

A Year of Mission

An Evaluation of HOPE 2014

Theos[✦]

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A Year of Mission

An Evaluation of HOPE 2014



about Theos

Theos is a Christian think tank which engages in the battle of ideas from an open, orthodox, nondenominational Christian position. It was launched in November 2006 with the support of Rowan Williams, then Archbishop of Canterbury, and Cormac Murphy O'Connor, then Cardinal Archbishop of Westminster.

Our objective is to show Christianity has a serious and important contribution to make to public life in the UK today. We conduct research, publish essays and reports and hold public lectures and debates on the role of religion in general, and Christianity specifically, in public life. We also provide research consultancy services to organisations in the public, private and voluntary sectors. Previous reports include *“Doing God”: A Future for Faith in the Public Square*, *Free to Believe? Religious Freedom in a Liberal Society* and *Multiculturalism: A Christian Retrieval*. We have hosted lectures from, among others, Mark Thompson (former Director General of the BBC), Jonathan Sacks (then Chief Rabbi) and John Micklethwait (editor of *The Economist*), as well as running debates on the future of the welfare state, on international development and on Darwinism, in venues like Westminster Abbey, the RSA and the Commonwealth Club.

For more details visit: www.theosthinktank.co.uk



in our villages, towns & cities

about HOPE

HOPE exists to see individuals and communities in villages, towns and cities throughout the UK transformed by Jesus' love.

HOPE models what mission can look like, working with Christians of all ages, ethnicities, worship styles, genders and theological perspectives – together achieving much more than can be achieved apart. This lines up with Jesus' prayer that his followers would be 'brought to complete unity' so that the world will know about God and his love for humanity (John 17:23).

A few simple principles undergird HOPE's ethos:

- demonstrating God's love as local churches work together, meeting needs in our communities;
- continuing to love and serve people whatever they choose to believe;
- inviting people to become followers of Jesus by sharing the gospel with words in culturally relevant ways;
- giving people opportunities to respond to the gospel, then connecting people who do respond into church life.

HOPE Revolution, the youth dimension of HOPE, also encourages and equips young people to adopt a lifestyle of mission that is relevant to contemporary culture.

Working across a wide range of denominations and ministries, HOPE acts as a catalyst, serving local churches by working in partnership, providing low cost or free resources and lots of tried-and-tested ideas online and through email updates.

HOPE focuses on key mission moments - a rhythm of mission through the church calendar where churches can reach out into their communities:

- Lent and Easter
- Pentecost
- Summer festivals and fetes
- Harvest and thanksgiving
- Remembrance
- Christmas

Groups of local churches are encouraged to use this rhythm of mission in ways that are appropriate for their area to bless their local community, living out God's love, proclaiming the gospel in words and action, and doing it all in unity with other Christians.

Find out more at www.hopetogether.org.uk

acknowledgements

Even more than usual, the research and production of this report has been a collaborative effort, of which the writing is a small part. We are particularly grateful to Dr Brennan Jacoby who conducted the bulk of the qualitative work both before and towards the end of HOPE's year of mission. Jennie Pollock, former staff member at Theos, assisted in designing the survey and by proof-reading the report and Polly Parrott of Bible Society designed this report with her usual skill. Last, but not least, thanks are due to the many people who agreed to be interviewed or responded to the survey.

Paul Bickley, Theos

We are so thankful for all the many people and ministries who have made HOPE happen – with special thanks to the HOPE team: Yemi Adedeji, Catherine Butcher, Lucy Cooper, Flossie Crowne, Steve Gee, Marcus Miller, Steve Price, Jean Sandercott, Carole Smith, Phil Timson and Celeste Viggers.

Roy Crowne, HOPE

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foreword

We have been thrilled to see HOPE grow as the vision for mission together in words and action has spread throughout the country. It has been amazing to see Christians finding fresh confidence to talk about Jesus and to serve their communities, putting God's love into action.

We were delighted when the Archbishop of Canterbury acknowledged the role of HOPE as a catalyst bringing churches together. Speaking about HOPE he said:

You keep finding them popping up here and there making things happen, bringing people together and doing the right thing, in the right way, at the right time.

As Christian leaders gathered at Lambeth Palace to launch the year of mission, Archbishop Justin set out a vision for a confident and vibrant Church 50 years on from HOPE 2014. The 100 leaders of denominations and Christian ministries who had gathered also heard how Hope08 had sparked the journey to faith for Leanne Jones, a young woman in her twenties.

HOPE wants to leave a legacy: lives changed and communities transformed. We are so encouraged that 90% of local practitioners said that HOPE 2014 helped them reach their neighbourhood. And more significantly, four in ten respondents to the Theos survey said that someone had come to faith after HOPE 2014 activities.

As this evaluation illustrates, HOPE 2014 has developed since Hope08. We are praying that still more people will come to Christ in the years ahead.

We are so grateful to all those who have prayed with us during the past year. The year began with a Season of Prayer at the Redeemed Christian Church of God's Festival of Life; 40,000 people gathered for a night of prayer.

The growing partnership in mission between the black and ethnic minority churches and white-led churches has been a significant feature. Pastor Agu Irukwu, Head of the Executive Council for RCCG UK said:

We are so grateful for the partnership, for the access it has given us to local communities in ways we didn't have prior to this relationship and we're looking forward to the future, which bodes well for this nation. The partnership with HOPE is just one example of the Church standing together, the things that divide us no longer being relevant as we stand together to believe God that this nation will come back to Christ.

HOPE takes shape at the grassroots where hundreds of churches are working together. We want to thank all the individuals and local churches who have caught the vision and put it into practice in so many different, creative ways around the rhythm of mission through the year.

As Ian Bunce of the Baptist Union says:

To allow imagination and creativity within the Church is what HOPE brings, and many more churches have embraced it than we'll ever know.

HOPE's Greater Love theme around Remembrance and the Silent Night carols events, particularly caught the imagination of thousands of churches. We were grateful for the endorsements of both Prince Charles and Prince William.

The London Borough of Croydon was just one example of more than 50 churches adopting the rhythm of mission, coming together for a grand finale at the Crystal Palace FC home ground with the club's manager as one of those taking part. For us, it seemed like a God thing that Sainsbury's Christmas advert also told the story of the 1914 Christmas Truce and the theme was taken up by the Queen in her Christmas Day broadcast to the Commonwealth.

We are grateful to the many ministries, military and sports chaplains who partnered with us to help churches bring communities together at this significant moment in our national history.

Finally we want to thank Theos for their research, compiling this evaluation. We trust that it will help churches to think and pray as together we consider how to fulfil Jesus' commission in these nations.

Steve Clifford on behalf of the HOPE Board and Leadership Team

executive summary

HOPE is a registered charity which seeks to encourage churches across the United Kingdom to 'raise the bar' in their outreach, evangelism and social action. It looks to galvanise churches to "do more together in word and actions".

In this evaluation, we argue that HOPE looks to:

- create unity in mission, helping churches and agencies locally and nationally, to do more together;
- help local churches integrate their mission, doing more together in word and action – sharing the gospel and serving communities;
- leave a legacy of mission, resourcing churches to embed a rhythm of mission in their church life, and training and developing young people to lead in mission.

In 2014, HOPE has built on and extended on previous successes.

unity in mission

The HOPE network is broader and more diverse than in 2008, including black and ethnic minority churches in its leadership, staff and programme development, alongside an ever greater range of mission agencies. We were told that "Hope has brought ecumenical connection into relationship and away from structure". 67.5% of survey respondents who represented churches reported that they had collaborated with other churches through HOPE 2014. Of these, 85% were working with churches of different denominations.

HOPE 2014 has been taken up in all parts of the United Kingdom. It did particularly well in the East Midlands, North West and West Midlands. Black and ethnic majority church engagement was strong in London and Manchester.

Nationally, HOPE has worked with great success with secular agencies such as the Big Lunch, and locally churches have followed their lead. Many groups reported that their

relationship with local police, local government, MPs and local media had improved as part of HOPE 2014.

The HOPE 2014 'brand' is one which people trust and creates confidence for partnership. Where people haven't used the branding for their own local initiatives, it's usually because they didn't know they could. We were told that "For us [HOPE] is more about inspiration and ideas, not branding. Hope14 was talked about a lot!"

integration in mission

Prayer has been a major focus and feature of HOPE 2014. 600,000 copies of the Season of Prayer booklet were distributed to start the mission year in prayer and a further 64,000 were distributed to end the year with three months of prayer. Redeemed Christian Church of God churches prioritised prayer for HOPE and the UK with a rota of churches using HOPE's monthly prayer calendar to pray daily. Four in every ten local practitioners reported that they had prayed more than usual during HOPE 2014.

Churches involved in HOPE 2014 did more together in words and action. Around one in three churches involved in HOPE 2014 reported an increase in evangelism by words, and a similar figure reported an increase in evangelism by social action, and 90% of local practitioners said that HOPE 2014 helped them reach their neighbourhood. Four in ten respondents to our survey said that someone had come to faith after activities that were part of HOPE 2014.

legacy in mission

As part of HOPE Revolution, 32 Mission Academies were run; training, developing and encouraging 750 young people in mission.

Local churches are adopting HOPE's rhythm of mission. HOPE achieved national and local traction with its Greater Love remembrance and Silent Night carols initiatives.

HOPE distributed 37,000 Greater Love booklets with ideas on how churches could mark the WWI centenary commemorations. Interviewees have suggested that churches "started to engage in a new way" from 4th August, the anniversary of the outbreak of WWI.

Hundreds of Silent Night carols events were held across the country, including 60 in sports grounds, including Premier League stadiums. Around 75% of churches said they either held an event or used HOPE 2014 resources over the Advent/Christmas period.

challenges and recommendations

There is a sense of 'missions fatigue' amongst some churches. HOPE needs to continue to 'embed' its message on an ongoing basis, working with others to consistently resource and support churches in mission.

HOPE needs to continue to clearly articulate and advocate for its holistic approach, which combines words and action. In 2008, HOPE created a step change in the Church's approach to social action. What further steps can be taken to increase confidence in sharing the gospel?

A significant amount of HOPE activities go into marshalling and collecting national resources, and directing them towards local churches – but producing and distributing resources shouldn't crowd out core activities. HOPE should continue to focus on core objectives of changing the mind-set and approach of churches, not least rooting mission in prayer, embedding the rhythm of mission and helping churches make the most of cultural moments and opportunities.

HOPE is highly regarded as something which, nationally and locally, draws together different churches, denominations and agencies in a relational way, directing them toward mission in words and action. It should consider how it can build further on the work done, improve networks in Scotland and London, and continue to foster collaboration across different denominations and networks.

the background to HOPE 2014

HOPE is a registered charity which seeks to encourage churches across the United Kingdom to 'raise the bar' in their outreach, evangelism and social action. HOPE looks to galvanise churches to "do more together in word and action". This report sets out research into the impact of that campaign – HOPE 2014.

The HOPE 2014 initiative rests on previous work, starting with the Hope08 mission year. Like HOPE 2014, Hope08 aimed to demonstrate Christian faith in action and to explain the meaning of that faith, in villages, towns and cities. It set itself a demanding task. Whereas previous mission initiatives (e.g., Message 2000, Soul in the City) sought to have an impact within a large city, both Hope08 and HOPE 2014 looked to bring together the "whole Church, for the whole nation, for the whole year".

Translating a vision into a meaningful programme of action represented a significant endeavour. Although Hope08 began with a conversation between three church and parachurch organisation leaders (Mike Pilavachi, Andy Hawthorne OBE and Roy Crowne – with the latter becoming the Executive Director of HOPE) it needed the involvement and support of church denominations, Christian charities and parachurch agencies, and success in attracting the attention and involvement of a large number of local churches.

Beginning in 2005, the core team – now with the support of Steve Clifford as Chair – set about consulting and building relationships with stakeholders. They later spoke of receiving enthusiastic support. A national coordinator was recruited, and a small staff assembled, alongside an Advocacy and Advisory board, who would build toward a year of focused activity in 2008.

Both Hope08 and HOPE 2014 looked to bring together the "whole Church, for the whole nation, for the whole year".

Hope08's impact is set out in a previous evaluation.¹ This found that overall Hope08 met with considerable success:

The amount of churches that signed on, the new community projects that began and which look set to continue, and the strong partnerships that HOPE participants made with each other, with local government and with the police is testament to the strength of the vision guiding Hope08.

Among other things, it commended the emphasis on combining and balancing evangelism for social action; the space it created for grassroots collaboration between local churches; and the non-prescriptive approach which would allow churches to develop a programme of activity appropriate to their own locality. Some recommendations for future activity were made: these included measures to involve larger churches, clearer and more consistent target setting to help assess whether HOPE was fulfilling its goals or not, better administration and database management at HOPE, and greater efforts to reflect the diversity of the UK church, specifically black and ethnic minority churches.

After 2008, there was an expectation that HOPE would cease to operate. In 2013, Steve Clifford (now Director of the Evangelical Alliance) told one of our researchers what happened next.

We closed offices in Brighton after 2008, and contracts came to an end. We had even more of a shoestring budget in '08. As far as we were concerned it was over. There were enormous indicators of success. We had a meeting of core leadership in May 2009. We prayed, and had a sense that we ought to be doing it again. We then did some more testing and had a genuine sense that we should do it. We questioned when to do it, and decided that, because of the Olympics in 2012, 2014 was a good year for doing it again. So we then discussed how we should build toward 2014. The feeling was that Roy had just left Youth for Christ, and that it was a God thing that he was available.

Structurally HOPE took a somewhat different shape as it moved toward 2014. The Board of Reference and Advocacy and Advisory Group set up specifically to support Hope08 were not reassembled, and Roy Crowne took on the day-to-day leadership of the central HOPE organisation, supported by a leadership team drawn from church denominations, charities and consultancies established in March 2010.

1 The Whole Church, for the Whole Nation, for the Whole Year (Theos, 2009). Available at http://www.hopetogether.org.uk/Groups/133404/HOPE/About_HOPE/What_is_HOPE/HOPE_08/Review/Review.aspx

As planning began, HOPE's leadership were also asking themselves how they could reach parts of the church – including black and ethnic minority churches – that were not drawn in sufficiently in 2008.

The 2012 Diamond Jubilee celebrations were seen as a key moment in capturing the imagination of local churches.

A new leadership team was drawn together to include members of the black and ethnic minority churches. Jesus House, the largest of the Redeemed Christian Church of God (RCCG) churches, hosted a HOPE Forum for 40 church and ministry leaders, and Revd. Yemi Adedeji was employed as Associate Director of HOPE, with a view to investing in developing HOPE's relationship with church leaders across ethnic divides.

Various members of the leadership team, and indeed respondents to our survey, reported how important the period between 2009 and 2014 was in shaping HOPE's agenda for 2014.

The 2012 Diamond Jubilee celebrations were seen as a key moment in capturing the imagination of local churches, who understood that there would be an opportunity to help gather people and engage with and serve their neighbourhoods, but weren't sure how to go about it. HOPE made the connection nationally with Big Lunch and produced and distributed resources, including a 'how to' guide (*Building Community at Your Big Jubilee Lunch*) and a Diamond Jubilee New Testament – of which 750,000 copies were distributed.

HOPE looked to reflect the diversity of its network in two launch events – the first at London's Excel centre at the Redeemed Christian Church of God's Festival of Life, and the second at Lambeth Palace, hosted by the Archbishop of Canterbury, where speakers included the Archbishop of Canterbury, Pastor Agu Irukwu (leader of the Redeemed Christian Church of God in the UK), Leanne Jones from the Sion Catholic Community for Evangelism, and Roy Crowne.

key features of HOPE 2014

The 'why' of HOPE is to bring about lasting spiritual change in the lives of individuals and transformed communities. The 'what' is a campaign to encourage local churches to engage in greater levels of mission over the course of a year, in word and in action. What, then, is the 'how' of HOPE 2014 – that is, what are the means by which HOPE would look to achieve its goals?

In interviews with HOPE leadership, we observed seven areas of activity, some of which carry over from 2008, and others of which represent new developments or emphases. All of them are explicitly identified by HOPE as key values or priorities.

connecting words and action in mission

Both in 2008 and 2014 the leadership of HOPE have been clear that a church galvanised into authentic Christian mission would be engaged in both proclamation and demonstration of the gospel – in evangelism and ‘social action’. Members of the leadership team wanted churches to break out of the mentality that on the one hand the latter was at the service of the former, that good works were evangelistic bait, or on the other that charitable activity was an easier or more preferable way for churches to act publicly.

enabling churches to respond to serve appropriately in their context

In both 2008 and 2014 HOPE has explicitly emphasised the need for churches in villages, towns and cities to be equipped appropriately. In 2008, many village churches expressed appreciation for attention to their context as one which required a different approach to the models developed to reflect urban environments.

HOPE identified 2013 as a year of prayer and preparation for 2014.

encouraging greater commitment to prayer

When HOPE leaders said that prayer was an important value for the organisation, this didn’t just mean that they wanted people to pray for HOPE 2014, but also that prayer should undergird all aspects of local mission. For instance, HOPE identified 2013 as a year of prayer and preparation for 2014, which culminated in the Redeemed Christian Church of God’s ‘Festival of Life’.

training young people in mission

Hope established a co-branded initiative which would focus on youth – HOPE Revolution, and released resources such as ‘Textify’ which went out to 50,000 young people as a tool to help young people start a conversation about Jesus. HOPE Revolution led in the development of a series of 32 ‘Mission Academies’ involving around 750 young leaders. Church youth groups would use the Mission Academies to learn about the concept of mission, but then to explore it practically through local action and further reflection.

resourcing churches

As we see from the Diamond Jubilee engagement, supporting churches in mission opportunities through the production and distribution of resources is a key part of HOPE's work. In 2008 and 2010 HOPE produced 'big books' – compendia of ideas and examples of what churches could do to engage in mission. The key 2014 resource – *HOPE: The*

The key 2014 resource – HOPE: The Heartbeat of Mission – gathered HOPE's best ideas and practice from the previous four years.

Heartbeat of Mission – gathered HOPE's best ideas and practice from the previous four years. It was distributed widely amongst key church networks. Some Church of England dioceses, such as Rochester, obtained a copy for every parish. Other denominations, such as the RCCG, Methodist Church, United Reformed Church and Elim, gave copies to church leaders.

focusing activity on a 'rhythm of mission'

HOPE 2014 looked to build its year around key dates in the calendar – Easter, Pentecost, summer, harvest, Remembrance and Christmas. The intention, overall, was not that churches should engage in initiatives at each of these six points in the calendar, but that it would give a 'shape' to the year. This, in turn, is part of the 'legacy' of mission that HOPE organisers intended to leave – an important subsidiary aim of the HOPE 2014 project is to get churches into a habit of engaging in mission regularly, using points in the calendar when people might be more willing to think about engaging with churches or church-based activities.

working in partnership and collaboration

HOPE can be understood as aspiring to create a practical ecumenism – that is, churches drawing together to achieve a greater impact than they might otherwise have. On a national level, organisers placed a high priority on engaging a variety of different denominations and church networks. Local HOPE initiatives sought to draw in different churches and organisations to achieve a great local impact. Unity amongst churches was clearly seen by HOPE organisers as an important indication of both the feasibility of projects like Hope08 and HOPE 2014, and a key sign of success.

research background

In 2008 Theos undertook an evaluation of Hope08, which sought to assess the extent to which the projects undertaken under this banner were successful in their aims. This report

found that Hope08 was successful in empowering and inspiring churches to 'Do More. Do it Together. Do it in Word and Action'. The report, reflecting on what did and did not work during the year, has been a widely-used resource for organisations and church leaders, and has informed HOPE's subsequent work.

In 2013, Theos was asked to evaluate HOPE 2014. It was agreed that the research would:

- Assess what has changed and developed between 2008 and 2014;
- Consider the impact of the activities of 2014;
- Make research-led recommendations about refining and refocusing HOPE's future activities.

understanding HOPE 2014

HOPE 2014 was a complex initiative, comprising the activities of a national agency with multiple partners (each with their own organisational objectives) and a plethora of local activities. Some of this local activity bears the HOPE brand, but – as interviewees often pointed out – much did not. Some local HOPE initiatives are now ongoing, sophisticated and fully autonomous from the central organisation – institutions with a life of their own and an independent local charitable trust set up to govern them. In 2008, HOPE had benchmarked their activity against a number of targets (e.g., 500 locations where churches were serving in word and action). No such benchmarks were set in 2014. We needed, therefore, to identify appropriate criteria for evaluation. The first step of our research, therefore, was to develop greater clarity around the organisation and its objectives.

In the autumn of 2013, a scoping exercise was undertaken by Theos staff. Primarily, this comprised in interviews with a number of members of the HOPE leadership team. A researcher also attended the September 2013 leadership team meeting to discuss ideas about project evaluation – what, in other words, were their own measures for judging the project successful or otherwise?

Interviewees and participants identified a broad list of points to consider. Key issues were those around unity and diversity (would HOPE 2014 be successful in uniting churches in different traditions, and involving people of all ages and of diverse ethnic backgrounds?), missional integrity (would HOPE 2014 be successful in encouraging holistic mission which grounded itself in works, words and prayer, and would churches be encouraged to take risks in exploring new and creative ways of sharing the Gospel?), and legacy (would HOPE 2014 last into the future, proving formative for the churches, agencies and individuals

involved?). They were also interested in knowing if and how HOPE 2014 changed the way that faith was perceived in the public square and whether HOPE branding was useful for churches as they engaged in mission activities.

research methods

As with our evaluation of Hope08, we decided that the best means to evaluate the project would be to use a mix of quantitative and qualitative research methods. These included:

- An online survey, subdivided into questions appropriate for 'local practitioners', representatives of HOPE partner organisations, and others. This survey was disseminated through HOPE and Theos networks, and promoted through social media. It was open between 29 December 2014 and 26 January 2015. In this brief period, 216 individuals completed the survey – 103 local practitioners, 37 representatives of partner organisations² and 76 others. This compares favourably with 2008, where 37 HOPE Champions and 12 representatives of Associate Groups completed surveys. Although we have some benchmarking from 2008, given the relatively small sample sizes – particularly in 2008 – comparisons between the two should be treated with caution.
- In addition to the interviews conducted as part of the mapping exercise, a further 23 interviews were conducted in the autumn of 2014. Some of the interviewees were identified in collaboration with HOPE, and we repeated a number of leadership team/staff member interviews undertaken as part of the scoping exercise. Additionally, HOPE provided our researchers with a list of local practitioners – we contacted a random selection of these in order to arrange interviews.
- A series of local case studies have been prepared. Supplementing the data gleaned from the survey and interviews, these case studies are intended both to illustrate the ways in which HOPE 2014 was successful in meeting its objectives on the ground, and to explore its limitations.

report structure

The following report is arranged into four sections. The first three follow the key priorities of unity and diversity in network, missional integrity and legacy. The fourth will explore

2 It was clear from answers that not all who responded as representatives of partner organisations actually were so. This limits the usefulness of the numerical data from the partner survey, though useful insights can be gleaned from open text questions. This is discussed further in Section 1.5.

the impact of the year in greater depth. Each section will include findings from interviews alongside case studies and data from the survey, supplemented with data from the 2008 report and from HOPE.

In conclusion, we will return to these themes and reflect on HOPE 2014's successes, but also on its limitations. Recommendations are made for future activity.

1.1 the value of partnership and collaboration

Partnership and collaboration was a clear value and priority of HOPE organisers. In fact, they described HOPE first and foremost as a “catalyst for bringing churches together to transform communities”. In HOPE literature and in interviews with HOPE leaders, “bringing churches together” across the usual denominational, cultural, age and ethnic divides, and “we are stronger together than we are apart” were constant refrains.

HOPE 2014 was about enhancing the reach and capacity and collaboration of churches. HOPE stands alongside ecumenical institutions and ‘unity movements’ (e.g., local

“We can agree on sharing our faith together.”

Churches Together organisations or the Evangelical Alliance’s ‘Gather’), with a strong emphasis on practical collaboration in sharing the gospel and transforming communities. This gave it the potential of having a

broad, though not universal, reach amongst local churches. As one member of the leadership team put it, “We can agree on sharing our faith together. We don’t have to sit there discussing theology”.

1.2 national partnerships for local churches

HOPE leaders were clear before 2014 that they needed to work harder to develop networks and relationships that gave them a chance of reaching broadly across the Church. One said, starkly, “Anybody seeking to do anything like this has to recognize the breadth of the Church in the UK.” In fact, an emphasis on local churches – as opposed to mission agencies or parachurch organisations – had become more important in the thinking of HOPE’s leadership – “The local church is king”.

According to interviews with HOPE leadership, priority was placed on getting ‘buy-in’ from denominational leaders, thus accessing local churches (they argued that agencies would follow). They asked for tangible involvement from denominations and leaders – “partnership, not blessing”, as one HOPE leader put it.

HOPE leadership invested heavily in developing the diversity of the leadership team in preparation for the year, and were particularly eager to have made progress on the challenge to connect with Catholic and black and ethnic minority churches in the wake of 2008. HOPE organisers observed that they struggled to make national connections through to the Catholic Church, but that fruitful partnerships emerged with black and ethnic minority church leaders (see case study below) and with a number of Anglican dioceses.

case study – reaching the places other partnerships don't reach

The Theos evaluation argued that HOPE had not unlocked the full potential of partnership with black and ethnic minority churches in 2008. To do better in 2014, interviewees described how they had to change their way of thinking and operating:

They [black and ethnic minority church leaders] said, the trouble is that you dream up your ideas and you want us to come on board – you never let us shape it with you, you never listen to what's happening in our context and culture. If you bring us in from the start, it can work.

But they still had to build a staff and leadership team capable of shaping the initiative for collaboration. Two key leaders from the black and ethnic minority church community were appointed to the leadership team. Yemi Adedeji, the Associate Director of HOPE, led a series of forums with black and ethnic minority church leaders which helped ensure that media, communication and publications reflected black and ethnic minority church priorities. One HOPE leader reflected that a more diverse leadership team was better for the organisation in all respects – “The dynamic has been amazing”.

HOPE was now working on initiatives which connected with black and ethnic minority churches – the status and high profile of the Queen's Diamond Jubilee opened a major door for HOPE to work with black and ethnic minority churches in a local context.

Better collaboration yielded fruit. There were statements of partnership and collaboration from black and ethnic minority churches, profile for HOPE 2014 at significant black and ethnic minority church events like the Festival of Life and the Pastoral Assembly of the Redeemed Christian Church of God, and funding and access to large networks. For example, the RCCG church issued the HOPE logo to all its 720 parishes nationwide to use to brand all their social initiatives. Other networks and

denominations such as the New Testament Church of God, the New Covenant Church and the Chinese Church also began to collaborate with HOPE.

HOPE leaders believe that the majority of black and ethnic minority church involvement was in London or Manchester. Projects included a street festival in Islington coordinated by the Ethiopian church, pancake day festivities in north London, and the 'Christmas Lunch on Jesus' project which involved hundreds of church members from different churches working together to pack and deliver thousands of Christmas hampers to needy households.

HOPE leadership knew the project's success would depend on the extent to which it could connect with church networks and other agencies nationally. HOPE 2014's staff was small in relation to the scale of the year's ambitions. Denominations or organisations could bring extra capacity and resources – in the form of human resources, advocacy, expertise or finance. Senior organisers described how the development of relationships between leaders was vital to this process, and highlighted the significance of Roy Crowne's work in building strategic relationships at the national level.

This commended HOPE's offer to local leaders in three ways.

"The organisation has such a grace-filled way of being – it's been easy to work with them."

First, when key denominational or network leaders were won over to the cause, it gave HOPE 2014 legitimacy in and access to the whole structure – as when the Redeemed Christian Church of God mandated its network to engage in HOPE 2014 initiatives.

Second, HOPE embodied what they were asking local churches to do. As one interviewee put it,

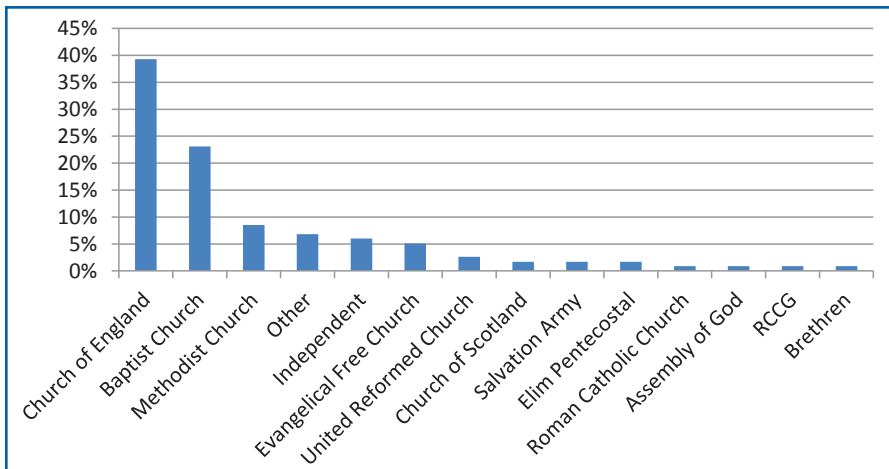
Hope has been one of the best if not the best at saying, let's just work with people of goodwill... the organisation has such a grace-filled way of being – it's been easy to work with them.

Third, it was a demonstration of churches and networks coming together because they wanted to, rather than because they 'ought' to. One interviewee said, "HOPE has brought ecumenical connection into relationship and away from structure."

These national partnerships played themselves out locally in different ways.

On the statistical picture, we must bear in mind first that we are working with relatively small sample sizes; second that, given the channels through which the survey was disseminated, respondents were the individuals most heavily invested in HOPE 2014 (around half of all respondents identified as 'local practitioners') and; third, some church networks or denominations are significantly larger than others.

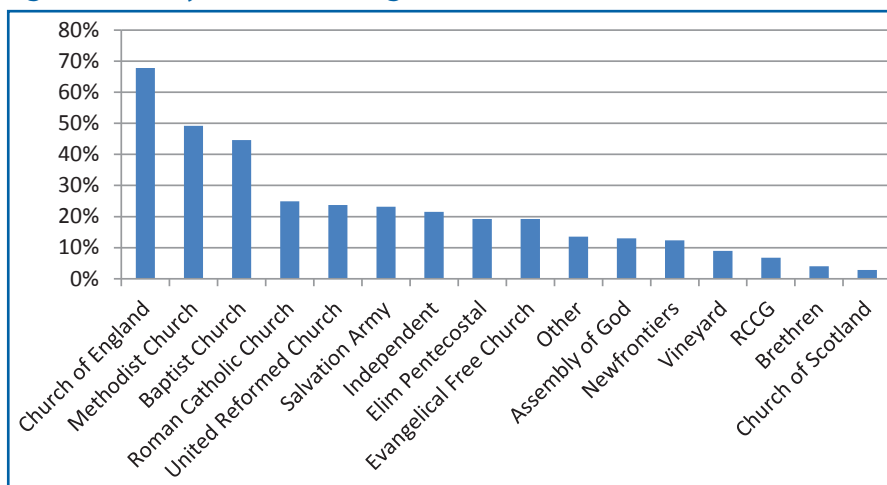
figure 1 – denomination of survey respondent



Base: 117 respondents (respondents representing churches)

Excluding those who had already self-identified as representatives of partner organisations, we asked survey respondents if they were involved in HOPE 2014 representing a church (as opposed to other kinds of local faith based organisations). In *figure 1* above we see the breakdown, by denomination, of the churches that these respondents represented. It's clear that a broad range of denominations and networks were involved in on the ground activity – the 'Other' category included three churches that identified as being from the Pioneer network of churches. The overall picture is one where a substantial number of involved parties – nearly 40% – come from a Church of England background, reflecting substantial involvement with and advocacy of HOPE 2014 in the Anglican community.

figure 2 – to your knowledge, which churches were involved?



Base: 177 respondents

We also asked respondents to the survey to list other churches that they knew to be involved in local HOPE initiatives. *Figure 2*, above offers a more balanced picture. For instance, one in four respondents said that a Catholic congregation was involved locally (in spite of difficulties in developing national relationships), and ‘new’ and black and ethnic

We know from interviews and anecdotal evidence that new churches and black and ethnic minority churches amongst others were very active.

minority churches are better represented. ‘Mainstream’ denominations like the Church of England, however, seem to have convened other churches and networks at a local level (hence operating as a HOPE 2014 local practitioner). However, we know from interviews and anecdotal evidence that new churches and black and ethnic minority churches amongst others were very active.

What do we know about the quantity and quality of collaboration amongst local churches? Respondents to our survey were clear that collaboration with others in words and actions was central to HOPE 2014 – we asked them to say what they thought the point of HOPE 2014 was. Albeit that these respondents were sympathetic to and familiar with HOPE, they said things like:

- “To display different denominations working well together to provide a free event for our local community as an outreach evangelistic project”;

- “To encourage churches to do mission together by word and deed and be an instrument for unity”;
- “Bringing local churches and organisations together to work to bring transformation through the Hope of Jesus within our communities through word and action.”

67.5% of survey respondents who represented churches (base: 117) reported that they had collaborated with other churches through HOPE 2014. Of these 85% were working with churches of different denominations, and 62% with churches of different age, gender or ethnicity profiles. Around four in every ten respondents to the survey reported that collaboration with other churches had increased as a result of HOPE 2014, with a similar proportion suggesting that it had remained the same. In contrast, only six percent of respondents said it had declined over the year. In other words, where HOPE 2014 connected effectively it was successful in helping churches connect.

case study – churches finding room to pray

Morola Hayden is Pastor of Redeemed Christian Church of God Harvest Fellowship in Rugby, and a HOPE local practitioner. While there’s already an active network of churches working together in Rugby (called Revive Rugby), Morola told us how HOPE 2014 became an important vehicle and catalyst for more churches joining together for mission in 2014. “When Hope08 happened, it wasn’t everybody... it wasn’t like this. HOPE 2014 is big. It’s significant.”

Under the HOPE banner, Rugby churches started a prayer room in the centre of town. The town centre authority gave the churches a shop space from Easter to Pentecost, which Morola said had helped create commitment and unity amongst 15 different churches of the town. The prayer room was open every day from 8am to 6pm, and different churches would take care of different slots, and people would come in for quiet times or to ask somebody to pray for them. The churches plan to run the prayer room again in 2015.

In terms of her own network, Morola thinks that HOPE 2014 was a game changer, both in terms of community impact and connecting with other churches.

It’s the Holy Spirit in the middle of the whole thing, I think it’s a God thing... In the RCCG HOPE has been a vehicle by which we’ve been able to break through into our community in which we have been for 20 years, more than we ever have done.

Morola was impressed by the way HOPE 2014 had connected with RCCG churches, and had become close to members of the HOPE 2014 team – she said that HOPE had “learned our way”. That, in turn, had led to connections with churches.

Morola said that her church

rode on the wave of corporate partnership expressed in our local context within our community. We are still riding on this partnership wave that has developed into various relationships that are strategic on many fronts.

Engagement with HOPE gave members of her church confidence to foster partnerships and develop relationships with others in Rugby. The local reflected the national: “At the last Festival of Life, the Archbishop of Canterbury was speaking. How on earth did that happen? HOPE!”

Despite this positive report, at the level of the national network, there is evidence to suggest that connections and relationships with some networks and denominations may have suffered (one interviewee suggested that the leadership team had lost connections with the Methodist and United Reformed Churches).

At the local level, some survey respondents and interviewees suggested that some churches remained unwilling to collaborate. Others indicated that there were problems in repeating the year of mission model from 2008. One leader, working across a Church of England diocese, said

Some churches were saying, ‘we’ve done it now’, or ‘we haven’t got any energy to keep going’... I’ve heard that there are fewer clusters of churches engaging in a year of intentional word and deed evangelism in HOPE 2014 than in Hope08.

It’s true to say, however, that there were many more local practitioners in 2014 than there were HOPE Champions in 2008.

1.3 geographical reach

In our survey, we gave people the option of giving the postcode of the church, charity or institution with which they were associated; around half of respondents did so. This is mapped below (*figure 3*). Again, with the caveat that the survey will only have captured a small portion of local initiatives, this gives something of an impression of the geographical spread of HOPE 2014.

figure 3 – postcodes of respondents



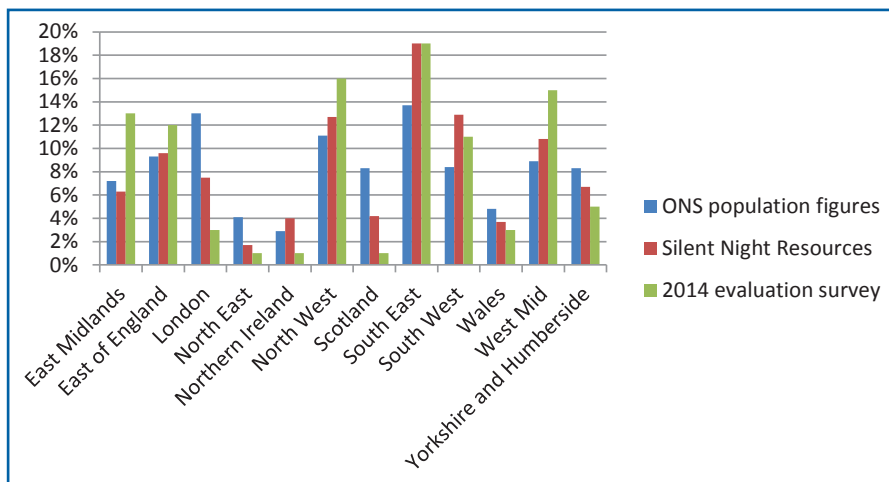
On the basis of the survey, it would seem that HOPE achieved a broad spread overall across England in Wales (Hope for Swansea was an active local group), but that it did not seem to penetrate into the other nations of the United Kingdom. The *Try Praying* resource/initiative was taken up by HOPE after its development in Scotland but, in interview, several members of the HOPE leadership team reported that they struggled to develop momentum in Scotland. Interviewees spoke of a lack of on the ground connections, and a sense that HOPE 2014 probably was perceived to be largely English in nature.¹

However, we can supplement this with other data – specifically, an analysis of orders for key HOPE 2014 products, such as the Silent Night resources. This gives a broader base than the survey alone and demonstrates that while HOPE 2014 still penetrated into some areas better than others, the picture is less stark. As we see from *figure 4* (where the ONS figures for the national distribution of the population are included for a comparison) HOPE 2014 did particularly well in the East Midlands, North West and West Midlands, but less well in London, the North East and Scotland. As we will see below, the remembrance and Silent Night activities were two of HOPE's bigger successes – geographically speaking this is

1 In the evaluation report to Hope08, we note that there was an initiative to launch HOPE Scotland. This did not proceed as intended.

certainly the case. The HOPE team have suggested that they were able to get greater traction in Northern Ireland and Scotland at this point in the year.

figure 4 – HOPE engagement regionally



Base: 103 respondents (2014 survey), HOPE Together database of 520 orders of Silent Night resources

1.4 working with other agencies

Between the conclusion of Hope08 and the start of HOPE 2014, HOPE had been able to develop some exciting national relationships.

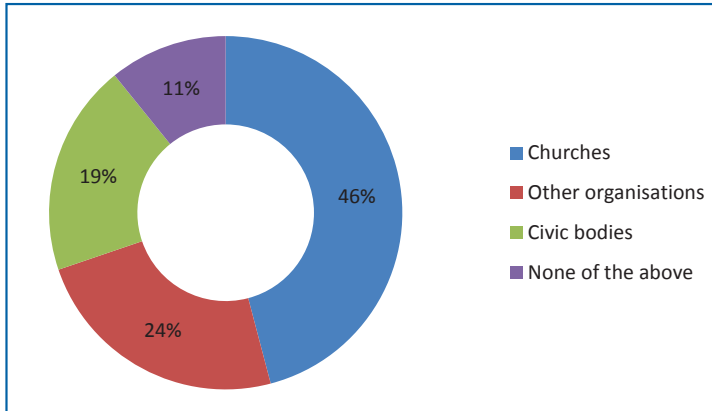
Between the conclusion of Hope08 and the start of HOPE 2014, HOPE had been able to develop some exciting national relationships. The Big Lunch – a ‘secular’ initiative overseen by the Eden Project in Cornwall, which aims to bring neighbours together for street parties – had wanted to involve churches, but they weren’t sure how. After the charity connected with HOPE in 2012, the involvement of churches increased, and churches were

able to make the most of the opportunity to serve and connect with their neighbours. Over 750,000 copies of the Diamond Jubilee New Testament were also sold to churches to give away!

We wanted to explore whether local churches, or other organisations involved in HOPE 2014, had also collaborated with other agencies. We asked respondents in churches and

other organisations what kinds of organisations they had come into contact with through HOPE 2014.

figure 5 - what kind of organisations did you work with?



Base: 167 respondents (Q7 and Q10)

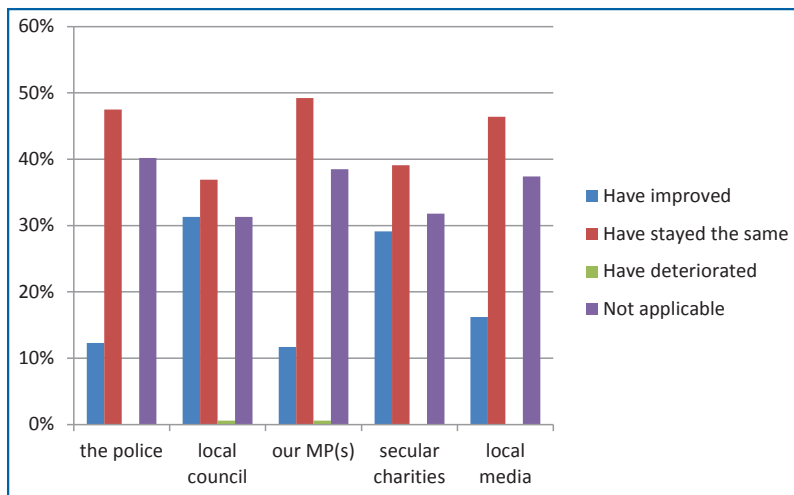
As we have already said, the majority of respondents to the survey were representatives of churches. Other respondents, for the most part, said that they represented Churches Together groups or similar, although chaplains, youth groups and even a football club responded.

In *figure 5*, we see what kinds of groups respondents were working with. Again we can see churches were the most frequent partners in HOPE 2014 initiatives, but a significant proportion (31%) said that they worked with civic organisations (e.g., town councils, local police) and 38% said that they worked with 'other organisations'. This is a potentially broad category, and some of these partnerships were with secular agencies – as one respondent said, "We've been able to engage with different secular organisations within the town and made some very good contacts". Another described the mission of HOPE 2014 as, "Bringing together churches and secular organisations to bring a Christian message via the medium of marking the centenary of the first year of WWI".

During Hope08, engagement with civic and public agencies was probably more of an emphasis than in 2014. Nevertheless, it seems that through HOPE 2014 a significant minority have experienced improved relationships with civic bodies, secular charities, local government and local media. One United Reformed Church minister said,

One of the things that I think we've established, that we won't lose now, is a really good relationship with our local press. Rarely a week goes by now when something isn't being reported on in one or other of the churches.

figure 6 - local relationships are improving/deteriorating?



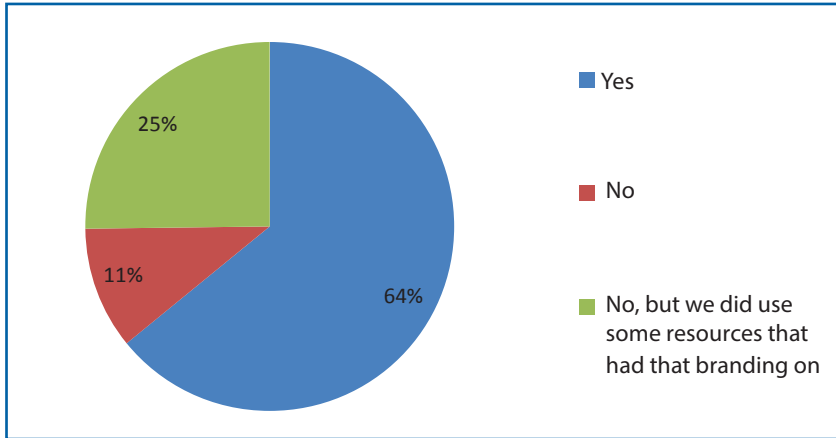
Base: 179 respondents

1.5 take up of the brand

Members of the HOPE leadership team felt that HOPE's approach and influence reached further than the brand. Put another way, people were doing more together in words and action without necessarily using the HOPE logo or HOPE language.

There's some support in our survey for this point of view. Bearing in mind that the survey focused mostly on local practitioners (i.e., people with a strong connection with HOPE and its activities), it was still the case that 36% of respondents tended not to use HOPE branding for their activity (although a large proportion did use HOPE resources).

figure 7 – did you use HOPE branding for any of your activity?



Base: 103 respondents

Why is this the case, especially in view of the fact that we have been told repeatedly by interviewees that HOPE branding creates ‘credibility’, ‘recognition’ and ‘trust’? There seem to be a variety of reasons. One in ten local practitioners said that they didn’t use HOPE branding because they were not aware it was available to them, and a slightly smaller number said that they had their own branding planned for the year.

One respondent gave a further indication of what might be happening with the HOPE and/or HOPE 2014 brand: “For us it is more about inspiration and ideas, not branding. HOPE 2014 was talked about a lot!”

“For us it is more about inspiration and ideas, not branding.”

1.6 summary

We can see from the above that the value HOPE attached to partnership and collaboration was wholeheartedly shared and admired by local participants and national partners. It was seen as both theologically appropriate and a practical necessity.

Both locally and nationally, HOPE attracted broad participation from different church traditions, with Church of England involvement registering strongly. Where HOPE was able to tap into networks nationally, that often led to/was reflected in close connections locally, but that connection isn’t absolute (for instance, though HOPE struggled to engage nationally with the Catholic Church, it seems that local HOPE partnerships frequently

included Catholic congregations). At the national level, clear efforts were made to incorporate black and ethnic minority church networks and denominations in the very centre of HOPE 2014 – with notable results. On a local level, the presence of black minority networks and denominations was less apparent in our survey, though by no means absent.

Geographically, HOPE 2014 has achieved significant reach, especially with key resources and at key moments – again, remembrance themed activity achieved the greatest reach from the summer launch of the Greater Love resources for remembrance through to the Silent Night carols events. Based on the statistical picture and interviews, it seems there is further work to do in some parts of the UK (Scotland and London among others).

integration in mission

2.1 prayer-grounded mission

The Church is not just a social work agency, or just a bunch of people who do good. It is a bunch of people who are dependent on God and, therefore, more than anything else, what the Church should do is pray.

Paul Bayes, Bishop of Hereford, quoted in *HOPE: The Heartbeat of Mission*

HOPE 2014's activity is best understood as building the capacity of local churches for holistic mission. For HOPE's leaders, this included the need for mission to be expressed in both word and action – in evangelism and social engagement – but also that it should be grounded in prayer. They enjoined churches to “pray more, pray with others, and pray as part of our mission.”

Some members of the HOPE leadership team saw encouraging prayer as about the most strategic activity they could engage in, and it took a prominent place in resources like *The Heartbeat of Mission*. One said “prayer needs to come first, so you can hear what’s on God’s agenda”, and another spoke of the way it created the unity and collaboration we looked at about in the previous section.

“Prayer needs to come first, so you can hear what’s on God’s agenda.”

Significant numbers of prayer resources were circulated by partners like UCB as part of HOPE 2014 – for example, 600,000 copies of the *Season of Prayer* booklet were distributed to start the mission year in prayer and a further 64,000 were distributed to end the year with three months of prayer. Redeemed Christian Church of God churches prioritised prayer for HOPE and the UK with a rota of churches using HOPE’s monthly prayer calendar to pray daily.

Yet in spite of this, and successes in deepening churches’ approach to prayer in 2008 and involvement in notable national events/occasions such as the Festival of Life in 2014, there was a concern that many churches didn’t see prayer as an essential component in mission. One member of the leadership team voiced a concern that HOPE 2014 appealed most to

‘evangelical activists’ – those who were always on the lookout for the next initiative, and would eagerly adopt resources, but forget to embed activity in prayer. The challenge for HOPE 2014 – and for HOPE into the future – would be to create a cultural change similar to that which they were working toward in proclamation and evangelism. In other words, how could prayer become natural, comfortable, organic and embedded in churches’ approach to mission?

How did HOPE 2014 fare when it came to prayer? In our survey we asked whether churches prayed more frequently during HOPE 2014 (although we were aware that it’s a theologically crude question!). Encouragingly, four in every ten local practitioners

Four in every ten local practitioners reported that they had prayed more than usual during HOPE 2014.

reported that they had prayed more than usual during HOPE 2014. More than half, however, said that they prayed about the same as usual. There doesn’t seem to have been a radical change in practices – we also asked whether churches were praying with different people, or with a different focus. Only 14.6% prayed with different people to usual, and 5.8% said that they prayed with a different focus to usual.

Nevertheless, it’s clear from open text responses to our survey that HOPE’s prayer priority permeated in other ways to activity on the ground. We asked respondents to express the mission of HOPE 2014 in their own words. In open text answers, local practitioners often gave prayer a similar weight to the evangelism and social action. The following are representative of a number of other responses.

- “To see churches being able to pray together and trust one another to do mission for the sake of Christ’s Kingdom”;
- “Christians in an area praying and working together to impact the community with the gospel in words and deeds”;
- “The mobilisation of the church in mission, prayer and evangelism. Taking the church into the wide community and sharing the love of Jesus.”

case study – praying over Trowbridge

At the national level, prayer was an integral part of HOPE 2014. Before this most recent year of mission even began, 2013 had been adopted by HOPE as a year of prayer as preparation. The recognition of the importance of prayer was also evident in local missions. For example, those involved with HOPE Trowbridge kicked off 2014 with

24 hours of prayer. They walked up to one of the Wiltshire White Horses – famous landmarks of white chalk horses set in the hillsides – at Westbury, to look out over the town and literally ‘prayed over’ their community. Geoff Tate from HOPE for Trowbridge said, “...anything we do for HOPE in particular has to be undergirded in prayer.”

While the prayer initiatives that took place in Trowbridge were not directly instigated by the national office of HOPE, it is clear that HOPE positively contributed to the prayer life of Trowbridge in 2014. Geoff Tate explained how the activities HOPE inspired the group he is involved with to organize provided excellent opportunities for members of the community to extend their prayer ministry. Those who were unable to physically take part in the activities were able to contribute to the work being done by praying for the activities. Making prayer a full part of HOPE 2014’s work wasn’t just a matter of improving people’s personal religious experience, but of understanding that mission is best understood as working with God and others to change individuals and communities.

During our scoping exercise, it was suggested that HOPE would not be seeking to deliver a large suite of prayer resources – partly in recognition that different churches, traditions and individuals might have their own distinctive approach.¹ The HOPE office distributes a monthly prayer calendar with suggested prayers for each day. Also HOPE 2014 adopted the *Try Praying* resource, which encourages people without a church background to pray.

It’s clear that HOPE 2014 valued prayer, so how effective were their means of encouraging it? We tested some of these resources in our survey – 17.5% of respondents said that they had used the *Try Praying* resource, with around one in ten respondents stating that it was the most useful thing that HOPE produced. A larger number – one in every three local practitioners – said that they had used the UCB *Prayer for Today* booklet.

2.2 the gospel in word and action

An approach to mission which authentically combines the proclamation and demonstration of the gospel was an important part of HOPE’s agenda. Senior leaders and organisers understood it to require a fundamental recalibration of the relationship between the two. One of our scoping interviews with a member of the HOPE leadership team bears quoting at length.

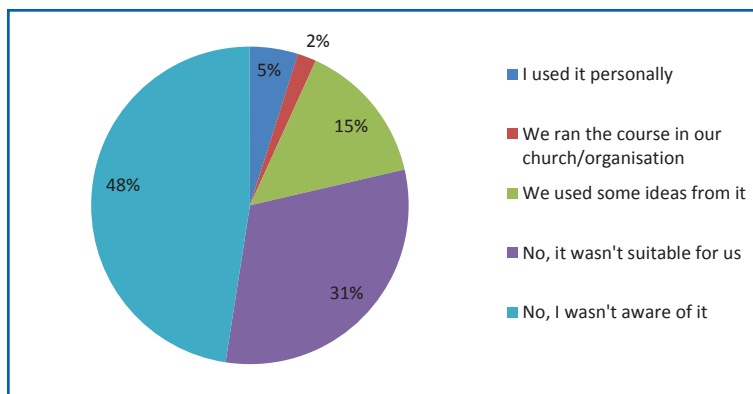
¹ HOPE 2014 did attempt to cater for different traditions to a degree – for instance, an article by Father Christopher Jamison on contemplative and monastic prayer was included in *HOPE: The Heartbeat of Mission*.

There are two obvious dangers: one is parallelism – no connection between the word and the deed, because maybe in many instances Christians themselves can't make a connection... but are the acts of kindness really sprat to catch mackerel? The problem the other way is that you say nothing, you just go out there and live in hope literally that doing surprising things will make people curious... Helping churches to find authentic ways of making those connections is a real challenge.

Some reflected that during Hope08 both word and action were present, but that they were not integrated – in other words, Hope08 seriously upped the game in terms of levels of activity, but it wasn't always successful in helping churches break out of 'parallelism'. HOPE 2014 set itself to overcome this, and included several articles on the combination of word and action in its main resource.

There was a further concern that churches are simply more comfortable when doing 'the social action thing'. Interviewees speculated that this might be down to a lack of confidence, or an uncertainty about how to do evangelism in a pluralistic culture. Social action affords a demonstration of the gospel which might invite an occasional sneer, but would generally be approved of. In contrast, said one of the leadership team, many churches had "accepted the Dawkins gospel" and were embarrassed to share their faith.

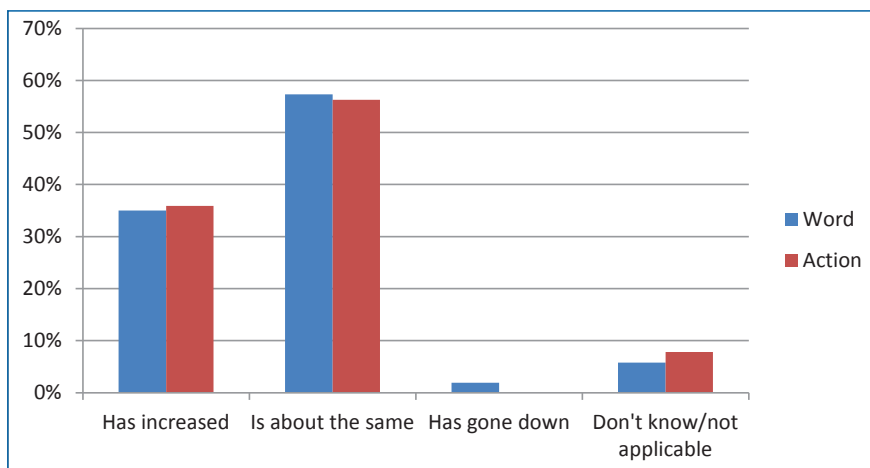
figure 8 – did you use the *Sharing Jesus* resource?



Base: 103 (local practitioners)

There is good evidence to suggest that HOPE managed to encourage at least some people to go further, though some interviewees were pessimistic about this aspect of HOPE 2014's work.

figure 9 – have churches/organisations done more in word and action?



Base: 103 respondents (local practitioners)

Our Hope08 research found that 57.6% reported an increase in evangelism by words across that year, and 91.2% reported an increase in evangelism by action (hinting perhaps that churches do find social action easier). In 2014 we saw more modest, but still significant, gains. Around 35% reported an increase in evangelism by words, and a similar figure reported an increase in evangelism by social action.

It may be that Hope08 took much of the 'low hanging fruit', helping those churches that were already eager to be helped into greater levels of evangelism and social action. Progress in 2014 was harder won. That said, it also showed signs of being more integrated – as one respondent to the survey put it:

"As an independent community church we have grown in our commitment to share our faith with those around."

As an independent community church we have grown in our commitment to share our faith with those around. We have started a Foodbank which has brought people to faith by them asking 'why do you do this?'

case study – the gospel plus a 50p piece

In Carlisle in Cumbria, more than 400 volunteers gave 5,000 hours of social action, welcomed 1,000 people to community barbecues, cleared 7.5 tons of rubbish, washed 220 cars and hosted fun days for 80 families.

However Churches in Carlisle did not only take action; they did so with a distinctly generous spirit. Miriam Lowe, coordinator of HOPE Carlisle, told us how Carlisle Vineyard Church organized a car wash where community members who brought their cars to be washed did not have to pay a fee to receive the service, but rather received fifty pence at the end of the wash – a symbol of God’s generosity. One community member was so impacted by this that he volunteered to help contribute to further initiatives the group organized, and he’s still connected to the church members he met through the car wash.

When asked what role HOPE played in inspiring the action taken by Christians in Carlisle, Miriam said that the banner and ethos of HOPE helped local churches come together and unify for the benefit of their community. Or as she put it: “we can all operate under [HOPE’s] umbrella, and do this together.”

One interviewee suggested that HOPE was best understood as being about building the confidence of the church. As we will see below, some of the high points in the rhythm of mission calendar, and the resources provided by HOPE 2014 were crucial in giving people a sense that sharing their faith was do-able, reasonable, and wouldn’t necessarily be greeted with hostility.

case study – confidence counts

Before HOPE 2014 started, the Bishop of Chelmsford, Stephen Cottrell, said, “I want to make 2014 a year when sharing the Good News with our neighbours feels comfortable.” He’d put his finger on the importance of confidence.

Rev. Malcolm Clarke, a minister at Hinckley United Reformed Church in Leicestershire, said that Christians had grown in their confidence in sharing the gospel through word as their churches began to work together – and it might not have happened if not for HOPE 2014.

HOPE gave us a great excuse to work together in mission... Through HOPE our evangelism went together across the whole community. And I think there

were all manner of spin offs. And I hope it won't be long before that kind of national initiative hits our community again.

In particular, the HOPE initiatives Clarke and others were involved with in Hinckley sparked a now-ongoing relationship between churches and the local newspaper. Clarke explained how the paper enthusiastically reported on what churches were doing under the banner of HOPE. In an article on some of Hinckley Methodist Church's activities for HOPE 2014, they quoted the minister at length

Through singing, games, and craft activities we reflected on how God's love was seen and can be seen now. As a church we are part of HOPE 2014 because our Christian faith is the lens through which we see the world around us. We want other people to see what we have glimpsed, a life that makes more sense with God than without him, and a way of living that shows to everyone the love that he has shown to us.

Clarke explained the positive impact this had on individual Christians when it comes to evangelism: "individuals themselves also find that they have more confidence to speak themselves because their churches speak up and speak up together."

2.3 in villages, towns and cities

HOPE 2014 seeks to equip people for mission in a way that's appropriate to their context, not obliging them to adopt models which don't fit.

In terms of rural respondents to the survey, there was a real mix of responses to HOPE 2014. Some explicitly identified it as an initiative intended to support rural churches ("encourage churches, particularly in rural areas, to take a more outward looking and proactive approach to their communities").

case study – a silent night in the pub

HOPE helped make an impact in small rural towns like Radstock in Somerset. There, Patti Moys and others who make up 'Restoration Blueprint', a team seeking to encounter and carry the presence of God in their lives, served the local community under the banner of HOPE. For some time Patti had wanted to connect with her community through the local village pub, but was unsure how to proceed until she heard about the work HOPE was doing with Silent Night carols events at football stadiums.

Radstock doesn't have a stadium, but Patti and others approached the local pub with a proposal to hold an event there to commemorate the 1914 Christmas truce. With the landlord's enthusiastic agreement, Patti and others used materials produced by HOPE to lead a time of commemoration that brought members of the village together in a new way. She said,

The material produced for Silent Night was amazing. We used the narrative, WWI testimonies, up to date testimonies, the replica St John's Gospel for soldiers and the carol booklet in our local village pub. The landlords warmly welcomed us and want us to do it again next year. The local church supported us and loved how 'lively' we were!

When asked how helpful HOPE's resources were for someone particularly working to minister in a rural setting, Patti said that the difference HOPE made was not so much providing resources that were specific to a rural context, but rather providing resources that were not 'churchy'.

[HOPE] fuelled the inspiration, if you like. It provided a channel to use the idea that was just floating around and not anchored into anything. It gave the anchor and the pathway to perform it and bring it about.

The Hope08 evaluation reported that the aspiration to support rural churches in particular was appreciated. However, it was suggested that future HOPE activities should be underpinned by a deeper understanding of rural church life. Although it was clear that progress had been made, some still felt that resources did not necessarily speak to their context ("I wasn't clear what it was offering a rural village church and could not, therefore, take others with me into getting involved").

case study – not just a carol service in Eastleigh

HOPE 2014 helped churches make a positive impact in towns like Eastleigh, where local organizers embraced the idea of the rhythm of mission and took particular advantage of two key seasons.

First, over one week in July, events were organized to serve youth, families and older people. In addition, social transformation projects were undertaken to minister to the local community. In all, 11 churches put on 64 projects. Danny Stupple, Eastleigh's local HOPE practitioner, told how trust and relationships between churches in Eastleigh have grown to a new level as a result of these initiatives.

Second, in December, organizers in Eastleigh put on a Silent Night carol event at Hampshire County Cricket Club's Ageas Bowl. This event was to be their first borough-wide initiative, and it was a significant success. The event welcomed two thousand people, included local businesses and, in addition to the carol service, created space for local churches and other organizations (24 groups in all) to network. It was more than just a carol service, but a community Christmas festival with fairground rides, a craft market and performances from local choirs.

The events organized in Eastleigh have made a positive impact in the town. Danny Stuppel told how churches have begun to meet monthly to fellowship and plan mission – something they had not previously done. Also, the Local Authority has asked organizers to run again with similar initiatives in 2015. When asked how HOPE helped contribute to the impact Christians made in the town of Eastleigh in 2014, Stuppel said that HOPE's resources, "are excellent, and that is where the help comes because it gives one banner to everything".

In terms of urban and suburban respondents, no-one raised concerns about HOPE 2014 resources or activities failing to fit their context, although as we've indicated already London is underrepresented in our survey and by distribution of key HOPE 2014 resources.

case study – seeking the welfare of the city

HOPE has proved to be an important, instrumental vehicle in cities like Coventry. In an interview, the Bishop of Coventry, Christopher Cocksworth, told us how the City Council asked him what the churches and faith communities could do to help address homelessness in the city. He explained how HOPE played an important role in helping the Coventry faith community respond to their city's need by setting up a night shelter.

What I needed was an organizational structure under which the night shelter could form... I could have done that through the structures of the diocese of Coventry, but I was very keen that it be done on a multi-church basis, and HOPE was the obvious vehicle.

With the Bishop's encouragement and the support of HOPE, other Church leaders in Coventry set up HopeCoventry and Stacey Kelly was appointed as its first coordinator. Now a whole range of activities sit under its wing. It's not about connecting churches for the sake of ecumenism alone. Instead, it reflects HOPE in its national expression, connecting churches for the sake of mission and for the sake the city. In addition to

helping serve the needs of the city, the Bishop told how the presence of HOPE helped start conversations about churches working together.

This project is a genuinely multi-denominational, multi-church thing. What is really significant is that this is one of a number of examples... which are helping the churches in Coventry to talk not about separate churches, but one church in Coventry with many congregations. HOPE is helping that to happen because we have a fairly light structure that is not formally constituted by all of the churches, but nevertheless, is populated and run by people from different churches. That has been very important.

2.4 summary

Did HOPE 2014 succeed in embedding an integrated understanding of mission, combining word and action, grounded in prayer, appropriate to context? Across each of these themes, there has been qualified success. Around a third of churches in our survey state that they have engaged in more word-based mission, and a similar number in action, and churches and individual Christians have grown more confident, often as a function of working more closely with others. Prayer has been a significant emphasis in many local contexts. HOPE needs to continue to help churches connect prayer to mission and deepen its engagement with and understanding of rural contexts.

a legacy of mission

3.1 the ongoing legacy of Hope08

Part of the intent of HOPE 2014 is not that it would simply serve as a year of mission, but that during that year churches would be changed, and specifically that they would adopt the rhythm of mission as a way of embedding and shaping their missional life.

This builds on Hope08's use of 'mission moments' and the subsequent successes with the Diamond Jubilee, understanding that there are particular public and national moments into which churches can step locally. So – in Hope08 a foundation was laid for national work.

Alongside the national legacy, there were real local legacies. Many local expressions of Hope08 simply carried on, though the year of mission had come to a close. The Hope08 evaluation noted that one local group had been approached to take the place of ecumenical initiatives which had fizzled. Projects launched as part of Hope08 became mainstays of the work of local churches. The HOPE brand lived on, having captured and communicated the heart of churches for their neighbourhoods:

'HOPE for our neighbourhood' is now a visible strapline for our local community. We have realigned our budget to allow for mission activity that follows the HOPE calendar of high points.

case study – still hoping for Cambridge

Barry Woodman spoke to us about how Hope Cambridge was formed at the end of 2008, and has never gone away. After HOPE's prayer launch in Birmingham in 2006, Barry had become the Hope Champion in Cambridge. Since there was no Churches Together network in Cambridge, he started with others to pull together church leaders for lunches.

There was a tough road for Barry and his colleagues. The city centre is dominated by large student churches that didn't always see the case or feel the need to work or

even pray with others – “it’s a really hard sell to get an idea into some of those guys”. Hope08 saw some big events – a passion play, and community days. Barry recalled that at the end of the year the vision was ‘given away’ and how, at the end of 2008, Hope Cambridge formed as an independent charity.

Hope Cambridge continues to work hard to draw churches together, and serve the city. In 2014, there was a programme events that local churches gave their blessing to, even if they didn’t necessarily take ownership of them. But they’ve also developed some a partnership with the local authority – working with churches to deliver winter night shelters for several years in a row.

Ultimately, for Barry, the HOPE brand was a great way for churches to begin to engage with each other and others they could work with to serve the city, “HOPE is not complicated, it is generous, and it is not exclusive... when people suggest having Churches Together in Cambridge they say ‘we don’t need it; we have HOPE”.

Part of Hope08’s legacy was having built reputation and credibility.

There’s a conundrum here for HOPE, having made such a mark in 2008. These churches and individuals had got hold of HOPE’s message and methods and pursued them with enthusiasm (in the words of HOPE leaders, HOPE “had got into their DNA”). As a result, some felt that HOPE 2014 didn’t push on from the staging post of Hope08. Did we need “yet another big resource book?” asked one respondent to the survey.

On the other hand, part of Hope08’s legacy was having built reputation and credibility. One HOPE leader spoke of the benefits of the activity around the Diamond Jubilee activity in 2012.

It helped [my denomination] take notice of HOPE – I think we would have struggled later on to get our ideas through... I think it was a game changer, and that’s why I think it’s really important not just to focus on ‘14. Actually, the importance of HOPE is that it’s been around the block for a while... that helped us be really trusted.

According to our survey, the most important route to involvement with HOPE 2014 was involvement in activities around the Diamond Jubilee or similar – 26.2% of local practitioners said that that was how they first encountered HOPE, compared to 9.7% who said that they had received follow up contact after Hope08.

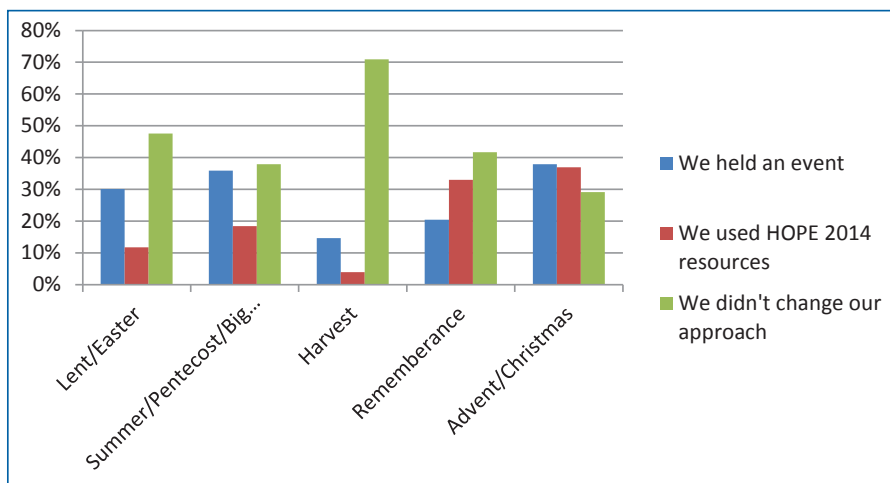
3.2 rhythm of mission

Among the things that were different about HOPE 2014 compared to 2008 was the strong emphasis on the rhythm of mission. A member of HOPE's leadership team said,

The dream of the rhythm of mission for the Church to embrace is what we always longed for, so it has a rhythm to its mission life. *The Heartbeat of Mission* book far exceeded our expectations – I think it's a brilliant resource, we've had great reports on it. A load of churches have done stuff but they haven't branded it HOPE, but they've just got [the rhythm of mission] into their DNA. For me, that's success.

Tangibly, for local churches, using the 'rhythm of mission' idea helped focus their ministry on a few key points throughout the year rather than trying to use each and every idea and resource developed by HOPE and its partners. One interviewee from a partner organisation told us how groups he was working with in 2014 had seen significant success, and that starting the year by choosing a few key points to focus on was instrumental.

figure 10 – rhythm of mission – what happened in 2014?



Base: 103 respondents

Did HOPE succeed in helping churches engage in the rhythm of mission? Our survey shows that a substantial proportion did do work around the some of the annual highpoints – 'Greater Love' remembrance activities and Silent Night carols initiatives have created the biggest uptake of HOPE 2014 resources (see *figure 10*, above).

We have already observed above how significant the Diamond Jubilee celebrations were in developing partnerships with other organisations (e.g., The Big Lunch). Hooking into these significant cultural moments has been a real component of HOPE's success leading into 2014. One interviewee spoke of the way that the Diamond Jubilee celebrations built the confidence of churches to act as churches, for example in distributing Bibles, or using a special Grace, approved by The Queen and provided by HOPE. Another observed how significant the occasion was for engaging with black and ethnic minority churches.

Remembrance activities seem to have been a catalytic moment for HOPE 2014.

Similarly, remembrance activities seem to have been a catalytic moment for HOPE 2014. HOPE distributed 37,000 Greater Love booklets with ideas on how churches could mark the WWI centenary commemorations. Interviewees have suggested that churches "started to engage in a new way" from 4th August (the commemoration of the declaration of WWI), building towards Silent Night carols events during the advent and Christmas season.

case study – sporting success

The remembrance and advent periods were particularly significant in terms both in terms of what churches did locally, and in take-up of resources produced for HOPE 2014 by HOPE and partners. According to HOPE 750 churches ordered programmes developed by Tearfund for the Silent Night carols events and there were 16,000 hits on the Christmas resources page. They estimate that 280,000 people attended a Silent Night carol event. Responding to our survey, churches set out how the Silent Night materials were helpful – one said,

We ran a Silent Night outreach at the local professional football ground on 23 December aided by HOPE 2014 songbooks imagery etc. Some 700 people attended and heard a very clear presentation of the gospel...

There were more than 60 events in sport stadiums, including at half time or before kick-off at Boxing Day matches like, Stoke City v Chelsea and Manchester City v Burnley. The grounds of Crystal Palace, Swansea City, Bolton Wanderers, Preston North End, Hampshire County Cricket, Ulster Rugby and Saracens Rugby, among others, were venues for special Silent Night carols events. Some of these events would have taken place anyway – HOPE 2014 just helped them make the connection with the Christmas armistice. Others were new, and may have their own legacy in terms of setting a precedent for future events.

From the point of view of resources, local practitioners said that the Diamond Jubilee and WWI commemoration resources (specifically *Greater Love* and *Silence – Remembering World War I*) were the most useful (taken together, 61% said that they were the most useful resources). 575,000 copies of the replica St John's Gospel which was produced for the Greater Love project by HOPE's partner SGM Lifewords, were distributed in 2014. In these instances, HOPE 2014 answered a question that churches were asking: 'What can we do to use significant cultural moments where people might be more open to the gospel, to open the gospel up to communities?'

There is one possible qualification to this obvious success. Some interviewees, including some on the leadership team, were concerned that HOPE 2014 had become too resource heavy and resource led – they spoke of the need to be a movement rather than a resource provider. They cautioned that the moments – Diamond Jubilee or Remembrance Day, or whatever – should remain at the service of the cause – embedding a life and rhythm of mission in churches – rather than becoming the cause itself.

3.3 hope revolution

HOPE Revolution is the youth strand of HOPE 2014. Developed and led by HOPE's Youth Director, Phil Timson, with a collection of youth agency partners, it focused on three things in 2014: equipping young leaders, regional events and youth missions, and leaving a legacy of mission. In other words, as with the rest of HOPE 2014, there was an emphasis on how people – in this case young people – would be prepared for the future. There were Mission Academies - learning communities where youth groups can reflect on what mission looks like in their own context – in 32 areas of the country, attracting around 750 young people. These tended to be run collaboratively by a number of churches.

There were different, but not necessarily contradictory perspectives, on the Mission Academies. One interviewee was clear – they were a

culture changer... I think it's changing the culture of youth workers, who had given up on evangelism and mission. They hadn't realised that young people were capable of coming up with the best ideas to reach young people.

Another felt that, within the context of the year, expectations had been high and that churches and young people had struggled to meet them. Another organiser felt that he had not found the missional mind-set he had anticipated amongst youth leaders, or that youth leaders weren't always the most important gate-keepers.

Both leaders and local youth leaders spoke about the distinctive nature of HOPE Revolution as encouraging young people to adopt a 'missional lifestyle', rather than relying on their church or youth leaders or structures set up on their behalf but without their involvement or leadership. One interviewee spoke of the way that a group of young people, without the knowledge of their youth leader, obtained funding for a beach mission – "I've never seen the youth group so alive – the young people have caught it, they're the ones doing it... children and young people – so often we limit them".

case study – developing young leaders in Leeds

A Mission Academy, run in partnership by organisers from five churches in Leeds and Bradford, exemplifies the positive impact HOPE Revolution had with youth in 2014.

One organizer, Ben Jones, told a researcher how young people were inspired to become leaders in their own churches, to continue to meet to help and inspire each other, and ultimately to 'own' the mission work they were involved in. One group of students created a prayer space in their school – led by young people, for young people – which continues to operate. Ben relayed to us what the young people told him about the prayer space.

Saying to the school and to their friends 'come and take part in prayer', 'come and take part in hearing from God' [...] they're kind of like 'I'm putting my neck on the line because I believe God needs to be meeting with these people.' [...] They have had small numbers and big numbers. And for them it's not about necessarily the numbers. It's the consistency of prayer in schools.

About the value added by HOPE Revolution Ben said,

I want to give credit to the empowerment and the facilitation that HOPE, and HOPE Revolution, and Phil have done. [...] To try and see unity come about in a creative way, it takes such a long time. It's not just a year. [...] People have more gotten behind HOPE Revolution 2014 and Mission Academies because of the fact they have had a healthy experience in 2008, 2009, 2010 and 2011 and beyond. Those times are what have created the fruit and legacy for HOPE and Mission Academies.

The Bradford and Leeds Mission Academy facilitators are already looking ahead. Ben feels that some of the material needs to be made more accessible, but wants to run another Mission Academy operating under a local charitable structure and building on the legacy of HOPE Revolution.

And with expectation in my heart that I am going to see what we have done in Leeds and Bradford and also what people have done across the whole of the UK, what is 2016 going to look like? What is 2018 going to look like? Because that is the generation that is going to be in the arenas of life that need to be infiltrated with the gospel. And so credit to these guys. They have done it and it is exciting to see it.

In terms of our survey, around half of respondents were aware of HOPE Revolution as an independent, youth-orientated source of support for mission. Of those respondents who said that their young people had been involved in a Mission Academy, one in five said that the young people's 'confidence in the word of God had increased', 28% that 'their confidence in personal evangelism had increased', and only 4% that it 'hadn't really changed what they do'. For these questions, there was a high response rate of 'neither agree nor disagree' answers, implying that respondents were not clear about the impact that Mission Academies had on their young people.

One respondent said "one youth group tripled in size as a result of the Mission Academy and a good number of young people came to faith", another that the "Mission Academy pack, training & resources all excellent quality. Follow up & support/encouragement [were] also invaluable" and another that the "experience of youth-led mission academies [is something] that can then be replicated wider throughout the diocese".

Churches that have participated in HOPE Revolution have indicated that they will use its resources and approach in future.

Several of the churches that have participated in HOPE Revolution have indicated that they will use its resources and approach in future. One wanted to develop Mission Academies which will specifically support leadership development among young black people, another that young people would be running a Mission Academy for their adult counterparts!

3.4 summary

In HOPE: *The Heartbeat of Mission*, contributors expressed their expectation that, after 2014, "every church will create their own missional and transformational rhythm for the future".

From Hope08, through the Diamond Jubilee activities and into 2014, HOPE is becoming less of a campaign, and more an effort to embed a particular perspective and approach in the thinking of churches and other agencies, as well as building their confidence. As we have said, the fact that ongoing local HOPE initiatives exist as independent charities demonstrates that there is already a legacy. On the back of 2014, local churches, youth groups and charities told us they were already planning what to do next.

Churches have been able to work together to take advantage of opportunities they might not have seen, doing things they wouldn't usually have done, or with a different focus than in the past.

In terms of creating a legacy that will last into the future, HOPE Revolution seeks to embed HOPE's approach in the life and thinking of young people. While it does not seem to have achieved the reach HOPE Revolution leaders wanted it to, it has developed a new approach to developing young people. What it does is something different – that is it develops young people, supporting them to shape and lead their own mission initiatives.

A range of interviewees strongly supported the idea of connecting into public moments to engage in mission – to “see what is happening culturally and be relevant” – and when HOPE has done this successfully, it has given a real bump to local church action (and by extension to HOPE's profile). Locally, churches have been able to work together to take advantage of opportunities they might not have seen, doing things they wouldn't usually have done, or with a different focus than in the past. World War I commemorations and the Silent Night carols resources helped HOPE 2014 gain much greater traction, in a way similar to the Diamond Jubilee celebrations in 2012.

impact in 2014

In 2014, HOPE sought to bring churches together in word and action to transform lives and community. What has been its impact?

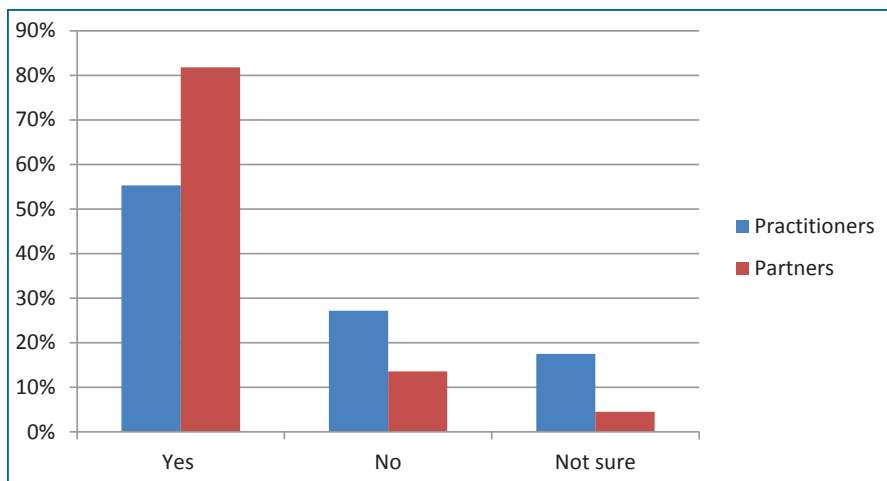
4.1 unity in mission

HOPE worked extremely hard to build national and local networks which reflected the diversity of the church in the United Kingdom. They successfully incorporated networks of churches – specifically black and ethnic minority churches – that had not been engaged in 2008. Where HOPE took root locally, it energised local ecumenical activity (from “structure to relationship”) and focused it outside the church – on the spiritual and social transformation of communities. HOPE has achieved good geographical reach – although in some areas it is doing less well.

HOPE achieved significant Christian media coverage over the course of the year, and several BBC local radio Sunday morning programmes featured HOPE projects through the year. Again, Greater Love remembrance activities were where HOPE achieved most penetration. At Christmas, 19 BBC local radio stations broadcast an hour-long programme on the carol Silent Night including an interview with Roy Crowne. Premier Christian Radio featured both Roy Crowne and Prince Philip Kiril in interviews, and many of the Silent Night carols events were featured in local newspapers and on local radio.

However, a number of the survey respondents (and some interviewees) said that HOPE 2014 had not penetrated the consciousness of local churches in the same way as in 2008. Churches may have felt they had ‘been there’ and ‘done that’. Those that could already be encouraged into greater collaboration in word and action had already done so. HOPE 2014’s task was to break new – and perhaps harder – ground.

figure 11 – was the organisation you represent involved in 2008?



Base: Partners (22), Practitioners (103)

As we can see from figure 11, only around half of those organisations involved locally in 2014 were sure that they were involved in 2008; nearly 30% were new to HOPE. A substantial number of different churches/organisations had been added to an existing 'core'. As you would expect, when it comes to partners – usually with one to one relationships with senior HOPE leadership – there is a fair amount of stability in involvement.

There is no reason why HOPE should not retain many of the local relationships it has built in 2014.

With good relationship management and continued attention to the diversity of the national leadership team and its strategic relationships, there is no reason why HOPE should not retain many of the local relationships it has built in 2014. In terms of the 2014 cohort, most expressed a willingness to be involved again, with 75% disagree or strongly disagree with the statement 'we would not be consider being involved with hope in the future'. A similar figure agreed that 'the benefits of our involvement outweighed any costs'.

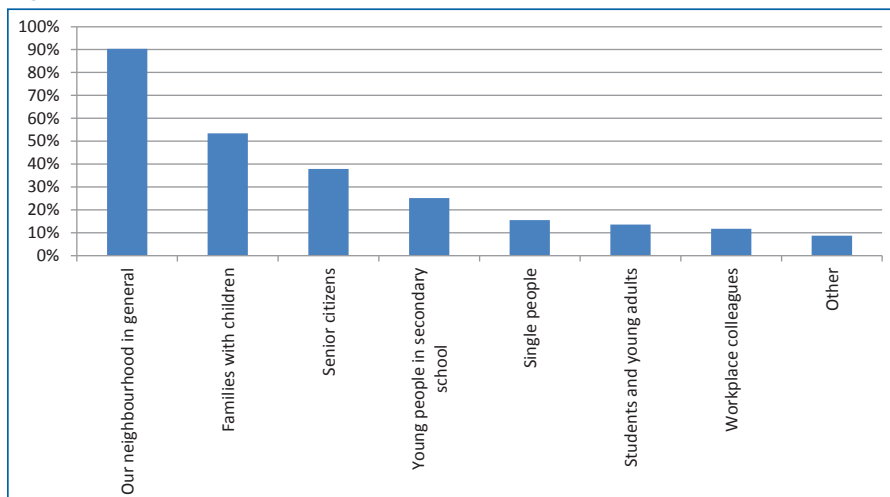
4.2 integration in mission

Throughout our research, it has been clear that HOPE 2014's 'core business' is supporting and resourcing the work of the work of local churches.

As in the section above, HOPE 2014 found a different context than in 2008 – one, for instance, where economic, social and political change has seen churches more engaged in 'social action' than they have been in several generations (hence, themes like working more closely with local authorities are more submerged than in 2008). There was a sense among interviewees, however, that many churches and Christians might lack confidence in sharing the gospel in word.

In light of this, it's not surprising that HOPE 2014 encountered significant opportunities, and that in those it has met with both success and challenges. HOPE 2014 encouraged more churches into word and action. Part of this is just building confidence – as one interviewee put it, churches have done the 'come in' thing, and found that they could only achieve so much. Now they had to get out.

figure 12 – HOPE 2014 helped us reach...

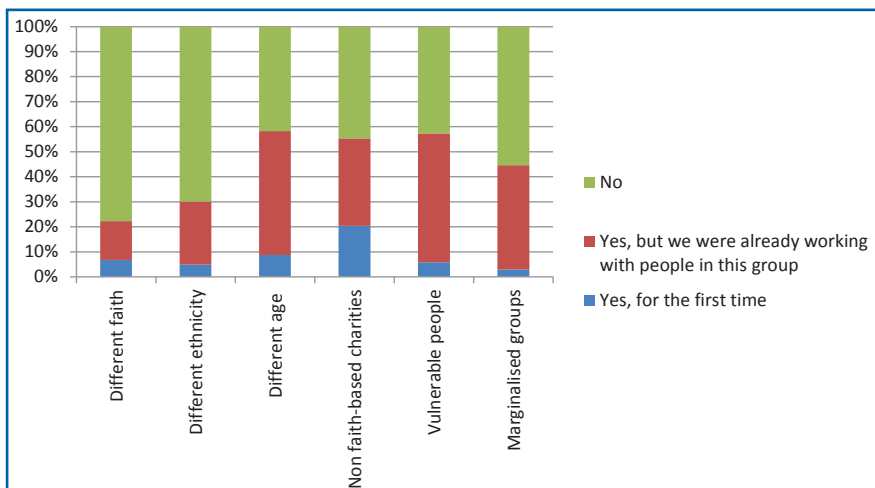


Base: 103 respondents (local practitioners)

As we see below in figure 13, HOPE 2014 was about helping churches to do something new (e.g. some of the stadium carols events), but also about giving new shape or focus to existing activities. It's worth noting that though HOPE 2014 has helped 90% of people

reach out to their neighbourhoods in general, it doesn't seem to be very good at helping Christians reach out to those of a different faith or ethnicity.

figure 13 – did HOPE 2014 bridge social divides with those of/in...

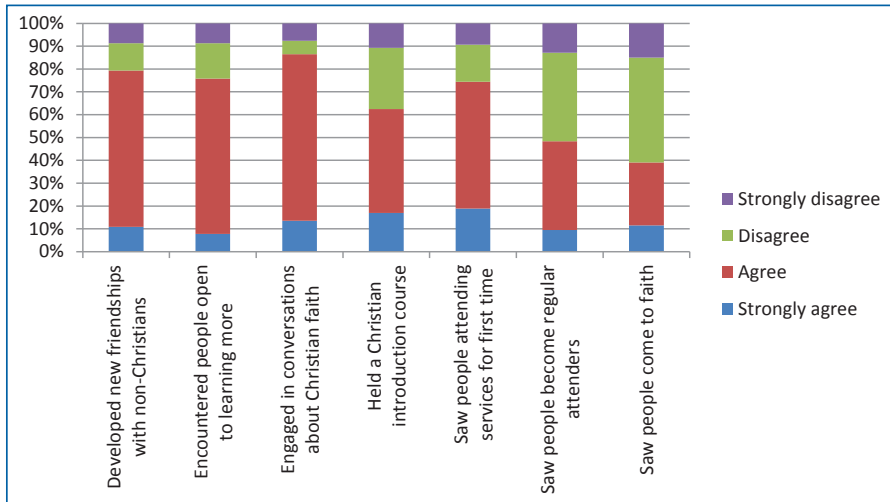


Base: 103 respondents (local practitioners)

During our research, several people said they would like to know how many people became Christians through HOPE 2014.

It's impossible to know for certain, and authentic, integrated mission and church growth are clearly not synonymous. Nevertheless, we wanted to explore the perceived outcomes to increased levels of evangelism. We offered respondents a set of propositions about changing relationships with church. 'As a result of HOPE 2014: ...several members of my church/organisation developed new friendships with non-Christians', and so on. The results can be seen below in figure 14 (for the purposes here, we've stripped out a large number who neither agreed nor disagreed).

figure 14 – as a result of HOPE 2014 we...



Base: 177 (excluding neither agree/disagree)

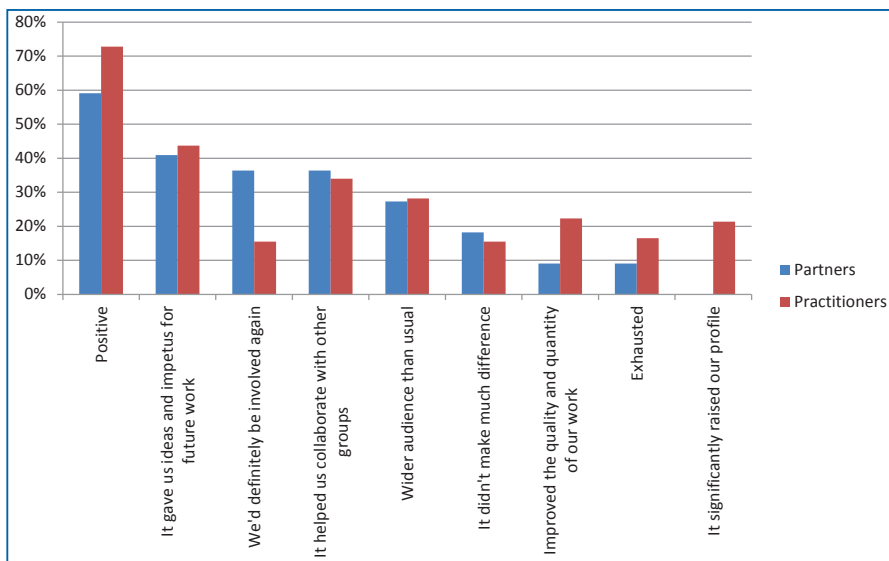
For most statements, the majority agreed or strongly agreed that there had been a higher level of engagement with those beyond the boundaries of the church. As a result of HOPE 2014, nearly 80% said that locally people had built new friendships or come into contact with people willing to learn more about Christianity. Over 85% said that people had conversations about their faith with others, over 60% held an introduction to Christianity course. Around 75% said that people had come to a church service for the first time. Only when it comes to people starting to attend church regularly, or coming to faith did less than a majority agree that this had happened in their area.

As a result of HOPE 2014, nearly 80% said that locally people had built new friendships or come into contact with people willing to learn more about Christianity.

4.3 a legacy of mission

One of HOPE 2014’s ambitions is to leave a legacy of mission in the church, specifically in their use of the rhythm of mission.

figure 15 – how do you feel about your involvement with HOPE 2014?



Base: 22 partners 103 practitioners

On the level of perceptions, we can see from our survey that outcomes are strong. In *figure 15* above, we can see that a majority of partners and practitioners felt 'positive' about their involvement with HOPE. More than four in ten agreed that it gave them ideas and impetus for future work, and a third agreed it helped them participate with other groups. Only a minority – around one in five of both partners and practitioners – felt that HOPE 2014 didn't make much of a difference.

A majority of partners and practitioners felt 'positive' about their involvement with HOPE.

HOPE clearly had a significant impact with WWI commemorations and with Silent Night carols events, as they had with Diamond Jubilee activities, all of which saw HOPE's reach at its broadest. Whether the significant take up of HOPE resources here means that churches have 'got the message' on the rhythm of mission is not clear. Some will have informally done this in some way already, others will not change their approach, but a proportion will use HOPE 2014 as a launch pad for greater and different engagement – 35% of respondents (partners and practitioners) to our survey indicated that they would approach mission differently after HOPE 2014.

conclusions and recommendations

HOPE 2014 has had a significant impact:

- HOPE 2014 has seen churches doing more together in words and actions. It brought diverse local churches together in an outward focused way;
- It gathered significant national resources and deployed them to local needs;
- HOPE has laid a strong foundation over a number of years, where many self-sustaining HOPE initiatives are serving their communities in creative ways;
- Because of this foundation, HOPE 2014 was a 'brand' which many churches describe as creating trust and credibility;
- The year gave churches confidence – an excuse, even – to connect with other churches and other parts of their community;
- HOPE 2014 creatively capitalised on key cultural moments, providing churches with the ideas and resources to help them do the same – and this has built HOPE's reach and reputation;
- It has shaped churches for the future, with many saying they'll approach mission differently in the future. Mission Academies have encouraged, trained and empowered young people to take ownership of their own mission;
- HOPE 2014 leaves a legacy, with a broad range of churches working to spread the gospel and serve their communities. Projects and initiatives set in motion in 2014 will last long into the future.

Challenges for the next stage:

- There is a sense of 'missions fatigue' amongst some churches. This is not to say that they are tired of sharing their faith or serving their communities, but they are increasingly resistant to and wary of – as noted – the 'next big thing' (or the last big thing). Since its inception, HOPE's *raison d'être* has not simply been more activity amongst churches,

but to change their approach and mind-set. HOPE needs to continue to 'embed' its message on an ongoing basis, working with others to consistently resource and support churches in mission.

- HOPE needs to continue to clearly articulate and advocate for its holistic approach, which combines words and action. We live in a rapidly changing social, cultural and economic context. Many churches are serving their communities in ways that they weren't in 2008 – yet they're also increasingly aware of the post-Christian context. If HOPE has created a step change in the church's approach to social action in 2008 and 2014, what further steps can be taken to increase confidence in sharing the gospel?
- A significant amount of HOPE activities go into marshalling and collecting national resources, and directing them towards local churches. This is an important part of what HOPE does, and should continue. However, there's a difference between people using HOPE's resources, and achieving HOPE's wider aims of embedding the rhythm of mission into the life and practice of churches. There are risks of HOPE firstly trying to do everything, and secondly becoming resource-driven. Left unmanaged, these risks may result in HOPE being taken up by diffuse and un-strategic activity. Key successes with significant resources at important cultural moments can distract from the core objectives of changing the mind-set and approach of churches, not least rooting mission in prayer.
- After 2008, HOPE made a clear effort to incorporate partners and staff from black and ethnic minority churches into its core activities. HOPE is highly regarded as something which, nationally and locally, draws together different churches, denominations and agencies in a relational way, directing them toward mission in words and action. Drawing in the 'whole Church' is a massive challenge, and one in which HOPE went further than many similar initiatives. However, it should consider how it can build further on the work done, improving networks in Scotland and London, and continuing to create collaboration across different networks.

appendix – partners and leadership

HOPE's Board of Trustees:

Name	Organisation
Steve Clifford (Chair)	Evangelical Alliance
Mike Pilavachi	Soul Survivor
Andy Hawthorne OBE	The Message Trust
Derek Beal	Company Secretary, HOPE

The following people had a place on the HOPE 2014 leadership team at some point over the build up to, or during, HOPE 2014.

Name	Organisation
Ade Omooba	Christian Concern
Ann Holt OBE	Bible Society
David Westlake	Tearfund
Gavin Calver	Youth for Christ
Ian Bunce	Baptist Union
Jane Holloway	World Prayer Centre
Joanne Cox	Methodist Church
Kiera Phyto	Tearfund
Laurence Singlehurst	Cell UK
Matt Bird	Make It* Happen
Paul Langham	Bible Society
Peter Martin	Spring Harvest
Rachel Jordan	Church of England

Wayne Malcolm	iCan Community Church
Wendy Beech-Ward	Spring Harvest
Yemi Adedeji	HOPE (Associate Director)

Source: <http://www.hopetogether.org.uk>

The following agencies are partners of HOPE 2014 (with the term 'Associate Groups' having been dropped after 2008).

Organisation	Category
24-7 Prayer	Prayer
Alpha	Evangelism
Assemblies of God	Church/denomination
Baptist Union of Great Britain	Church/denomination
Bible Society	Scripture
Biblica	Scripture
Care	Political advocacy
Cell UK	Evangelism
Christian Concern	Political advocacy
CVM	Evangelism
Church Army	Evangelism
Churches Together in England	Ecumenical
Compassion	Social Action
CPO	Other
Crossing London	Ecumenical
Elim	Church/denomination
Evangelical Alliance	Ecumenical
Festival of Life	Festival
Global Outreach Day	Evangelism
Jesus House	Church/denomination
Make It* Happen	Social Action
New Testament Church of God	Church/denomination
New Testament Church of God of Prophecy	Church/denomination

Pentecost Festival	Festival
Redeemed Christian Church of God	Church/denomination
Redeeming Our Communities	Social Action
Scripture Union	Scripture
Share Jesus International	Evangelism
SGM Lifewords	Scripture
Soul Survivor	Youth
South Asian Forum	Other
Spring Harvest	Festival
Stewardship – Transforming Generosity	Other
Tearfund	Social Action
The Church of England	Church/denomination
The Message Trust	Youth
The Methodist Church	Church/denomination
The Salvation Army	Church/denomination
The United Reformed Church	Church/denomination
Try Praying	Other
United Christian Broadcasters	Other
Urban Saints	Youth
World Prayer Centre	Prayer
Youth for Christ	Youth

Source: <http://www.hopetogether.org.uk>

A Year of Mission An Evaluation of HOPE 2014

HOPE is an initiative which seeks to encourage, support and resource churches across the United Kingdom to 'raise the bar' in their outreach, evangelism and social action. It looks to galvanise churches to "do more together in word and actions".

This report by Theos, evaluating HOPE 2014, was commissioned by HOPE in 2012. The aim of the report is to assess what has changed and developed between 2008 and 2014, consider the impact of the activities of 2014 and make research-led recommendations about refining and refocusing HOPE's future activities.

"What is really significant is that the churches in Coventry talk not about separate churches, but one church in Coventry with many congregations. HOPE is helping that to happen."

Bishop of Coventry, Christopher Cocksworth

"Making more disciples of Jesus Christ is part of our calling. We are grateful to HOPE for helping us to reimagine what evangelism can look like in our own contexts and as part of our own tradition."

Revd Canon Dr Martyn Atkins, General Secretary of the Methodist Church

HOPE: "You keep finding them popping up here and there making things happen, bringing people together and doing the right thing, in the right way, at the right time."

Archbishop of Canterbury Most Rev Justin Welby

"The partnership with HOPE is just one example of the Church standing together, the things that divide us no longer being relevant as we stand together to believe God that this nation will come back to Christ."

Pastor Agu Irukwu, Head of the Executive Council for RCCG UK



in our villages, towns & cities

Theos ✨