience to God, his word, and his commandments. Reconnection and (re)integration of the socially excluded homeless rough sleepers with the Christian community should highlight the importance of doing the will of God, and how this is important for their wellbeing and living a life of peace. 1 Timothy 2:3-4 reveals the fact that living peaceful and quiet lives with godliness and holiness is the will of God as well as the fact that God will help them to recover and get back on their feet, if they do the will of God, in relation to Proverbs 3:6 that says that if people submit to God, He will make their paths straight.

This could then help them to be open-minded and seek transformation for their personal and professional life, in relation to Romans 12:2 which says not to be conformed to this world, but be transformed by the renewing of your mind, in order to do what is good, acceptable, and the perfect will of God. Moreover, Beasley-Murray (1992:19-30) declares the importance of doing the will of God, as this provides the opportunity for human beings to act in good pleasure, and in alignment with God's purpose for creating the world, so that this purpose can be actualised.

Additionally, acting in God's purpose will provide the best results for both the Christian community and Central London homeless rough sleepers. This is in relation to Jeremiah 29:11 which says that God's plan is to make human beings prosper, and to give them all hope and a future. Therefore, acting according to the *missio Dei* and the will of God would make both the Christian community and the Central London rough sleeping populations prosper. On the other hand, it is important that the Christian community encourage the homeless rough sleepers to have a thankful mindset, despite their trauma or predicaments, during the reconnection stages in relation to 1 Thessalonians 5:18 which talks about giving thanks to God in all circumstances being God's will. A thankful mindset could remove their focus from their trauma, which is important for transformation to occur.

4.2.5.1 Professional support and professional development

Since getting jobs is essential to Central London rough sleepers' development, transformation and independence, supporting them to acquire professional development is important, so that they can

get jobs, would be very important as missional churches during reconnection and (re)integration stages. Additionally, it may be necessary to educate and / or remind the Christian community about the *missio Dei* for the poor, in order to encourage commitment. Similarly, Fuder and Castellanos (2013) assert that as agents of God, members of the Christian community are called to be helpers of vulnerable people like Central London homeless rough sleepers, and that it is God's will to touch and transform the lives of vulnerable people. They also explain that getting a job or acquiring a business is one of the most important aspects in their journey of transformation, and that the Christian community is called to support vulnerable people with this. This also aligns well with 2 Thessalonians 3:10, which says that those that do not work should not eat.

Fuder and Castellanos (2013:113-204) admit that Christian community helping vulnerable people would move the Christian community into uncharted territory, as the Christian community creating and linking people with jobs and developing businesses will be challenging, because the marketplace does not usually focus on those left out of the system, nor on creating jobs in under-resourced communities. However, Fuder and Castellanos (2013:113-204) highlight that starting an employment centre which functions as a place where vulnerable people can be linked with existing jobs, could be resourceful for getting them back on the employment track. It is true that many organisations do this for the whole community. However, it is obvious that some of Central London rough sleeping communities do not use these services, as majority of the research participants for this study, are still stuck in unemployment, despite being homeless for some time.

For example, only 1 out of the 30 chapter 2 homeless rough sleepers' interview participants is employed, and none of the chapter 2, 264 homeless rough sleepers questionnaire participants, is employed. However, because the Christian community is sent to help manifest the *missio Dei* for the poor, via the love of Christ, they are more likely to be able to encourage and help the rough sleepers to have faith in God for their transformations, so that they discover their strength in Christ, according to Philippians 4:13. This plus career support activities and prayers could help to boost their faith, self-esteem, and confidence, and in turn help them to see themselves as worthy of getting jobs. Just like the transformation story told by Fuder and Castellanos (2013:113-204), about a young man who spoke out about wanting a more productive life and a job, after some prayer sessions.

This example shows that some vulnerable people can become more open to support and transformation, as a result of prayers and encouragement. In the same way, Fuder and Castellanos (2013:113-204) explain that employment services is most often a good starting place, and that this can start as a small support service on a church's premises. They also stress that employment services are best done in coalitions with other churches and Christian organisations. Creating and linking people with jobs and developing businesses may not always be possible for the Christian community, due to the size of Central London rough sleeping populations, and due to the fact that it could be very costly for the Christian community to create jobs and businesses in Central London. The Christian community can help them in other ways via employment services.

On the other hand, Fuder and Castellanos (2013:113-204) explain that there may be services already in place in the community, which the Christian community can engage with partnerships or referring people to them. This is important, because working in partnerships with other churches and Christian ministries as a coalition will mean more access to resources and funding. Again there could also be access to government funding, when Central London rough sleepers are supported and signposted to government-funded employment training. Employment training will give them access to refreshing their existing skills, as well as access to acquiring new skills. Alternatively, some churches may want to run their own government-funded training courses. A lot of churches in the UK are also registered as charities, which would make them eligible to access such funding (Skills Funding Agency and Education and Skills Funding Agency, 2017).

On the other hand, this would bring some reward because the church / coalition may employ people from the Christian community after receiving government funding, and biblical principles may be embedded or used as examples in such curriculums, to help Central London homeless rough sleepers to develop spiritually, as they develop personally and professionally. Other ways of helping Central London homeless rough sleepers with securing jobs may include supporting them with job search and providing job referral services. These can be part of employment services. In addition, the Christian community can help by giving them opportunities to volunteer where appropriate, especially as chapter 2 rough sleepers' questionnaires of this study revealed that they have lot of skills and experiences. The Christian community can also help by creating empowering workshops for Central London homeless rough sleepers, such as CV writing and interview skills workshops as well as by giving them resources such as giving them interview clothes, which can be second-hand clothes donated by the congregation.

Additionally, the Christian community can engage through prayer meetings, Bible studies and faith sharing sessions, in order to strengthen their faith, their self-esteem and self-confidence. These could also empower them and encourage positive transformation. For example, during chapter 2 homeless rough sleepers' interviews, it was evident that the morale of the rough sleepers interviewed participants was boosted, as they became more enthusiastic and more expressive as the interviews progressed. These suggest that there are other ways that the Christian community can impact Central London rough sleepers, other than just giving them money.

Fuder and Castellanos (2013:113-204) also explain that even though God is actually the one who transforms vulnerable people like Central London homeless rough sleepers, the Christian community are called to be mediums for their transformation, by being a supportive part of their transformational journeys. Fuder (2013:113-204) also says that the Christian community, being a supportive part of their transformational journeys, could help vulnerable people to move toward God's plan for them, and towards becoming sustainable communities (Fuder & Castellanos, 2013:113-204). More

importantly, these could in turn help Central London homeless rough sleepers, to align / realign with the *missio Dei* for the poor and the vulnerable.

4.2.5.2 Professional support and professional development of Central London homeless rough sleepers

The transformation story told by Fuder and Castellanos (2013:113-204), about a young man who spoke out about wanting a more productive life and a job, after some prayer sessions illustrate this. This example shows that some vulnerable people can become more open to support and transformation, as a result of prayers and encouragement. In the same way, Fuder and Castellanos (2013:113-204) explain that employment services is most often a good starting place, and that this can start as a small support service on a church premises.

This would bring some reward because the church / coalition may employ people from the Christian community after receiving government funding, and biblical principles may be embedded or used as examples in such curriculums, to help Central London homeless rough sleepers to develop spiritually, as they develop personally and professionally. Other ways of helping Central London homeless rough sleepers with securing jobs may include supporting them with a job search and providing job referral services. These can be part of employment services. In addition, the Christian community can help by giving them opportunities to volunteer where appropriate, especially as chapter 2 of this study revealed that they have a lot of skills and experiences.

Fuder and Castellanos (2013:113-204) also say that the Christian community being a supportive part of the homeless transformational journeys, could help vulnerable people to move toward God's plan for them, and towards becoming sustainable communities. On the other hand, Greer (2011:61-65) explains that to transform communities, the paradigm of mission must intentionally focus on the social impacts of the gospel, as well as the fact that there must be involvement of Jesus, the Spirit, and the Word when creating transformed communities, in order for the transformation effort to be productive. In addition, Greer (2011:61-65) explains that the social dimensions of the gospel must be viewed as integral to the Church's engagement with the world, for this to be effective.

4.2.5.3 Possible impact of being an incarnational church / ministry

According to Krejcir (2008), being an incarnational church means the Christian community are containers of God's grace, and that as a result, the Christian community is called to display his love and his presence to one another and to the world. This is God's will.

In addition Gelder and Zscheile (2011:50) explain that:

The missional church as an alternative community is called to demonstrate an alternative culture in a fallen world, to engage in practising alternative economics, and to provide the world with an example of living out an alternative approach to the exercise of power. This takes place as the missional church embodies Jesus' mission and patterns as its own actions in the world.

The basic idea of incarnational living involves living as Jesus lived, whilst He was living on earth (Logan, n.d.). Incarnation started with Jesus, as Jesus is God's embodiment in the world. As the embodiment of God, Jesus perfectly revealed to us what God is like. Again, the New Testament refers to Jesus as the image of God in Colossians 1:15, and as the perfect expression of God's very essence in Hebrews 1:3. Jesus also confirmed that He is the embodiment of God when He said that anyone who has seen Him, has seen the Father in John 14:9.

This means that the Christian community, which is also collectively referred to as the Body of Christ are the embodiment of Christ. Ephesians 5:1-2 highlighted that it is called the body of Christ to imitate Christ by walking in love. This means that it is God's will to imitate Christ's incarnational love amongst the poor and needy, especially because Christ helped the poor and needy throughout his earthly ministries. Therefore being a missional church and incarnational living go hand in hand as the will of God for the Christian community. Reconnecting and reintegrating with Central London homeless populations within the Christian community, provides the opportunities to embody Christ through incarnational living, individually and as a community, as well as the opportunities to make a difference by doing the will of God.

On the other hand,¹ Peter 4:10 confirms the fact that God has given the Christian community a variety of spiritual gifts, and implies that it is God's will that they should be used to serve others. Therefore, reconnection provides the opportunities to serve, and in turn the opportunities for the members of the congregation and for the church leaders to use their gifts and in turn the opportunities for the spiritual development of the members of the congregation and church leaders. This would help to maintain incarnational living. On the other hand, Carlson (1999) asserts that although diaconal ministry is sometimes done in the secular world, but that the main difference is that when the Christian community is serving, they are serving in the name of Christ in alignment with incarnational living, which means that they are usually not alone, as they have the mind of Christ, and God is behind them.

This means that with God's support, the Christian community will be more productive with helping the socially excluded homeless rough sleepers. In addition, Carlson (1999) explains that *Diakonia* is relational. He also explains that the Christian community will be productive because of the fact that all are created by God, and because of the fact that all are joined in Christ Jesus. However, Carlson

(1999) highlights that diaconal ministers of the future need to be strong, competent, courageous and articulate, capable, as well as dynamic, by being prepared to relate to all kinds of people, including marginalised people, just like Central London homeless rough sleepers.

4.2.5.4 Possible impact of adopting incarnational posture, thinking, behaviour and practices

Frost (2014:164-167) identifies four ways of adopting incarnational posture, thinking, behaviour and practices, in order to engage communities meaningfully and for God's glory. They are as follows:

1. **Anthropologically move in:** The move in this stage involves the Christian community moving into neighbourhoods to become more embedded in those communities, in order to understand their needs, hopes and yearnings. In the case of Central London homeless populations, this would provide opportunities to build relationships and earn their trust. Becoming embedded with the homeless community is essential, because the questionnaire findings in chapter 2 of this study revealed that a lot of homeless rough sleepers' struggle with trusting others, due to being subjected to violence or attacks in the past. This makes relationship building and earning trust essential. However, there would be no need to move into their neighbourhood, when the church or ministry is already in London.
2. **Empathically listen to them:** This involves the Christian community actively listening to the community's struggles and challenges, in order to know how to appropriately support them. Empathically listening would encourage Central London homeless to open up.
3. **Collaborative partner with them:** This involves working in partnerships with other churches, businesses, associations, charities, and social enterprise, in order to be able to meet the community's needs. Collaborative partnerships can also include partnering with the members of Central London homeless populations especially as they have many skills and experiences. Again, collaborating with them by getting them involved, may give them a purpose, and make them feel valued. These may in turn have a positive impact on their wellbeing, and lead to professional development for the homeless.
4. **Sustainably stay with them for a long time.** Frost (2014:164-167) explains that many people who support communities and neighbourhoods have no long-term interest in them. He explains that to make a difference, the Christian community have to be different, by staying with the community for a considerable amount of time, till the incarnational posture is adapted and sustained. In the case of Central London homeless populations this is where (re)integration within the Christian community comes in. This will make the Christian community relate with Central London homeless populations for a long time. This would in turn encourage a lasting change.

In addition, Marten (2015) reminds the Christian community that *Diakonia* is not a job description, but service to God and that as a result, *Diakonia* must be an embodied service that should be carried out as embodiment and ambassador of Christ, who are committed to incarnational living. Again

Marten (2015:191-193) explains that it is not the components of a service that make it diaconal, but the heart and the perspective with which the service is rendered. This means that doing *Diakonia* with the mind of Christ, and in a Christ like way, during the reconnection stage, would make all the difference.

4.2.5.5 Possible impact of reconnection on wellbeing

The Bible generally advocates wellbeing of all. In John 10:10 Jesus said that He came to give all full abundant life. Therefore, wellbeing to all, including the poor and the destitute like the socially excluded Central London homeless rough sleeping populations, is within the will of God. Matthey (2005:139) implies that health and wellbeing for an individual and for a society should include having physical, mental, spiritual, economic, political, and social wellbeing. On the other hand, the Lutheran World Federation (2004) explains that an effective missional church would understand its participation in the *missio Dei* in contextual, comprehensive and holistic ways, which help to address the challenges of their complex contexts.

As a result, *Diakonia* would be an effective way of contextualising mission, which makes *Diakonia* an important aspect part of reconnection, especially *Diakonia* would provide opportunities to effectively connect and build positive relationships, in ways that help to show God's love to poor communities like Central London homeless rough sleepers. In the same way, the Lutheran World Federation (2004) also reminds that mission must always be contextualised to reflect the aim of mission and the location of the mission, in order to be effective. For this reason, they highlight that mission should include supporting people in ways that help them maintain body and soul wellbeing, including spiritual, social, political, economic, and cultural aspects.

This suggests that mission, including all *Diakonia* efforts, should always be holistic, as explained in chapter 3. In addition, the Lutheran World Federation (2004) explains that the Christian community cannot participate effectively in the *missio Dei* without *Diakonia*, fellowship (*Koinonia*), and proclamation of the gospel (*Kerygma*). Therefore, reconnection with Central London homeless rough sleepers should involve at least these ministries. More importantly, Lutheran World Federation (2004) explains that without these, mission will become just a mere human enterprise. In other words, without *Diakonia*, *Koinonia*, and *Kerygma*, actualising mission loses some of its essence. This is because *Diakonia*, *Koinonia*, and *Kerygma* are essential parts of the *missio Dei*. Consequently, Lutheran World Federation (2004) explains that *Diakonia*, *Koinonia*, and *Kerygma* provide opportunities for transformation, reconciliation, and empowerment of poor people.

Moreover, Lutheran World Federation (2004:36-51) explains that as a nurturing community, the Christian community should see themselves as a learning community. This means that the Christian community should also be open to learning from the Central London socially excluded homeless populations. Lutheran World Federation (2004:36-51) highlights that nurturing and discipling of God's people for mission, is an important dimension of the mission of the church. Equipping the whole

church for mission, according to Ephesians 4:12, is essential. This is important because the congregation may have no idea how to reconnect with and how to reintegrate the homeless rough sleepers within the Christian community. Therefore they would need to be informed about the importance of the church's missional activities aligning with the *missio Dei* for the poor, as well as the need to be equipped about reconnection and (re)integration via *Diakonia*.

Other than these, the Lutheran World Federation (2004:36-51) explains that through *Diakonia*, the church as a serving community is provided with the opportunities to express concretely the love of Christ as well as the fact that *Diakonia* provides opportunities to share without having to vocalise or verbalise this. In addition, according to the Lutheran World Federation (2004:36-51) *Diakonia* is not mere charity, but opportunities for transforming communities and for advocating for justice within such communities in order to encourage social empowerment and transformation. Everist (2005:2) highlights that although *Diakonia* is not just offered, so that people will be ready to hear the gospel, and that *Diakonia* is not merely for promoting the gospel but a carrier of the real presence of Christ, due to serving people in Jesus' name

Nordstokke (2015) clarifies that empowerment is a theological perspective, which refers to how the Holy Spirit empowers God's people to participate in the *missio Dei* in the world. As a result, he confirms that transformation, reconciliation and empowerment are not separate processes, but that they are processes that mutually presuppose and support each other.

In addition, Dietrich *et al.* (2014:13-60) explain that empowerment is a key concept within *Diakonia*, but that the concepts of dignity, autonomy, communality and interdependency also play a profound role in the understanding of empowerment, as part of the Christian social service. As a result, they confirm that empowerment may be seen as a multi-dimensional social process that helps people gain control of various aspects of their lives and participate in the community with dignity. This is essential because most of the Central London homeless rough sleepers interviewed participants in chapter 2 of this study said that they do not feel like part of the wider community of Central London. In other words, they feel excluded from the wider community.

However, with adequate empowerment from the Christian community during the reconnection and (re)integration stages, they should be able to gain control of various aspects of their lives and effectively participate in the community with dignity. In addition, Dietrich *et al.* (2014:13-60) clarify that empowerment fosters power in people, because it helps them to be able to address issues that are important to them. Other than these Dietrich *et al.* (2014:13-60) explain that empowerment is highly relevant to *Diakonia* because they both help to maintain dignity and they both put emphasis on diaconal activities. More importantly, they say that empowerment means that all diaconal actions should eventually evolve from help to self-help. This is essential for their wellbeing and for having interdependent relationships with the Christian community, so that they do not feel stuck with having to receive help from the Christian community, which would make them feel dependent on the

Christian community.

Dietrich *et al.* (2014:13-60) admit that the term *Diakonia* may not be used in many churches within the Christian community, and they may use terms like social ministry or social action instead of *Diakonia*. However, they maintain that these terms do not effectively express the distinctive Christian nature of such activities. In addition, they say that some members of the Christian community may give the impression that the necessity of diaconal activities depends on external conditions and challenges. As a result they may not see *Diakonia* as an important part of the *missio Dei*, and that for this reason, such churches may find it alright to opt from being involved in *Diakonia*.

Furthermore, Dietrich *et al.* (2014:13-60) explain that for this reason, some prefer to use the term *Diakonia* because it suggests an understanding of serving people in need as part of the *missio Dei*. On the other hand, Dietrich *et al.* affirm that diaconal service should focus on reducing dependencies, so that materially poor people can develop independence, which results in their learning to cope on their own in the long run. They explain that independence and interdependence are not opposite to one another, they are actually related to each other. In the same way, showing mercy would be key during reconnection with Central London homeless rough sleepers, so that they feel valued. Zyzak (2015:137–153) explains that mercy is showing compassion to the poor and needy, just like God shows compassion towards those who are suffering and those who are in distress, by granting them relief. In addition Zyzak (2015:137–153) explains that not only should the Christian community be grateful to God for his mercy, but that they should also show such a kind of mercy to others, just like Colossians 3:12 declares. As a result, Zyzak (2015:137–153) explains that mercy is usually a free gift, which occurs between those who have and those that do not have (Zyzak, 2015:137–153).

Therefore, demonstrating God's love during reconnection would provide the Christian community with the opportunities to demonstrate diaconic love and mercy to the world, which would help them to learn to authentically operate with the love of God, in relation to 1 John 4:7-8 which says that anyone who does not love does not know God, because God is love. Therefore, showing mercy to poor people like the socially excluded homeless rough sleepers is aligning with the *missio Dei* via *Diakonia*. This is also being merciful, in alignment with Luke 6:36, which asks the Christian community to be merciful, just like God is merciful to all. In the same way, Matthew 22:39 highlights the importance of loving one's neighbours, and wishing them what we wish ourselves via love.

Ajulu (2010) asserts that the Christian community should maintain the position of a true steward of God, who is charged with the responsibility by God, and empowered by the Holy Spirit, to be able to effectively support holistic development of individuals and communities' transformation, via alleviating poverty and other social and environmental problems. Likewise, Woolnough (2010) explains that holistic development (holistic mission) should involve creating an atmosphere that supports catering for spiritual, emotional, psychological and physical needs of the poor and needy like the Central London homeless rough sleepers, so that they can transform effectively.

Woolnough (2010) admits that past missionary work of the Christian community has been far from holistic, because it has been either directed at people's conversion to the Christian faith and church planting, or solely at social work activities, and rarely directed at both together. Holistic mission which includes conversion, personal discipleship, and social gospel, as well as transformation of body, mind and spirit, is more effective, in comparison to mission which cares merely for people's physical welfare. This is important for their total wellbeing.

For this reason, mission should also be multidimensional. In the same way, Chester (2002:91-11) explains that because the church's mission originates from the *missio Dei*, the church's mission must be holistic, and multidimensional, in order to be able to impact both the body and soul, as well as to be able to impact on their total needs. As a result, he says that the church's mission should be integral and wholesome. Additionally, Chester (2002:91-11) says that mission should not just be spiritual or just be physical. Empowering the church's mission for the marginalised must be able to address both physical and spiritual problems, in other words, taking the gospel to the whole person, in order to bring God's love to his people. Therefore, mission should be a combination of the spiritual and physical.

Additionally, Chester (2002:91-11) agrees that one way of the Christian community to maintain being the salt of the world, is by showing them the love of Christ by reaching out to their needs. As a result, he also stresses that local churches must understand their place in the community in relation to the *missio Dei*, so that they can effectively demonstrate God's love to their community in integrated ways, which is meaningful to the people that they are helping, so that the good news of the gospel impacts the vulnerable people both physically and spiritually, so that they are able to experience the abundant life.

Therefore, the Christian community reconnecting with Central London rough sleepers can positively impact the wellbeing of Central London homeless rough sleepers, especially as chapter 2 of this study shows that they have many challenges that make their lives traumatic. On the other hand, Koenig (2012) (cited by VanderWeele, 2017:1023-1024) explains that a large amount of longitudinal health research suggest that religious participation is strongly associated with good health outcomes and well-being. In relation to less depression, less suicide, less smoking, less substance abuse, better cancer and cardiovascular disease survival rate, less divorce, greater social support, greater meaningful life, greater life satisfaction, more charitable giving, more volunteering, and greater community engagement, which also results in social inclusion and wellbeing (VanderWeele, 2017: 1023-1024).

The fact is that these assertions are in alignment with the Bible, which generally advocates wellbeing and better outcomes for believers, via faith in God. Similarly, Mollitor *et al.* (2015:20–32), in the 2011 Australian National Church Life Survey, reveal that part of the reason why church attendees with

high religiosity have higher well-being is because they are more likely to volunteer. This highlights the importance of volunteering. The good thing is that 100% of chapter 2 case study participants said that they are open to volunteering within the Christian community. Hence, Mollidor *et al.* (2015:20–32) explain that wellbeing in this case refers to a state of complete physical, mental and social well-being, in relation to John 10:10, which talks about Jesus giving believers abundant life.

However, many of chapter 2 homeless rough sleeper interview participants, who say that they are Christians, admitted to no longer attending churches since becoming homeless. Therefore, reconnection with Central London rough sleepers could result in better church attendance and in turn increased commitment to God, and an increased level of wellbeing. In the same way, Meier and Stutzer (2008:39–59) explain that volunteers in the UK have higher levels of well-being in comparison to non-volunteers. This confirms the positive impact of volunteering on wellbeing.

4.2.5.6 Reconnection via being an externally focused church / ministry

This chapter, as well as chapter 2 of this study have greatly highlighted that despite government support, rough sleeping still continues to be a problem in Central London. Central London homeless rough sleepers still continue to get stuck on Central London streets. This could get in the way of Central London homeless rough sleepers being able to fulfil the *missio Dei*. However, when the Christian community remain externally focused, they will be able to effectively impact the socially excluded Central London homeless rough sleeping populations.

Even though the ultimate reason for being externally focused would be to participate in the mission with the homeless during reconnection, the by-product of being externally focused is that this could result in becoming a healthy church or ministry. Rusaw and Swanson (2004:16-29) also explain that whilst it is vital that internally focused churches concentrate on getting people into the church, this is not enough for them to be a healthy church, because they also need to be externally focused. In addition, they argue that church activities should prepare and equip church leaders and church members not only for their personal growth but also for effectively impacting their communities, especially for impacting the poor people within their communities.

In addition, Rusaw and Swanson (2004:16-29) explain that being externally focused should also begin with developing healthy relationships with the target people like Central London homeless rough sleepers, in order to be able find out their needs and to be able to make good externally focused decisions to meet those needs. For example starting a ministry that meets immigration needs for the glory of God. This is important especially as 90% of chapter 3 Central London homeless rough sleepers case study participants said that they would attend Christian events if invited. This shows their openness.

4.3 Conclusions

This chapter explores and evaluates how the Christian community reconnecting with the homeless populations, could positively impact being church. In addition, semi-structured interviews of church

leaders or workers and a literature review were conducted in order to fully answer the following research question: Why is it important for the Christian community to reconnect with Central London socially excluded homeless populations? Identifying reasons why the Christian community should reconnect with Central London socially excluded homeless populations was important, in order to fully understand how reconnection can be beneficial to both parties.

As a result, this chapter highlights the activities of some Central London homeless ministries, and methods of inviting the Central London socially excluded homeless populations to church activities and events, as well as to be part of the church or the ministry. Additionally, this chapter explores how Central London homeless populations' spirituality and wellbeing can be impacted positively as a result of reconnection. This chapter also discusses how reconnection can affect the congregation and the church leaders' spiritual development. Also the possible impact of the Christian community welcoming the homeless rough sleepers including helping the homeless, disciplining the homeless, and befriending and mentoring the homeless as well as the possible impact of reconnection during the church planting, church growth, and church revitalisation stages.

In addition, this chapter revealed the importance of a missional church being the spiritually authentic way of being church. The responsibilities of a missional church in helping the poor, in relation to the *missio Dei* and incarnational living, as part of the body of Christ are explored. Therefore, the importance of supporting the homeless in line with the *missio Dei* was stressed in this chapter. As well as the fact that God will provide the resources needed to help the homeless.

Chapter 5:

Inclusive models for reconnection

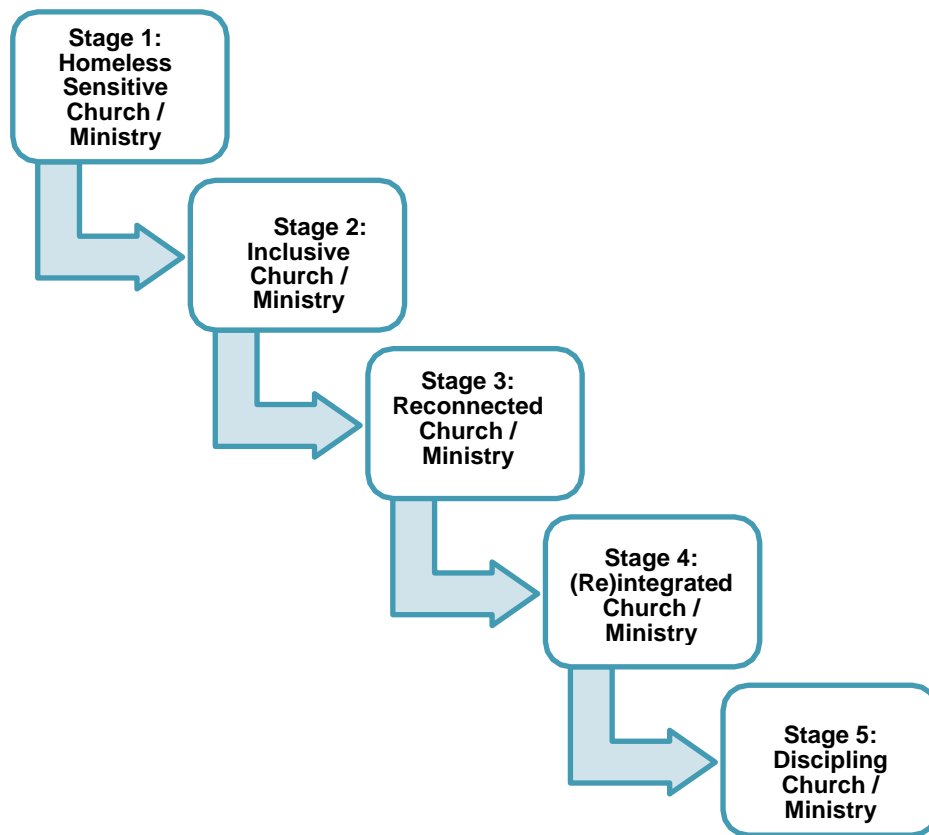
5.1 Introduction

The needs to bridge the gaps and to help deal with Central London homeless rough sleepers' struggles highlighted in previous chapters, necessitates the development of a new holistic inclusive model, which aligns with the *missio Dei*. The fact that despite all the provision provided by the government, the voluntary sector, including provision by faith based organisations, Central London homeless rough sleepers are still getting stuck and still dying on Central London streets as highlighted in previous chapters of this study, makes it important to produce a new holistic inclusive model that will advocates transformation and development. In relation to the main research question for this study, a new holistic inclusive model is needed that would provide the framework that will help the Christian community to understand further the *missio Dei* for the socially excluded Central London homeless rough sleeping populations, and encourage the importance of reconnecting with them. In addition, this chapter evaluates the findings from literature reviews, questionnaires, rough sleepers' interviews, church / ministries leaders and workers interviews, rough sleepers' case studies, and documentary evidence to make appropriate conclusions about this study.

5.1.1 The mission with the homeless model

The new holistic inclusive model will also help to enhance being church because it will provide church / ministry members, church / ministry workers, church / ministry leaders' development opportunities, as a result of their making a difference in other people's lives. This can in turn positively impact church attendance if this results in reconnection with God and the Christian community. As a result, this chapter highlights a new model called "the mission with the homeless model", which is a holistic model that encompasses five consecutive sub models and stages that are named as follows: Stage 1: homeless sensitive church, stage 2: inclusive church, stage 3: reconnected church, stage 4: (re)integrated church, and stage 5: discipling church as can be seen in the chart below:

Figure 5.1: The mission with the homeless model chart



The mission with the homeless model focuses on *missio Dei* being the answer to the challenges of Central London homeless rough sleeping populations, especially as God is a missionary God. Therefore, the mission with the homeless involves the Christian community participating in the mission of the sending God. Again, because mission is the mission of the sending God, and because the Bible is calling the Christian community to help the poor, there needs to be a paradigm shift where the whole of the Christian community is working together to uphold the *missio Dei*. The mission with the homeless model is necessary because so far, the UK government and the Christian community have both not been able to make much impact on reducing the still growing numbers of Central London homeless rough sleepers on their doorsteps, due to exposure to cold, and poor living conditions leading to serious medical conditions and suicide (Broadway, 2011).

The mission with the homeless model is different to any available homelessness model because there are still gaps in UK literatures for very detailed and holistic homelessness model within the Christian context. The researcher has seen articles about homelessness, but none is about the *missio Dei* in relation to the homeless in the UK. Even the *missio Dei* literatures are not about the homeless or about Central London context.

Alma Economics (2019:4-44) recently identified different types of homelessness models used by the

UK government including:

- Economics-based simulation models which are used for policy appraisal purposes.
- Time series models which use past trends to produce forecasts of outcomes for the homeless in the short to medium-term.
- Machine-learning methods which are used to forecast trends in welfare outcomes for the poor and homeless.
- Homelessness risk models which are used to assess the likelihood of people becoming homeless as individual or as household.
- Non-standard sampling models which are used to measure populations that are not straightforward to capture such as homeless groups that are often underestimated, for example, because of varying definitions of homelessness and transient nature of homeless populations

Even though these models are useful for the homeless, the mission with the homeless model is more about fulfilling the *missio Dei* for Central London rough sleepers and not from government policies angle. It is also holistic because it advocates and provides systems for achieving personal, professional and spiritual transformation of Central London Homeless populations. The mission with the homeless model also involves five consecutive stages (five sub models), which promotes continuous development from one stage to another.

The primary research conducted in chapter 2 via case studies, interviews and the questionnaires highlighted Central London homeless rough sleepers' struggles including issues that they find most challenging. For example, primary case studies exposed that they struggled with not having enough food. These have greatly impacted the model, as this model was created bearing mind these issues. 40% of the case study participants explained that the most difficult thing about rough sleeping is not feeling safe. 20% of case study participants revealed that finding a place to sleep is the most difficult thing. 20% of case study participants also explained that feeling cold makes things most difficult for them whilst rough sleeping. 10% said that not having enough food is the most difficult thing about sleeping rough. Another 10% explained that the most difficult thing is missing his family. As a result of these findings, three poverty alleviation techniques (relief, rehabilitation and development), as well as five steps to social inclusions were embedded in stages 2 to 4 of the mission to the homeless model.

5.1.1.1 Stage 1: homeless sensitive church / ministry

This first stage of mission with the homeless model involves the church becoming informed about the importance of fulfilling the *missio Dei* for the homeless, in relation to Central London mission with the homeless as well as encouraging and equipping their members to become committed and become involved in mission with the homeless. This first stage includes the whole church becoming committed to helping and working in partnerships with Central London homeless rough sleepers, in order to help and encourage them to actualise the *missio Dei* in their lives. This is important if they are going to have

a lasting transformation from rough sleeping. In addition, being a homeless sensitive community church includes 4 parts as shown the chart below. They are: *Missio Dei*; Being a missional church / community; Incarnational living; Justice, advocacy, and *Diakonia*.

Figure 5.2: homeless sensitive church / ministry



5.1.1.1.1 Missio Dei:

Mission with the homeless requires the Christian community to be sensitive to the plights of the homeless that have been identified in previous chapters of this study. The researcher defines a homeless sensitive church or ministry as a church or ministry that aligns with God’s mission, as a sent church who is called to fulfil the *missio Dei* for the poor. Therefore, this is the first step is for the Christian community to align with the *missio Dei*, and for the *missio Dei* to be their motivation for helping the poor. This important because this means that the Christian community is helping for the right reasons, including fulfilling the will of God. In addition, Flett (2014:70-74) explains that God is missionary from and to eternity, so mission is not limited to a period. Therefore, the commitment of aligning with the *missio Dei* should be continuous.

More importantly, the Christian community must remember that the focus must be on Jesus, so that the church can learn about God’s will from the earthly life of Jesus (Chester, 2002:139-149). The Christian community learning and aligning with God’s will would also motivate them to align with the

missio Dei. Therefore, once members of the Christian community aligns with fulfilling part of the *missio Dei* by participating in the mission with homeless, the next stage would be the church leaders equipping the whole church about the importance of the *missio Dei* and how it relates to Central London mission with the homeless, so that they would be open to mission with the homeless.

5.1.1.1.2 Being a missional church / missional community

Once the *missio Dei* for the homeless is well understood, the next part involves becoming a missional community / church. For many churches, being a missional church / missional community would be a new way of being church, because every activity has to reflect the *missio Dei*. This was affirmed by Bosch (1991:391) who says that the Church's missionary activities are only genuine, when they reflect participation in the *missio Dei*. Additionally, Bosch (1991:493-495) explains that the missionary duties are the responsibilities of everyone and not just the church leaders. If this is not the case in a particular church or ministry, at this stage adjustments would need to be made, in order to encourage everyone to come on board. This can be done via educating and preaching about what it means for everyone to come together and participate as a missional church / missional community during the mission with the homeless and how this would be done. Bosch (1991) further explains that the church exists, because God has granted the church the privilege to participate in the *missio Dei* (Bosch, 1991:493-495).

In addition, they need to understand the paradigm shift that mission with the homeless cannot be just an activity of the church, but the expression of who the church is. A full understanding of what this means could help to transform the mindset of the church / ministry members and the church / ministry leaders about what mission should be, including what the mission with the homeless should entail as well as the importance of getting this right. Understanding this would also help the Christian community to imbibe what Van Gelder and Zscheile (2011:103-116) assert, which is the fact that a missional church should be passionate and compassionate about their neighbours.

5.1.1.1.3 Incarnational living

Once the Christian community is operating as a missional community, the next step is to live as embodiments of Christ by ensuring that they are living an incarnational lifestyle. Chapter 2 of this study highlighted the importance of the Christian community adopting an incarnational lifestyle by serving people as Jesus did. Therefore living as the embodiment of Christ during mission with the homeless will be essential, as it will encourage doing the mission with the right attitude and the right mindset. In other words, becoming a homeless sensitive church requires the Christian community to relate to Central London homeless rough sleepers from an incarnational living position, as embodiment of Christ that have been sent by Christ to help them, as ambassadors of Christ.

5.1.1.1.4 Justice, advocacy and *Diakonia*

Once the incarnational living position has been understood and adopted, to become fully a homeless

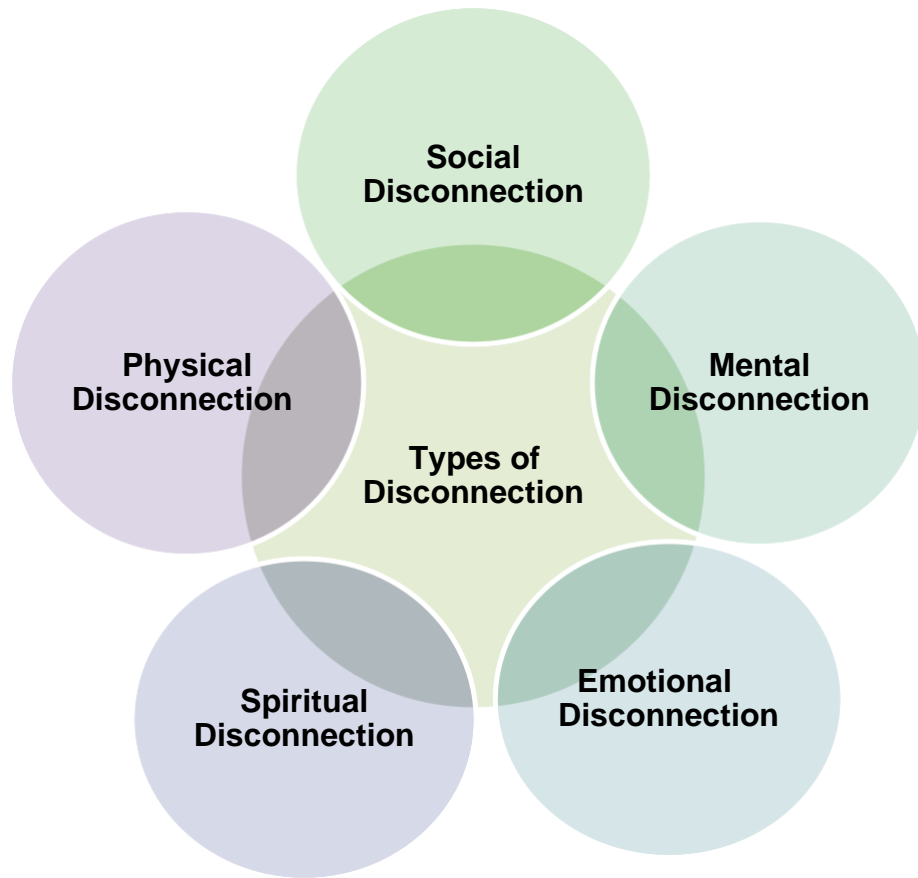
sensitive church or community, it is essential that the church or the Christian community understands the importance of being committed to justice, advocacy and *Diakonia*. Chapter 4 of this study details the fact that Marten (2015: 2015:191-193) asserts that *Diakonia* must be an embodied service that should be carried out by embodiment and as ambassadors of Christ, who are committed to incarnational living. This shows the strong connection between incarnational living and *Diakonia*. This also promotes that *Diakonia*, justice and advocacy activities done during the mission with the homeless would be done in a Christ like way, which would result in Central London homeless rough sleepers feeling valued.

This also aligns with Wyman's (2001) assertion, who identified *Diakonia* as Christian love in action. Similarly, the Christian community would need to be taught how to advocate for the Central London rough sleepers, especially as the Christian Conference of Asia (n.d.) recommends that it is essential that the Christian community advocate for the poor in order to be able to get to the root causes of injustice that they experience. The Central London homeless rough sleepers could do with advocates that raise awareness about their plights and suffering as this would empower them. This is biblical, especially as Psalm 82:3 talks about seeking justice and advocating for the poor, weak and oppressed. This is relevant because previous chapters of this study have demonstrated the fact that Central London homeless rough sleepers are poor, weak and oppressed.

5.1.1.2 Stage 2: inclusive church / ministry

Chapter 2 interviews of Central London homeless rough sleepers helped to identify different types of disconnection that Central London homeless rough sleepers are experiencing including: social disconnection, mental disconnection, emotional disconnection, spiritual disconnection, and physical disconnection as shown in the chart below.

Figure 5.3: Types of Disconnection chart



These types of disconnection make the inclusive model essential. Therefore, it will be essential during the mission with the homeless to provide relief services in order to alleviate their suffering, which would make them focused and attentive. For example, it would be difficult to remain focused during any spiritual activities whilst experiencing intense hunger. Previous chapters also revealed that many of the homeless populations struggle with low confidence and self-esteem and that they have trust issues due to injustice that they have experienced, so they need to know that they are valuable and made in the image of God. This should make them feel included as valuable members of the Christian community and result in a more inclusive Christian community.

Figure 5.4: Inclusive church / ministry chart



5.1.1.2.1 Relief

In chapter 4 of this study, Corbett and Fikkert (2012) was used to identify that relief is one of the essential poverty alleviation techniques needed to support Central London rough sleeping populations. This is essential because their conditions are so tough that they are looking for someone to provide them relief from the torture of hunger. For example, chapter 2 questionnaires of this study revealed that 47% of the rough sleepers' questionnaire participants attested to the fact that they only eat once a day or less than once a day. Such people would to be given some food first, for them to feel included and for them to be able to listen to the gospel that would make them to feel even more included.

This could be providing them with food relief, or signposting them to other food relief services. Corbett and Fikkert (2012) also highlight that the failure to distinguish the right support for the right situations / people, can negatively impact poverty alleviation efforts, and that relief is usually needed for urgent aid and used to reduce immediate suffering from a crisis. Lack of food for long periods of time can be critical, especially when the rough sleepers' questionnaires revealed that many of them have sustained serious medical problems.

5.1.1.2.2 Image of God (*Imago Dei*)

Once relief has been provided to reduce their immediate suffering, they would be appreciative, attentive and be willing to listen. The researcher provided relief with a Central London church called Christ Apostolic Church, Mount Bethel in Lincoln Inn Fields in Central London for a few years and saw the appreciation of Central London homeless rough sleepers whilst being provided food and clothes relief. More importantly, they should be told / reminded that they are valuable and made in the image of God, so that their inner transformation from low self-esteem can begin, amongst other things. Especially as Cameron (2005:53-61) confirms that God looks at human beings with a view to transforming them, and that this is not a change in the outward appearance, but a change of heart, in relation to the distinction made in 2 Corinthians 4:16 about outward appearance and heart, which talks about being wasting away outwardly, but at the same time inwardly being renewed day by day.

On the other hand, Central London homeless rough sleeping populations are going through torments of homelessness as the findings of chapter 2 homeless rough sleeper questionnaires reveal that they are also going through other traumas. Therefore, finding out or being reminded about being made in the image of God and the transforming power of God, is bound to be empowering for them. Especially as Butler (1991) reminds that the Bible affirms that all human beings are worthy, and because their worth is God given and not in their current situation.

5.1.1.2 .3 Five steps to social inclusion

Additionally, Biscontini (2014) argues that social inclusion of marginalised and socially excluded groups like the Central London homeless populations can be achieved in five steps.

- Firstly, the socially excluded populations must be made visible: This would mean finding different strategies to raise awareness about Central London rough sleepers' challenges. This could be through social media because it is a free way of doing things. Another fantastic idea is raising awareness via fundraising events. This could be by having a bazaar, fundraiser events where reputable speakers like caseworkers, homeless rough sleepers, homeless ministries workers or any one considered an expert can be invited to be speakers, in addition to preaching. People can pay to attend the event for a good cause (apart from the rough sleepers), and in turn have a good time with food and drink and possibly activities provided, as well as preaching. Such events would also be good for relationship building activities as people, even existing church members, would get to know each other more as well as get to know others. The fundraising bazaar could include asking church / ministry leaders, members and supporters to donate items which could be auctioned at the fundraising event. Such donation would also help acquire funds to use to support the homeless rough sleepers. Alternatively, it could be a free event with donations

from those who can afford it.

- Secondly, policy makers must be encouraged and inspired to seriously consider the impact of social exclusion on the welfare of socially excluded people, like Central London rough sleepers. This would involve advocating for Central London rough sleepers, so that decision makers in the wider community are aware of their existence and their plight.
- Thirdly, the socially excluded rough sleeping populations must be able to socially interact with the rest of society, including cultural, religious, and political interactions. In the case of Central London socially excluded rough sleepers, this should also include spiritual interactions, especially as 12% of rough sleeper questionnaire surveys in chapter 2, said that they would like some prayers. This would in turn make them feel included and supported. This could also include the Christian community liaising and working in partnerships with other charitable associations and public (government) bodies that advocate cultural and political interactions for socially excluded people.
- Fourthly, the socially excluded rough sleeping populations must be given access to recognised legal and social rights, including access to education, housing, and other social services. This can be done by working in partnership with charitable organisations, housing association / shelters, public services and social enterprises that are funded to offer these services to the general public. Professional church members can also help where possible and applicable. For example an immigration lawyer that is a church member, giving immigration rights advice to Central London rough sleeping immigrants, in homeless fellowship. Again some churches are allowing rough sleepers to use their churches as night as shelters. This option could be promoted to churches that are not doing this
- Fifthly, the socially excluded rough sleeping populations must be provided with the necessary resources to be able to fully participate in society. This would mean that the socially excluded populations cannot be segregated from the wider society. As well as the fact that their basic needs must be met, and they must be respected, so that they could participate in the society in a meaningful way. This will mean the Christian community supporting and working in partnerships with other organisations who would support Central London rough sleepers provided with the necessary resources to be able to fully participate in society. Fully participating in most cases could include getting back in touch with their family. For example, 10% of homeless case studies participants said that they were missing their family.

5.1.1.2.4 Inclusive Christian community

Central London homeless rough sleepers are excluded due to lack of income among other lacking amenities. Byrne (2005) asserts that income inequality impacts social exclusion,

because income is the basis for social participation. More importantly, Homeless Link, which is one of UK's biggest homeless charities, argues that homelessness can make it hard for people to find a job and maintain relationships (Homeless Link, n.d.). As a result, the next stage is to make them feel included in the Christian community and to empower them to be included in the wider community as well, so that they can be productive. This can be done by developing intentional relationships with them. As discussed in chapter 3, this can be done via being externally focused, through evangelism, and through discipleship. These can be done in combination with relief. In other words, giving them food and the strong meat of the word of God at the same time.

However Stetzer and Putman (2006:31-42) explain that it is essential that the Gospel is be presented in ways that are relevant to what the populations are going through, so that they can find the gospel relatable, so that they can connect with the gospel. This means that the Christian community would need to make the preaching and other learning activities relevant to the rough sleeping populations, and use examples and scenarios that are relevant to them, which they can relate to. In addition, Heenan (2004) explains that strategies that could increase participation and inclusion of poor people include volunteering and joining community associations. On the other hand, a church can be seen as a spiritual community association, therefore, volunteering in church would increase inclusion and

participation. Heenan (2004:105–113) also explains that these would result in individual and community empowerment. In other words, this would bring result in outcomes that are rewarding and beneficial for both the Central London rough sleeping populations and the Christian community.

In chapter 2 of this study, when church leaders and church workers that come from churches that have homeless ministries were asked, What positive impact could they testify to after eating together with the homeless? their responses include the fact that testifying could lift up their spirits, help them to understand or to remember that Christ came to save them. As well as the fact that teaching them how to be productive, and understanding that their traumatic lives can be transformed by God. This could make them feel included in the in the kingdom of God. Similarly, 100% of church leaders / workers interview participants agreed that the Christian community should invite Central London homeless rough sleepers to join their church / ministry.

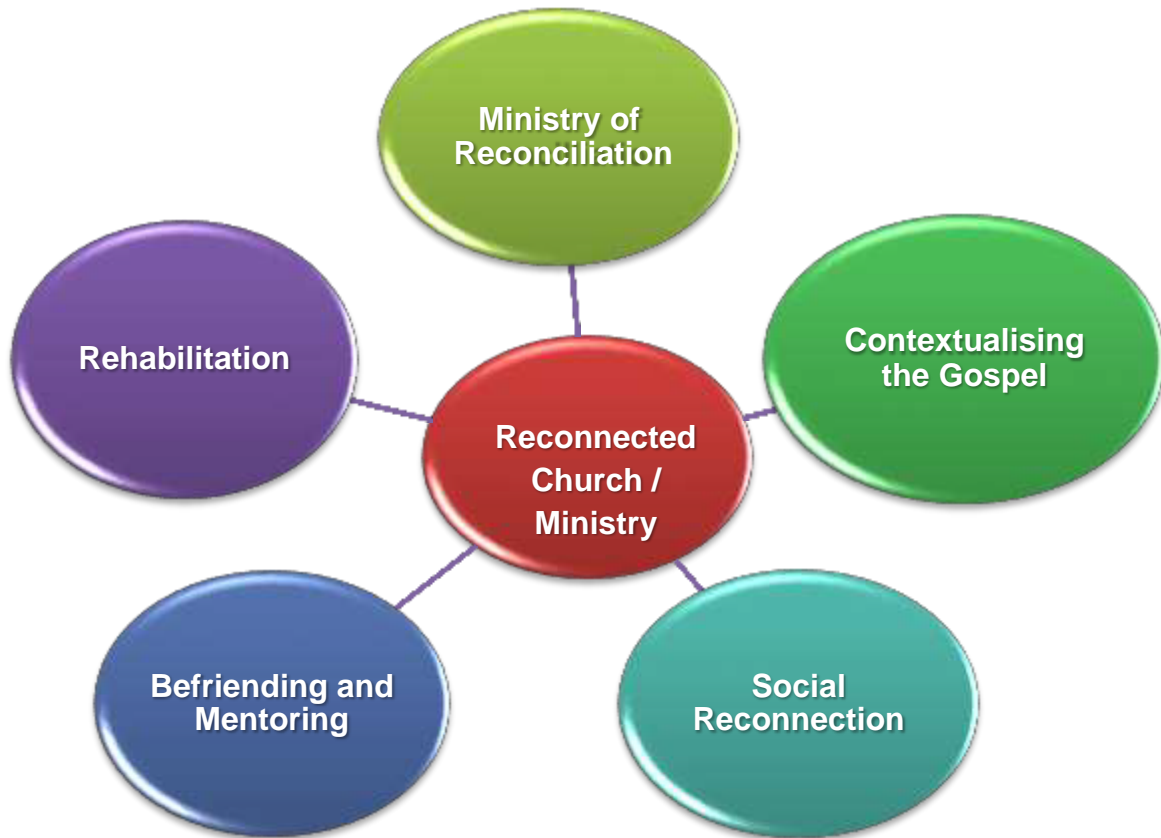
Therefore it is important to invite them and such invitation could help them to reconnect with God and could be the beginning of breaking free from social exclusion, if they are made to feel welcome. When interviewed church leaders and workers from churches without homeless ministries were asked whether the Central London homeless populations should join the main

congregation or join a separate homeless service, 91%, said that they should join the congregation. This is so that they do not feel segregated and excluded within the Christian community. Even though only 6% said that they should be part of both ministries, being part of both ministries would be highly beneficial and give best of both worlds. As a result the recommendation is that they should be part of homeless fellowships which should be for homeless issues related service and also part of the main service, so they do not feel excluded within the Christian community. Alternatively, the homeless fellowship can be a midweek service where homeless people can be befriended and mentored by mature Christians.

5.1.1.3 Stage 3: reconnected church / ministry

After making the homeless rough sleepers feel included via creating intentional relationships on Central London streets, the next stage involves the Christian community trying to connect with them and in turn trying to help them to reconnect with God as ministers of reconciliations. As said before, the gospel should be contextualised to fit into their situations via homeless fellowships / services, in addition to the main service. It is also important to offer them support and promote social reconnection, as well as befriending, mentoring and rehabilitation as shown in the chart below.

Figure 5.5: reconnected church / ministry chart



5.1.1.3.1 Ministry of reconciliation

As said in chapter 3 of this study and above, it is important that the Christian community also help the homeless rough sleepers who are not Christians to become reconciled with God, especially as ambassadors of Christ in relation to 2 Corinthians 5:18-21 which reveals that the Christian Community have been given the ministry of reconciliation. 2 Corinthians 5:18-21 means that the Christian community who have been reconciled to God, becoming reconcilers. As a result, this implies that God is calling the Christian ministries to reconcile the socially excluded homeless populations to Him. Similarly Migliore (1998:14) highlights that the Christian community's mission is to participate in the reconciling love of the triune God. Especially as God's grace is unmerited favour of God toward all mankind (Billy Graham Evangelistic Association UK, 2016).

5.1.1.3.2 Contextualising the gospel

This is about making sure that the gospel is applicable to issues that the homeless rough sleepers are dealing with. This involves preaching the gospel to the homeless in ways that are sensitive to their context and experiences, which will help them to be able to understand the *missio Dei* for their lives. If they do not see the possibilities, they are unlikely to be receptive. Langmead (2002:2) explains that if the good news is to become good news for a population, it needs to speak to them within their own environment, and in the language that they understand, and in ways that address their needs. Contextualisation is presenting the

gospel in forms that the hearers can understand (Keller, 2009). As a result, contextualising the gospel to the Central London homeless rough sleepers would make them see how the gospel applies to them, which could in turn make them open to reconnection.

5.1.1.3.3 Social reconnection

As discussed in chapter 4, Iveson and Cornish (2016:253–267) explain that social reconnection can be expressed through social interaction, support networks and life skills (re)development. They are as follows:

- **Social interaction.** Iveson and Cornish (2016:253–267) explain that Thomas *et al.* (2012) say that social interaction helps to reduce social exclusion and helps to counteract marginalisation caused by homelessness. Earlier chapters of this study revealed that they are separated from their family and friends, and as well as the isolation and marginalisation that they go through. Developing social interaction would help to build new relationships during reconnection.
- **Support networks.** Iveson and Cornish (2016:253–267) say that access to support networks can aid the coping skills and abilities of homeless people. Orlando E. Costas, (as cited by Kee, 2011) affirms the importance of the Christian community standing in solidarity and participating with them in their struggles with their neighbours. During reconnection, inviting them and including them in activities is essential for them to experience social reconnection and feel like part of the wider community again.
- **Life skills (re)development.** Iveson and Cornish (2016:253–267) also emphasise that relearning life skills like team work, social skills and decision making is very important. The importance of activities in helping them to redevelop life skills that have been lost during homelessness. In other words, reengaging them in social activities, which can be embedded in spiritual activities during reconnection could provide them with the opportunities to redevelop their social skills and social reconnection.

5.1.1.3.4 Befriending and mentoring

- For example, Chapter 4 of this study highlighted mentoring and befriending project of Housing Justice, which is a Christian organisation that promotes itself as UK's voice of Christian action, to prevent homelessness and bad housing. This organisation finds befriending as an effective way of reconnecting with the homeless rough sleepers. Additionally, mentoring and befriending can be used to effectively build good relationships with Central London homeless rough sleepers. Mentoring and befriending can also be used at the initial stage before evangelism and discipleship, when getting to know Central London rough sleepers. Mentoring and befriending can also be used in combination with evangelism and discipleship, in order to encourage personal and professional empowerment, as well as spiritual empowerment during reconnection. These will be a

good combination that helps to maintain total wellbeing for Central London rough sleeping populations, when embedded in evangelism and discipleship.

5.1.1.3.5 Rehabilitation

Chapter 4 revealed that rehabilitation is the next stage after providing emergency relief, and that this should begin as soon as the emergency relief situation is under control. Rehabilitation is used to restore things back to the positive conditions that they were before the crisis. This could involve working in partnerships with charitable organisations, government bodies and government funded organisations that already provide the much-needed services to the wider community. However, the Christian community can work together to bridge the gaps, where such services are not available as well as bridge the gap by supporting them with their spiritual needs. Also by working with other churches, Christian organisations, and ministries. This would in turn encourage ecumenism.

5.1.1.4 Stage 4: reintegration church / ministry

After reconnection with the socially excluded Central London rough sleeping homeless people, the next stage is to (re)integrate them into the Christian community, so that they can become dependent only on God and transform to productive members of the society. In order to be able to do this, they would need economic justice, holistic transformation and improvement sustainability, which are described below. Again, church planting, church growth and church revitalisation activities can provide opportunities to engage Central London homeless rough sleepers in empowering activities during the reintegration process, which could make them feel useful and valuable.

Figure 5.6: Reintegration church / ministry chart



5.1.1.4.1 Economic justice

For a lot of Central London research participants begging and / or income support are the only sources of financial support. For many, begging is the only source of income. As revealed in chapter 2 of this study, there is bad press about homeless people due to fake homeless people, which has hardened the hearts of people against giving to the real homeless rough sleepers. This has resulted in some of the real rough sleepers dying on Central London streets, as a result of people not knowing who to help and resulting in not helping at all. For this reason, there needs to be economic justice for the real Central London homeless rough sleepers, especially due to their mortality rate and traumatic experiences, which were discussed in previous chapters.

Mott and Sider (2000:50–63) identify four types of biblical economic justice, which include:

- **Commutative justice**, which is about fair exchange. Chapter 2 rough sleepers questionnaires findings reveal that Central London rough sleepers have dynamic professional skills and work experience, and chapter 2 questionnaires also revealed that 16% of them would volunteer for the Christian community in exchange for work experience. More importantly, 32% would volunteer in exchange for food, whilst 21% said that they would volunteer in exchange for clothes and 30% would volunteer in exchange for night shelter. Again volunteering could result in their getting jobs and can be empowering for them. Therefore (re)integration that

includes volunteering would be rewarding for Central London rough sleeping populations.

- **Distributive justice**, which is about a fair allocation of a society's income and resources, including fair ways of correcting injustice for people and communities suffering from injustice. Therefore the Christian community, being good stewards and supporting this good cause, and advocating for their justice with policy makers, would help to encourage a fair allocation of the society's income
- **Retributive justice**, which they say that is about fair punishment for wrongs committed. This is not applicable to these populations.
- **Restorative justice**, which is a type of justice that empowers and restores people, as well as deliver them from suffering. Activities during (re)integration should be based on empowering the socially excluded Central London homeless rough sleeping populations, so that they can become productive members of the society, as well as becoming spiritually productive, so that they can learn to live interdependently with others.

5.1.1.4.2 Holistic mission, transformation, and development

Transformational development will be essential during the reintegration stage. Corbett and Fikkert (2012:52-115) explain that development activities can be beneficial and help both the helpers and those being helped, in relation to developing the right relationships with God, which would lead to spiritual growth for both parties. Again, as Corbett and Fikkert (2012:52-115) confirm that development is intended to help the poor to develop, so that they fulfil their calling. Similarly, Everist (2015) explains that transformational development is about taking action so that all peoples' human and God-given rights are upheld. These assertions make transformation development essential.

Especially as Corbett and Fikkert (2012:52-115) stress that transformational development is not done to people, or for people, but with people. Therefore development activities during the (re)integration stages would involve working in partnerships with Central London homeless rough sleepers, in ways that they can contribute to their own development. This is important because they are likely to be more committed to what they were part of in its development. It is also important that transformation development is done as holistic mission, which is in alignment with the *missio Dei*, as people sent by God. This study highlighted that Goheen (2014:16-27) asserts that mission is the whole gospel for the whole person, and not a "spiritual" gospel for the soul or a "social" gospel for the body. This assertion supports holistic transformation and integral mission.

In addition, Ajulu (2010) asserts that development should be holistic development, and in turn

recognise and address the integral wholeness of vulnerable people. Similarly as Myers (2011) affirms that the biblical view of transformation is holistic, because it sees the physical world as connected to the spiritual world. As a result, he says that transformational development should holistically include material, social, psychological and spiritual transformations. Therefore, the Christian community's (re)integration activities should include activities that supports material, social, psychological and spiritual transformations.

Myers (2011) explains that transformation of the poor is not the decision of the Christian community, but that they are to listen and encourage the poor to accept Christ is essential, because their salvation would make them to be part of God's restorative work in the world. This is very important because he also says that transformation can only occur when they accept salvation. This is why it is important that they should have been encouraged to become saved, if they are not already saved, during the inclusion and reconnection stages. However, some rough sleepers may not make it to the reintegration stage, if they are not willing to become saved.

Again, as Myers (2011) affirms that transformational development only begins when the poor populations define the better future that they wish to have, and when they clarify what matters, just like in chapter 2 rough sleepers' interviews of this study. This would also help to know how to best meet their needs. In addition, because Myers (2011) explains that for transformation to begin, poor people's distorted and disempowering identities will need to be transformed to God's truth. Transformation must be focused on biblical understanding of human transformation. Therefore, the Christian community would need to equip them to understand God's principles and the *missio Dei* concerning them.

This would make them see themselves as valuable to God, and in turn have a positive impact on their self-esteem and self-confidence and start the inner transformation process. Lastly in this section, for full transformation to occur, development should include professional development. Since getting jobs is essential to Central London rough sleepers' development, transformation and independence, supporting them to acquire professional development is important, so that they can get jobs. This will include referring them to services that already provide these services, or inviting a speaker or a trainer to equip them. This could also be embedded in homeless fellowships or as part of befriending and mentoring described in the reconnection stage.

5.1.1.4.3 Improvements and sustainability

After holistic mission, transformation, and development, the next stage is to ensure that the transformation that happens is a lasting transformation. Myers (2011) explains that a lot of

communities that have been transformed in the past reverted back to the same poor state or even a worse state in a short while after those who were supporting them left. As mentioned in chapter 2, having improvements sustainability in mind from the beginning is essential for achieving lasting transformation. More importantly, Myers (2011) explains that to leave a poor community with a lasting impression, it is important to remember that it is God who will sustain the community. Myers (2011) declares that to have a lasting transformation, it is essential that every support provision embeds physical, mental, social, and spiritual sustainability. Therefore, during the (re)integration stage, it is important to embed these in any support and provision given to Central London homeless rough sleepers during the reconnection stage and especially during the (re)integration stage. As said in chapter 2:

- **Physical sustainability** will include providing the poor with the basics things they need to survive. For example reconnecting and providing the Central London homeless population food, water, and shelter, and then teaching them to create a sustainable productive environment, so that they can have lasting transformation.
- **Mental sustainability** will include mental transformation that transforms them from the inside. As a result, the mentality and mindset that they acquired as a result of being poor and homeless also need to be transformed. However, Myers (2011) explains that they must come to believe in themselves for mental transformation to be successful. Therefore they need to be taught how to develop their faith and be able to put their faith in God and in *the missio Dei*. This would boost their self-esteem and self-confidence. Putting their trust in God will help them to start thinking right, which would result in mental sustainability.
- **Social sustainability:** Myers (2011) explains that a Christian view of social sustainability should involve defining the roles that individual Christians, voluntary Christian groups, and churches should play in order to add value to a community in need, like the Central London homeless rough sleepers. This will require working against spiritual forces that do not want them to transform and become productive. This means that social sustainability is better combined with spiritual sustainability, and that all social activities and efforts should be backed by being prayerful.
- **Spiritual sustainability:** Myers (2011:3-207) explains that spiritual sustainability will include spiritual activities to disempower the scars in their psyche. More importantly Myers (2011) explains that any transformational development activities that do not include restoring the psychological and spiritual well-being, is not sustainable, as their marred mentality needs to be healed. More importantly, he says that spiritual sustainability begins with their understanding that they are dependent on God, and not on those carrying out the missionary activities.

Therefore transformational activities should involve this type of sustainability, in order to make sustainability improvements holistic.

5.1.1.4.4 Church Planting, Church Growth, and Church Revitalisation Activities

Even though fulfilling the *missio Dei* is the main purpose of mission, including Central London homeless rough sleepers in church planting, church growth, and church revitalisation activities can have many benefits, including refreshing and improving their professional skills and experiences. For example, the researcher once taught church ushers a level 2-customer service skills course, which is certified and accredited. Thereby they received government funded free level 2 customer service qualification and work experience at the same time, by supporting their church / ministry.

In the same way, Central London homeless rough sleepers who are eligible would be able to access suitable work-based training with the support and guidance of the Christian community. Again, even though this can also help to boost the Christian community's church planting, church growth, and church revitalisation agenda, this is not the main purpose of mission. Mission is about reconciling the world with God. However, having the support of volunteers would be desirable during these activities, as the Christian community would have volunteers to help, who they are in turn supporting and empowering.

5.1.1.5 Stage 5: discipling church / ministry

In chapter 3, it was identified that there may need to be two types of discipleship. Firstly, there may be a need to disciple and train mature Christians to disciple Central London homeless rough sleepers. Secondly, there would be a need for these trained mature Christians to disciple Central London homeless rough sleepers to become committed followers of Christ, especially as in the reintegration stage; it was identified that such commitment is essential for lasting transformation. Again, Lancaster (2013) rightly points out that leadership development must be intentional and systematic. Effective discipleship could also result in effective learning of God's principles and effective learning about the *missio Dei*, as well as help to trigger good understanding. This is also important for developing a Christ like mindset (mind of Christ), when disciplined by spiritually mature Christians as well as being important for promoting transformation due to renewing of the mind in relation to Romans 12:2.

Moreover, below is the discipling church table and chart which depicts the stages involved in becoming a discipling church. The table is based on the fact that the Central London rough sleepers would be part of the main church services, so that they feel included within the Christian community, as well as part of homeless fellowship service, and so that their unique needs which cannot be addressed and met in general church services, can be addressed and effectively met in the homeless fellowship service. The table below also embeds needed

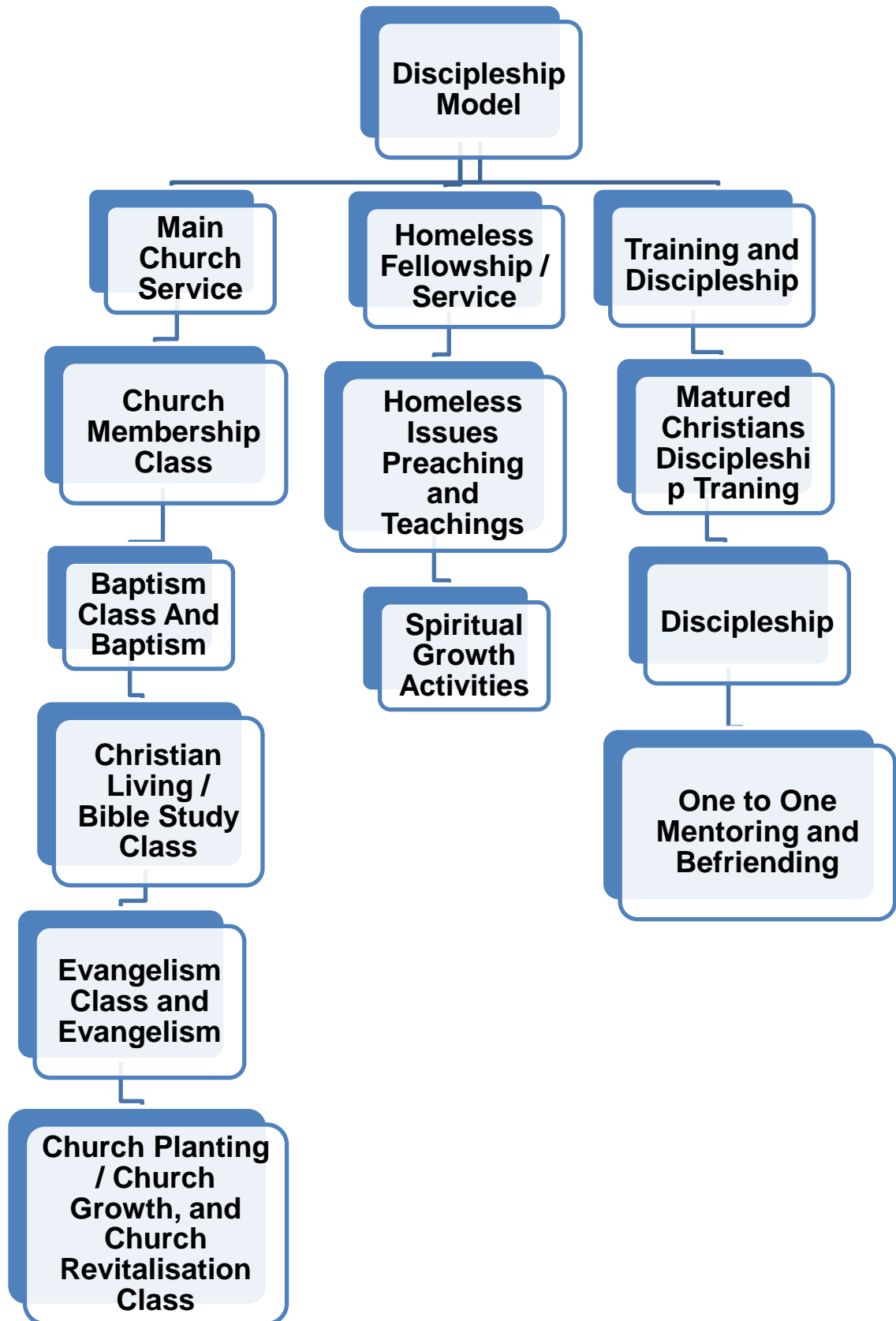
training, which have been identified in other stages

Table 5.1: Discipling church / ministry table

Activities	Content
Main Church Service	<ol style="list-style-type: none"> 1. Church membership class: As part of the main church, they would start with church membership class, which would give them general overview about the church and help them to learn what they can expect from the church and vice versa. As well as learn about the church and / or the ministry’s mission, vision and values. In addition, they would learn about what it means to be a Christian, as well as what it means to be born again, if applicable. 2. Baptism class and baptism: Once they have a good understanding of the church and Christianity, the next step could be to attend baptism classes and become baptised if applicable. For example they some of them may already be baptised because many of them describe themselves as Christians, which means that they can skip this stage 3. Christian living / Bible study class: Once they are baptised, to keep them equipped about Christian life, so that they keep growing spiritually, they will need to attend Christian living / Bible study class, in order to develop their knowledge of God’s principles and promises, Christian living, and how the <i>missio Dei</i> applies to their lives. 4. Evangelism class and evangelism: Once they have good understanding of Christian living, and have developed their understanding of the Bible quite well, the next level is for them to join the evangelism class and partake in church’s evangelism activities and have opportunity to keep growing by becoming soul winners for God. It would be interesting if they can share their testimony with and testify to other people in the situations that they used to be. 5. Volunteering: They should be encouraged to be active in church via volunteering for the church, including during church planting, church growth and church revitalisation activities, during when the church would need volunteers.
Homeless Fellowship / Service	<ol style="list-style-type: none"> 1. Homeless issues related preaching and activities: The homeless fellowship / service would need to embed preaching and partaking in activities that help deal with homeless and rough sleeping related issues including

	<p>dealing with trauma that comes with homelessness, building confidence back after isolation and marginalisation, and trusting and feeling safe with God in relation to Psalm 91.</p> <p>2. Spiritual growth activities: Homeless fellowship / service should also embed spiritual growth activities. The plan is that they would become disciples who disciple, by discipling others when they are spiritually grown enough to be able to do so.</p>
<p>Training and Discipleship</p>	<ol style="list-style-type: none"> 1. Matured Christians discipleship training: This training is for training and developing matured Christians to disciple Central London homeless rough sleepers during (re)integration stages. The matured Christian can start with existing church leaders, church workers, and spiritually matured church members, but should eventually consist of matured homeless or ex homeless rough sleeper, who have been discipled and are now matured Christians and productive member of the society, who have testimonies. They will be able to share their testimonies of how God transformed them, and in turn inspire others with their testimonies. 2. Discipleship: Once the leaders are well trained, they will be ready to disciple the rough sleepers either in small groups, or through one to one discipleship depending on what is appropriate to the situations, and the amount of trained matured Christians available. 3. One to one mentoring and befriending: Similarly they can be mentored to achieve their non spiritual and professional goals and objectives, via one to one mentoring and befriending, if applicable.

Figure 5.7: Discipling church chart



Chapter 6:

Summary, conclusion and recommendations

6.1 Introduction

As said in chapter 1, the homeless people living on Central London streets need more support than the NSNO homeless rough sleeper government project is currently offering them. As a result, a lot of rough sleepers are stuck on the Central London streets, due to the fact that NSNO only helps people who have not been homeless before, on their first day of their homelessness, hence their name which stands for No Second Night Out. As a result, rough sleepers who have been homeless for more than one day are excluded and not eligible for this scheme. This thesis argues that this gap in support means that the Christian community still have a role to play with supporting the socially excluded homeless populations, in relation to what the *missio Dei* advocates.

Similarly, the new Homelessness Reduction Act 2017 advocates that all councils in England must help homeless people for 56 days, with the intention of helping them to secure suitable accommodation. But even though the Homelessness Reduction Act 2017 is a step in the right direction, the fact is that Homelessness Reduction Act 2017 have not been enough to eradicate homelessness or curb the rise in homelessness in Central London, and as a result many rough sleepers go back to square one after receiving the aforementioned help for 56 days. This makes the help offered by the UK government under the new Homelessness Reduction Act 2017 still limited. As a result, Central London homeless rough sleeping populations, still needs God's help via the Christian community who are the sent community. Especially as they are currently subject to limited help, and are dying on Central London streets as a result as depicted in chapter 1.

As a result of these challenges and gaps in support for the socially excluded Central London homeless rough sleeping populations, this research has effectively answered the research question: How can understanding the *missio Dei* help the Christian community to reconnect with and help the Central London socially excluded homeless rough sleeping populations, in ways that enhance being church? For this reason, this thesis advocates that the way forward is that the Christian community should participate in the mission with the homeless as missional church / community through providing holistic mission, which is tailored to Central London homeless rough sleeping populations that embeds evangelism and discipleship, as well as via *Diakonia*. This will include integrating the creative tension between evangelism and discipleship and *Diakonia* into holistic mission. Therefore evangelism, discipleship, and *Diakonia* should not be mutually exclusive, but should be used together to stimulate and trigger good holistic outcomes for Central London rough sleepers.

6.2 Key points / summaries of previous chapters

6.2.1 Chapter 1 summary

On one hand, chapter 1 reveals the need for an inclusive Christian community, which is inclusive towards the socially excluded Central London homeless rough sleeping populations that was established. The need stems out from the reality that the trauma that the rough sleepers are going through is critical, and impacts their lives greatly to the extent that some of them commit suicide. As well as the fact that the conditions that they experience via sleeping rough shortens their life expectancy and in turn their lives, in comparison to people who are not homeless rough sleepers.

On the other hand, Chapter 1 also asserts that a church / Christian community that is non-inclusive, who is disconnected from people in need like the socially excluded homeless rough sleeping populations, defeats the purpose of being part of the body of Christ. As well as the fact that churches and Christian ministries cannot authentically be called the body of Christ, if they are not aligning with *missio Dei* as the *missio Dei* embeds the inclusive views of the Trinitarian God and should be reflected in Christian community activities as sent people. Chapter 1 advocates that this is applicable to the homeless rough sleepers and that positive outcomes can only be achieved through aligning with *missio Dei*.

6.2.2 Chapter 2 summary

Chapter 2 introduction highlighted the fact that deaths of the of 194 homeless rough sleepers that were sleeping on Central London streets, were announced at St-Martin-in-the-Fields church's annual memorial service, which was held on the 5th November 2015. This was added to the introduction, in order to highlight the fact that living on Central London streets can be dangerous and fatal, as well as lead to two types of isolation which are: being isolated by others and self-isolation. Chapter 2 also identified and took a closer look at the reasons for disconnection between Central London homeless rough sleeping populations and the Christian community, as well as investigated the impact of homelessness.

This was done by conducting primary and secondary researches including primary interviews of Central London rough sleepers and church / leaders, primary questionnaires of Central London rough sleepers, and primary and secondary case studies of Central London rough sleepers. As a result, interviews of 30 homeless Central London rough sleepers helped to identify different pathways to homelessness in Central London, which are: domestic / sexual abuse, alcohol and drug abuse, divorce / relationship breakdown, prison, mental / physical illness, relocation / ran away from home, and being duped by a friend. Chapter 2 also identified reasons for disconnection between the Christian community and Central London rough sleepers, which are: social, mental, emotional, spiritual, physical and youthful disconnection.

10 interviews of church / ministry leaders and church / ministry workers from churches with homeless ministries and 33 interviews of church / ministry leaders and church / ministry workers from churches without homeless ministries were conducted, in order to investigate reasons for Central London rough sleeper disconnection from the Christian community, from the Christian community point of view. As well as how reconnection would positively impact the Central London homeless rough sleepers, how reconnection would positively impact the congregation, and how reconnection would positively impact the church / ministry leaders and workers. In addition, 10 primary case studies and 5 secondary case studies were carried out on Central London homeless rough sleepers, in order to take a detailed look at challenges and the impact of rough sleeping.

In addition, 264 questionnaires of Central London rough sleepers were conducted which helped to highlight the most challenging things about being a homeless rough sleeper in Central London.

6.2.3 Chapter 3 summary

Introduction of chapter 3 revealed that's being homeless can lead to a quick deterioration of body, mind and spirit. In chapter 3 theological, anthropological, sociological and economical aspects of homelessness were presented after conducting literature reviews. Chapter 3 revealed that theological anthropology helps to understand human beings' relationship with other human beings and with God. Chapter 3 also highlighted *Imago Dei*, in relation to the fact that the Bible confirms that all human beings are made in the image of God, and that all human beings are equal before God, this helped to establish that homeless rough sleepers are also valuable creations of God, despite their current situations, in relation to Genesis 1:26, 27; 5:1, 2, and 9:6 As well as Philippians 4:13 which advocate that regardless of how weak human beings currently feel, they can be strengthened and empowered by God.

In addition, chapter 3 highlighted the sociologically aspect of sleeping rough, including the fact that Vorster (2011:89-101) said that human beings are created as a social being, who should communicate, form relationships, and love one another (Vorster, 2015:89-101). As well as the fact that Mathews (1895) asserted that human beings are social beings, who need a relationship with God and fellowship with men. Chapter 3 also highlighted that Bosch (1991:367-483) asserted that the church is both a theological and a sociological entity, which means an inseparable union of the divine and the dusty.

In addition, chapter 3 discussed the fact that Central London homeless rough sleepers are poor and are in need of economic justice, in relation to 2 Corinthians 8:13-14 which talks about sharing abundance with one another, in order to encourage economic equality and to prevent lack. Additionally, Chapter 3 revealed that mission with the homeless should include: mission as *missio Trinitatis Dei*, mission as *Diakonia*, holistic mission (including creative tension in holistic mission), transformational development, contextualisation of the gospel to rough sleeping context, developing intentional relationships with rough sleepers, and advocating the ministry of reconciliation. As well as what the scriptures says about connection.

6.2.4 Chapter 4 summary

A literature review was conducted in chapter 4, which helped to explore how the Christian community reconnecting with the socially excluded Central London homeless populations, could positively impact on being church. Moreover, Chapter 4 advocates the importance of the Christian community as a whole, including the members of the congregation, participating in the mission with the homeless, as opposed to leaving everything for church leaders and church workers to do. As a result, Chapter 4 advocates that participating in the *missio Dei* is an authentic and empowering way of being church for the whole church. As well as the fact being a missional church is the effective and authentic way of being church.

Similarly, chapter 4 revealed that Hirsch (2006) asserts that a missional church is a community of God's people that recognises and act according to the fact that they are agents of God's mission to the world. Then Chapter 4 reminded that Frost (2011:17-38) defines a missional church as any collective set of believers, who offer themselves in service, in relation to the mission of God. Additionally, Chapter 4 revealed that according to Bosch (1991:392), mission originates from the triune God and does not originate from a church, a ministry, or an agency, as previously believed within the Christian community.

As well as the fact that God uses the *missio Dei* and the church to demonstrate His love to the world. In other words, the Christian community are called to be agents of |Gods love. On the other hand, chapter 4 advocates the importance of evangelism, justice, advocacy, and *Diakonia* in relation to the mission with the homeless. Again, to trigger and stimulate holistic transformation of Central London homeless rough sleeping populations, chapter 4 discussed three types of poverty alleviation interventions, which are called: relief, rehabilitation and development.

Chapter 4 also discusses the problem of the social exclusion of Central London homeless rough sleepers, and ways of dealing with the problem including social inclusion and social reconnection. Then chapter 4 highlighted the importance of: Witness to the world, let your kingdom come and let your will be done, in relation to mission with the homeless.

6.2.5 Chapter 5 summary

Chapter 5 presents the new holistic inclusive model, which was formulated based on the challenges that Central London homeless rough sleeping populations go through, which were revealed during the primary research. So that their holistic needs, including their spiritual needs can be met. The mission with the homeless model also integrates the creative tension about evangelism and discipleship, and *Diakonia*, discussed in previous chapters of this study. In addition, it embeds fulfilling the *missio Dei* in order to enhance being church. Additionally, the mission with homeless model provide opportunities for and advocates church / ministry members, church / ministry workers, church / ministry leader's spiritual development. As well as provide the opportunities for them to be able to make a difference in Central London rough sleepers' lives.

This can in turn positively impact church attendance, if this results in Central London homeless rough sleepers reconnecting with God and the Christian community as a result. Moreover, Chapter 5 outlined the contents of the mission with the homeless model, which is a holistic model that also encompasses five consecutive sub models, which represent five consecutive stages. The five stages include the church becoming:

Stage 1: Homeless sensitive church / ministry

Stage 2: Inclusive church / ministry

Stage 3: Reconnected church / ministry

Stage 4: (Re)integrated church / ministry

Stage 5: Discipling church / ministry

6.3 Concluding insight: integrating creative tensions as holistic mission

Bosch (1991:367-483) explained that there is a need for a theology characterised by creative tension, which reaches beyond comfortable claim to absoluteness and arbitrary pluralism. Moreover, Corrie (2001:87-107) explained that resolving creative tension is not a matter of just making a choice between polarities, but a matter of integration of polarities. Therefore, integrating creative tensions into holistic mission, would enable the Christian community to be able to move beyond present day polarisations. As a result, this thesis advocates integrating the creative tension of having evangelism and discipleship on one hand, and Diakonia on the other hand, in order to fulfil and actualise holistic mission.

Consequently, this thesis highlight's the importance of using holistic mission as a tool for reconnection between the Christian community and Central London socially excluded homeless rough sleepers, as missional church / community. This is important especially as Corrie (2001:87-107) said that such integration will result into something unique, and not something predetermined by either polarity of the creative tension, and that the result will be something creatively new, and not just a compromise from both. Holistic mission is exactly what Central London homeless populations need due to their holistic needs.

For example, integrating evangelism and Diakonia in order to achieve holistic transformation, via holistic mission for Central London homeless rough sleeping populations. With these in mind: The mission with homeless model was created, which integrates the creative tension between Diakonia and evangelism as well as discipleship into holistic mission, as a tool and methodology for actualising reconnection between the socially excluded Central London Homeless rough sleeping populations and the Christian community, in ways that fulfils the missio Dei and in turn enhances being church.

This is important because God has given the church a ministry of reconciliation, as the sent church, which is sent into the world to fulfil the missio Dei including the missio Dei for the homeless. This important because the missio Dei symbolises justice for the socially excluded homeless rough sleepers.

As a result, the mission with the homeless model created in chapter 5 of this research advocates and seeks to acquire justice for the socially excluded Central London homeless rough sleeping populations who are perishing on Central London streets, despite government, which is currently inadequate, as revealed in chapters 1 and 2 of this study.

In other words, Holistic mission, which is multifaceted is the way forward for Central London socially excluded Homeless rough sleeping populations due to their holistic needs. Therefore, mission provided should be multi-dimensional holistic mission which effectively resolves the aforementioned creative tension. Bosch (1991:512) explained that:

“Mission is multifaceted, which includes aspects like witness, service, justice, healing, reconciliation, liberation, peace, evangelism, fellowship, church planting, contextualisation and much more”.

In the same way, the mission to the homeless model is multifaceted, so that the holistic needs of Central London homeless populations can be effectively met. Hence the five consecutive stages.

6.4 Way forward

Whilst this study identified clearly the mission with the homeless model as the way forward for Central London homeless populations. There are still a lot of systems and strategies that need to be in place in order to be able to effectively actualise this model, and make it functional and effective which are out of the scope of this study. As a result, this section discusses the next steps for this model, as well as important factors that will make mission with the homeless model effective and more productive.

6.4.1 Tailoring the mission with the homeless model to the populations

The mission to the homeless has a general framework. Therefore, the way forward will include identifying different groups of Central London homeless rough sleepers' needs, as well as the needs of individuals within each group. Then the model can be adapted to the needs of the group / the individual. This means that the models should be adapted to each context based on the needs of each setting. This is important because each population and each members of the populations may have different needs.

For example, one of chapter 2 homeless rough sleeper interview participant already have a job, some of the steps / elements may not be applicable due to this and have to be missed out. Another example is Dawn's case study in chapter 2 (secondary case studies section) of this study. All she needed was a bus ticket back home in Idaho USA, to her family, to get unstuck from homelessness (Bridgman & Bridgman, 2014:119-128). This means that not all homeless will need every element of mission with the homeless model, which means that some elements could be missed out when applicable.

6.4.2 The homeless leadership team

Mission with the homeless means that a leadership team will need to be set up. Ideally the church could recruit a homeless ministry minister / pastor. If the church cannot pay for it, a willing, matured and anointed lay pastor with passion for the fulfilment of the *missio Dei*, and passion for justice for the poor could be appointed as homeless ministry lay pastor. If there is no one like that around. A church without homeless ministry will need to set up a homeless ministry. The homeless pastor can be mentored by a homeless pastor / leader / team about how to set up a homeless ministry and how to lead a homeless ministry. Coaching and training could also be used.

The homeless pastor and other church / ministry leaders can then in turn teach matured Christian volunteers to be homeless street pastors, who work in groups to minister to homeless rough sleepers and offer them support and encourage them to be part of the mission with the homeless. As well as volunteers to help at every stage of the mission to the homeless model. Churches that can afford it can also recruit suitable people in paid position. The homeless leadership team would have to work together to turn actions and objectives derived from the mission with the homeless model into roles and responsibilities, as well as procedures, which should include steps to step guidelines for each stage / each aspect of the mission with the homeless model.

The homeless team and the rest of the church leadership will have to work together and to set objectives, goals and action plans, and timescales and deadlines, based on the elements of the mission with the homeless. Exactly how this will pan out would be decision of that particular Christian community. This could also be subjected to further researched if necessary.

6.4.3 Identifying partners

The mission with the homeless will be too big to handle for most churches / Christian communities, except maybe mega churches with large congregation and many branches. Mission with the homeless model may require advocating mission with the homeless to other churches and other members of the Christian community like Christian ministries. Therefore, ecumenical committee should be set across churches who are willing to partner together to help Central London homeless rough and in turn fulfil this part of the *missio Dei*, when necessary. As a result, awareness should be raised through dialogues, as well as through avenues like church events, church services and Christian conferences and exhibitions, as well as online.

It is also important to liaise or work in partnerships with other non-Christian organisations like social services, homeless charities, other charities, and other homeless / housing services. A good example is Inner London borough of Southwark, which has a service called Housing options services. This service helps and advice the homeless people about way out of homelessness. As well as organisation that help the unemployed to get back to work. For example, charitable organisations in the UK that provide unemployed people with good free second-hand interview clothes.

Likewise, there are organisations that provide free government funded employability courses, so that Central London homeless rough sleepers can learn how to get back to work, as well as free accredited vocational training that will help them learn a vocation. Similarly, there are organisations that support people to get out of alcohol and drug abuse. These provide opportunities to signposting Central London homeless rough sleepers to the right services according to their needs at different stages of mission with the homeless.

For example, during relief, rehabilitation, and development. Due to being disconnected with wider community as a result of their homelessness as discussed in chapter 2, Central London homeless rough sleepers may not be aware many available services that they can tap to. Especially as most rough sleepers do not have televisions, computer, access to internet, or even phone

6.4.4 The financial aspect of the mission with the homeless.

Missional churches / communities should have a budget for helping the poor, in order to fulfil this part of the *missio Dei*. Church / Christian organisation could use part of their budget for helping the poor as their homelessness budget, if they don't have a separate homelessness budget. This is important especially as homeless rough sleepers are at the lowest scale of poverty, as other poor people at least have a roof over their heads. Again, it might be helpful if the church / Christian organisation registers as a charity. Or create and register the charitable arm of the church, as a charitable organisation. This may give them to access to external funds that are just for charities. For examples, government funds and the National Lottery funds. In addition, it is a good idea for homeless fundraising team. This may help to raise more fund

6.5 Suggested future research

There could a research conducted on effective ways of setting up a homeless ministry. As well as effective ways of accessing more funds and support based on the mission with the homeless model. In addition, exactly what the roles and responsibilities of homeless ministry pastors and the roles and responsibilities of homeless street pastor should be, within the mission to the homeless model, could be researched. In addition, how to set up an ecumenical committee for mission with the homeless could be researched. Another further research area based on the findings of chapter 2 church / ministry leaders and church / ministry workers interviews, could be whether rough sleepers should be going to a separate homeless church or whether they should be part of the main church during reconnection and reintegration stages. In addition, a longitudinal study of the impact of application of the mission with the homeless model for Central London homeless rough sleeping populations could be conducted.

Similarly, a longitudinal study or case studies of the impact of application of the mission with the homeless model for the Christian community, in relation to enhancing being church, could be conducted. Research could also be conducted about how to help the socially excluded Central London homeless rough sleeping populations to reconnect back with their family members. In addition, research could be

conducted with the mission with the homeless model being used on Central London rough sleepers or rough sleepers elsewhere, or with homeless people living in other homeless settings such as for homeless people living in homeless hostels, temporary accommodations, or homeless night shelters in Central London or elsewhere. Then the impact measured.

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Appendices

Appendix a: questionnaire / interview informed consent form

Title Of Study: *missio Dei* for the reconnection with the socially excluded homeless populations in Central London: The possible impact on being church.

Researcher's Name: Henrietta Elegunde

Researcher's Email: helegunde@hotmail.co.uk

PLEASE SELECT

- | | YES | NO |
|--|--------------------------|--------------------------|
| 1. I confirm that I have read and that I understand the information sheet for the above study and have had the opportunity to ask questions. | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving reason. This will not affect me. | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. I agree to take part in the above study. | <input type="checkbox"/> | <input type="checkbox"/> |

PLEASE SELECT

- | | YES | NO |
|--|--------------------------|--------------------------|
| 4. I understand that this research / interview/ questionnaire will take about 15 minutes to 30minutes | <input type="checkbox"/> | <input type="checkbox"/> |
| 5. I understand that all information about me will be treated in strict confidence and that I will not be named in any written work arising from this study. | <input type="checkbox"/> | <input type="checkbox"/> |
| 6. I agree to the use of my quotes anonymously in research publications | <input type="checkbox"/> | <input type="checkbox"/> |
| 7. I agree that my data gathered in this study may be stored securely (after I am made anonymous) and may be used for future research. | <input type="checkbox"/> | <input type="checkbox"/> |

Name of Participant

Date

Signature

Name of Researcher

Date

Signature

Appendix b: research participant information sheet

1 STUDY TITLE

Missio Dei for the reconnection with the socially excluded homeless populations in Central London: The possible impact on being Church.

2 INVITATION PARAGRAPH

There is at least a church / Christian organisation in every community in Central London, which can have a positive impact on homeless people within their communities. However sometimes churches and Christian organisations can become just focused on their own activities and forget about the needy in their communities. This is why study aims to find out how churches and Christian organisations can have support the homeless people within their communities, and vice versa. For these reasons, you are being invited to take part in this research study. But before you decide whether or not to take part, please read the following information about this research. Please also feel free to ask questions, or ask for more information if necessary.

3 WHAT IS THE PURPOSE OF THE STUDY?

The purpose of this study is to find out how churches and Christian organisations can positively support homeless people. The aim of this study is to identify and assess gaps in the support that homeless rough sleepers are currently receiving and identify ways of bridging these gaps. As well as assess how helping homeless rough sleepers can positively impact local churches. I am doing this research as part of my PHD Missiology research for North-West University, South Africa. I am doing this topic because I believe that churches and Christian organisations should positively impact their local communities.

Why have I been invited?

You are being asked to be part of this study, because you are a homeless rough sleeper. I believe that your voice should be heard by the local churches and Christian organisations via this questionnaire. I also believe that churches should support the homeless unconditionally.

Do I have to take part?

It is up to you to decide whether or not to take part. If you do decide to take part you will be given this information sheet for future reference, and you will be asked to sign a consent form. If you decide to take part, you are free to withdraw at any time and without giving a reason.

What will happen to me if I take part?

If you are happy to participate in the research, I will ask you to read this information sheet, sign the consent form. Then you will be asked to fill the questionnaire, which should take no longer than 10-15 minutes of your time.

What are the possible benefits of taking part?

The information you provide can contribute to the future positive relationships between local churches / Christian organisations, and homeless people. This is because the statistics of the result of this study will be made available to churches and Christian organisations in Central London and the rest of the UK, via the web.

Will what I say in this study be kept confidential?

All information you provide will be kept confidential in alignment to the data protection act. Under no circumstances will you be identified to any other third party. If information from this study is made public, we will ensure that no one that takes part is identified by their name.

What should I do if I want to take part?

Just inform the researcher, and you will be given a consent form to sign.

What will happen to the results of the research study?

The result of this research will be used in my PHD Missiology thesis? The thesis will be published online on websites like www.academia.edu. You will be able to obtain a copy of the published research on these websites. The results from this study may also be available in one or more of the following sources: scientific papers in peer reviewed academic journals, presentations at a conference, local seminars, or in a church / a

Christian organisation presentations and events. Again, the findings will be available on a dedicated website for the study, upon completion.

Contact for Further Information

For further information about this study please contact me. My name is O. Henrietta Elegunde, and I can be contacted at ohlegunde@gmail.com. You can also contact the research study leader / supervisor to verify the details of the research. He can be contacted at Johannes.Knoetze@nwu.ac.za

Thank you

Many thanks for taking time to read this information sheet.

Date

Appendix c: homeless rough sleepers questionnaire survey

Gender: Female Male

Name:

1. Ethnic Background:

English White Black Asian Other White Other _____

2. Age Group

Under 18 (A parent needs to sign the parental consent sheet first)
 18-29 30-49 50-69 70 and over

3. How long have you been sleeping rough?

4. Where do you normally sleep?

Street Vehicle In a Park
Other _____

5. Has a staff member from a night shelter, day centre, homeless hostel, or a housing department advised you about how to stop sleeping on the street?

Yes No If yes, what did they say, _____

6. Are you able to eat regularly every day?

Yes No If no, why not _____

7. How often do you eat?

Less than once a day Once a day Twice a day Three times a day

8. Do you have difficulty accessing laundry facilities?

Yes No

9. Do you have difficulty accessing shower or bathroom facilities?

Yes No

10. Since you have been homeless, have you ever experienced any violence / crime on the street?

Yes No

If yes, what happened?

11. Have you developed any medical problems since you have been sleeping on the street?

Yes No

What medical problem have you developed _____

12. Do you have regular access to a doctor?

—

13. Where have you received most help since being homeless

—

14. Has anyone that helped you told you about Jesus since you've been homeless
 Yes No
Who? _____

15. What is the hardest part about being homeless?

16. What do you feel is most needed by homeless people in Central London?

17. Would you like a church or a Christian Organisation to help address issues you face to do with homelessness?
 Yes No

18. What kind of support could a local church / Christian organisation provide that will help get you back on your feet?
 Night Shelter Food donation Clothes donation Warm place to stay during the day
 Prayer Financial donation Work experience Skills Training Other _____

19. What activities would you like to see the local churches / Christian organisations doing in the community?
 Practical help Community Activities Sports Activities Fun day Prayer
 Other _____

20. What would you volunteer in a local church / Christian organisation in exchange for?
 Food Shelter Clothes Work Experience Other _____

21. What skills do you have that you are most proud of?

Appendix d: homeless interview / case study questions

1. What is your name
 - How old are you?
2. What is your Ethnic Background
 - Which country do you come from?
3. How long have you been homeless?
4. How did you first become homeless?
 - What happened?
5. Do you receive any benefits or income?
 - If not, how do you eat and survive?
6. What do you do during the day?
7. Do you feel strong and healthy?
 - Do you have a GP?
8. What are the most difficult things about being homeless?
9. Where have you gone for help since you have been homeless?
 - What happened as a result?
 - If nowhere, why not?
10. Have you ever walked into a church or a Christian Organisation, to ask for help?
 - If yes, which one did you go to, and what happened as a result?
 - If no, why not?
11. In what ways can a church or a Christian Organisation help you right now?
12. Why have you not approached a church or Christian Organisation for help?
13. What would give you the courage to just walk into a church / Christian organisation and ask for help?
14. What was your last job?
15. What were your roles and responsibilities in your last job?

16. Would you use your skills to help a church in exchange for food and shelter?
- If yes, why?
 - If not, why not?
17. Would you attend an event organised by a church or Christian organisation, if food were provided?
- If yes, why?
 - If not, why not?
18. Did you ever attend a church before you were homeless?
- If yes, which church did you go?
 - If not, why not?
19. What is your faith, religion, or believe at the moment?
20. Have you ever been invited to a church since you have become homeless?
- If yes, please tell me what happened?
 - If not, what would you have done if someone invited you today?
21. Do you feel like part of this community and / or the Christian community?
- If yes, why?
 - If not, what would make you feel included in the community?
22. Why is it important that the Churches help you right now?
23. How could such help positively impact your life?

***Appendix e: church leaders and church worker interview questions from churches
without homeless ministries***

1. Please confirm your age group. Are you:
 - A. Under 18
 - B. 18 to 24
 - C. 25 to 49
 - D. 50 to 65
 - E. over 65
2. Which church / ministry are you a member of?
3. How old is your church?
4. Please tell me about your church / Ministry? Could you please describe the purpose and the mission of your church / Ministry?

5. How long have you been a member of this church / Ministry?
 6. Please tell me about what you believe is unique about the outreach activities of your church / Ministry?
 7. Could you please explain your own roles and responsibilities roles within the Church / Ministry?
 8. How long have you been in this position?
 9. What is your opinion about reported growing numbers of homeless people sleeping on the streets
 10. Should churches get involved where governments seems to be failing, with these homeless people?
 - A. If yes, why?
 - B. If no, why not?
 11. Why in your opinion, do you think that such homeless people suffering on the streets don't reach out to church / ministries for help by themselves?
 12. What then is the reason for this disconnection between the Christian community and the homeless, where homeless people sleeping on streets don't feel like they can't walk into a church / ministry to ask for aid?
 13. How can the Christian community to begin restore the homeless people's faith in the church, as people who want to help them and reconnect with the homeless?
 14. Why is it important for the Christian community to reconnect with the socially homeless?
 15. Should a church have homeless ministry?
 - A. If yes, why?
 - B. If no, why not?
 16. If so, what should their homeless ministry be like?
 17. Should homeless people be invited to attend special church events?
 - A. If yes, what can be the benefits of this to being a church
 - B. If no, why not?
 18. Should a homeless ministry testify to the homeless about Christ?
 - A. If yes, How should they go about this?
 - B. If no, why not?
- Should we as Christ's ambassadors invite homeless people to join our church / ministry?
- C. If yes, please give your reasons

D. If no, please give your reasons

19. What other alternative ways could we connect with them spiritually as Christ's ambassadors?
20. What methods should we use to invite homeless people to join our church / ministry?
21. If homeless people agree to join the church, should we have a separate homeless people service, or should we ask them to join the current congregation?
22. How can the church reconnecting with the homeless populations positively impact the homeless people's spirituality and well-being?
23. How can reconnecting with the homeless populations positively impact the congregation's spiritual development?
24. How can reconnecting with the homeless populations positively impact the church leaders' spiritual development?
25. What in your opinion is the mission of God for the homeless populations sleeping on the streets.

Appendix f: church leaders and church worker interview questions from churches with homeless ministries

1. Please confirm your age group. Are you:
 - A. Under 18
 - B. 18 to 24
 - C. 25 to 49
 - D. 50 to 65
 - E. over 65
2. Which church / ministry are you a member of?
3. How old is your church?
4. Please tell me about your church / Ministry. Could you please describe the purpose and the mission of your church / Ministry?
5. How long have you been a member of this church / Ministry?
6. Please tell me about what you believe is unique about your church / Ministry?
7. Could you please explain your own roles and responsibilities roles within the Church / Ministry?
8. How long have you been in this position?
9. Should a church have homeless ministry? If yes, why?
10. Are you part of the homeless ministry? If yes, What roles do you play?

11. Please explain the main functions of your homeless ministry?
12. Which area does your homeless ministry activities take place?
13. Please describe your church's (or your ministry's) homeless ministry activities?
14. Do the homeless people that you feed attend your church / ministry's services, activities and events?
 - A. If not, should they attend?
 - B. If not, why in your opinion do they not attend services and events?
15. Homeless people accept charity that your church offer them. But why in your opinion do you think that don't they reach out to churches for help by themselves?
16. What then is the reason for this disconnection between the Christian community and the homeless, where homeless people don't feel like they can walk into a church / ministry to ask for aid?
17. Does your homeless ministry testify to the homeless about Christ, after giving them food and drink?
 - A. If yes, How do they go about this?
 - B. If no, how could they go about testifying to the homeless?
18. What positive impact could testifying to the homeless after eating have?
19. Should we as Christ's ambassadors invite homeless people to our church / ministry?
 - A. If yes, please give your reasons
 - B. If no, please give your reasons
20. What other alternative ways could we connect with them spiritually as Christ's ambassadors?
21. How can invite homeless people to our church / ministry?
22. How can the church reconnecting with the homeless populations positively impact the homeless people's spirituality and wellbeing?
23. How can reconnecting with the homeless populations positively impact the congregation's spiritual development?
24. How can reconnecting with the homeless populations positively impact the church leaders' spiritual development?
25. What in your opinion is the mission of God for the homeless populations sleeping on the streets?