

**PIONEER SCHOOL**  
A UNIQUE SCHOOL FOR PIONEERS IN MINISTRY  
OCTOBER 2011 TO MAY 2012

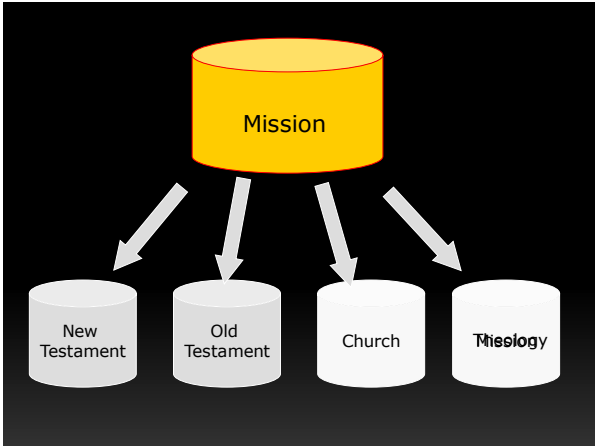
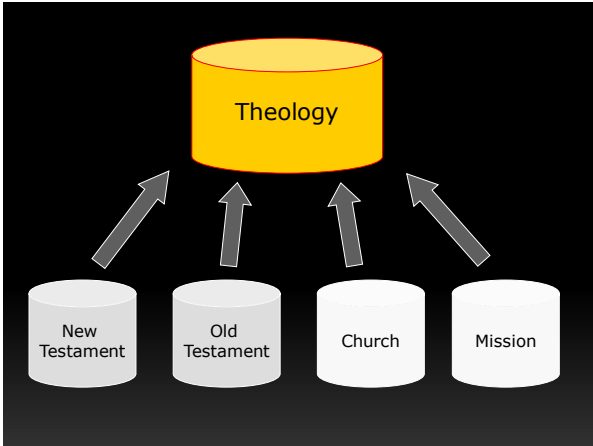
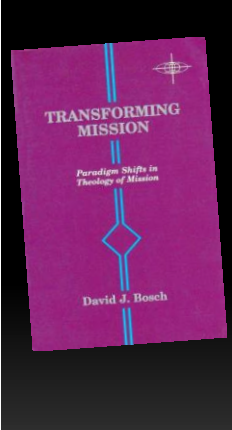
Six Saturdays, each one resourcing and supporting you in your ministry

**INFORMING**  
Morning input from key speakers to bring you theological and practical resources

**... AND FORMING**  
Afternoon hub discussion, reflection, prayer and worship

**Paul Weston**  
Evangelism and Mission for our New Times

**Session 1. The 'missioning' of God**


**TRANSFORMING MISSION**  
*Paradigm Shifts in Theology of Mission*  
David J. Bosch

**David Bosch**  
(1929-1992)

Missiology may be termed the 'synoptic discipline' within the wider encyclopaedia of theology.

It is not the case of theology occupying itself with the missionary enterprise as and when it seems to it appropriate to do so; it is rather the case of mission being that subject with which theology is to deal.

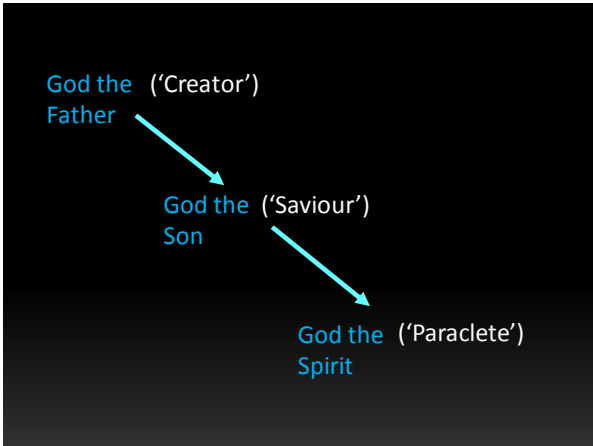

*Transforming Mission* (1991), p.494.



**'God' as . . .**

**'Being'**  
a static 'object' whose attributes are the subject of theology

**'Agency'**  
still static but who is out and about 'doing stuff'

**Rowan Williams**  
on pneumatology

Argues that the weakness of much Western thinking about God is due to a Trinitarian lapse that settles for a kind of 'binitarianism':


i.e. a Godhead of two primary 'agents', with a kind of divine 'force' or 'mode of presence' tacked on.

'Word and Spirit'  
in *On Christian Theology* (2000)

**'God' as . . .**

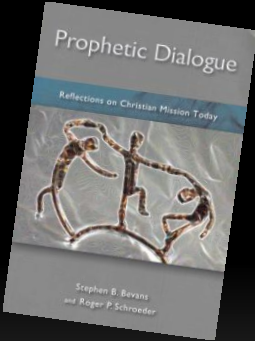
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**'God' as . . .**

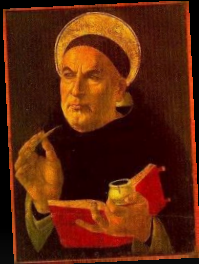
**'Activity'**  
a **verb** rather than a **noun**?



**Thomas Aquinas**  
(c.1225–1274)

God *is* pure act.

*Summa Theologica*  
(Part I, Question 3, article 1)




**Karl Barth**  
(d.1968)

the term *missio dei* was in the ancient Church an expression of the doctrine of the Trinity – namely the expression of the divine sending forth of the self; the sending of the Son and the Holy Spirit to the world.'

Can we indeed claim that we can do [mission] any other way?

**'The Holy Trinity'**  
Hendrik van Balen (1575–1632)  
(St Jacobskerk, Antwerp)

*Theologische Fragen und Antworten*, 1957





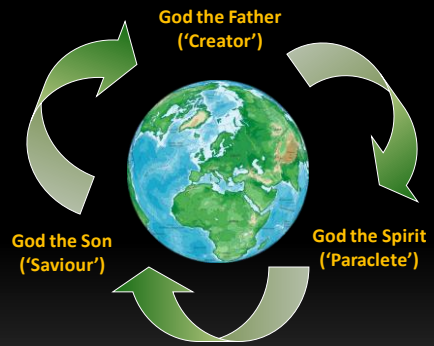
A community of being  
(not just being in community)

**Stephen Bevans**



The Triune God is a '... dynamic, relational community of persons, whose very nature is to be present and active in the world, calling it and persuading it towards the fullness of relationship that Christian tradition calls salvation.'

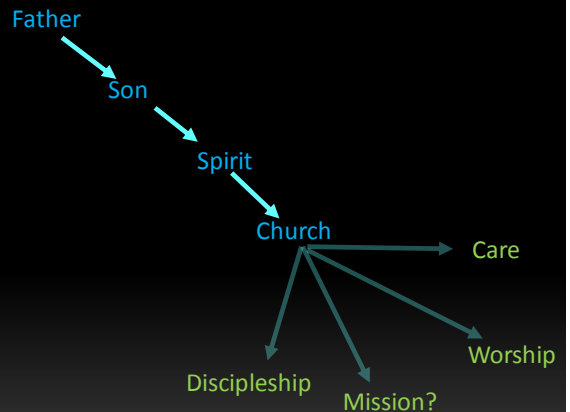
*Models of Contextual Theology* (2002) p.15



**Paul Fiddes**

We can never think of the triune God... without participation. It is not enough to urge an *imitation* of the triune life... we *participate* in a God who is always in the movement of sending.

*Participation in God* (2000), 50-1.



**David Bosch**  
(d.1992)

'To participate in mission is to participate in the movement of God's love towards people, since God is the fountain of sending love.'



'There is a church because there is mission, and not vice versa.'

*Transforming Mission*  
(1991), p.390

**Lesslie Newbigin**  
(d.1998)



Mission is not essentially an action by which the church puts forth its own power and wisdom to conquer the world around it; it is, rather, an action of God, putting forth the power of his Spirit to bring the universal work of Christ for the salvation of the world nearer to its completion.

*The Open Secret* (1978), p.60

**Jürgen Moltmann**  
(b.1926)



It is not the church that has a mission of salvation to fulfil in the world; it is the mission of the Son and the Spirit through the Father that includes the church, creating a church as it goes on its way.

*The Church in the Power of the Spirit (1977), p.64*



**John 13:34-35**

<sup>34</sup> 'A new command I give you: Love one another. As I have loved you, so you must love one another. <sup>35</sup> By this all people will know that you are my disciples, if you love one another.'

**John 14:15-24**

<sup>15</sup> 'If you love me, you will obey what I command. <sup>16</sup> And I will ask the Father, and he will give you another Counselor to be with you for ever – <sup>17</sup> the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. <sup>18</sup> I will not leave you as orphans; I will come to you. <sup>19</sup> Before long, the world will not see me any more, but you will see me. Because I live, you also will live. <sup>20</sup> On that day you will realize that I am in my Father, and you are in me, and I am in you. <sup>21</sup> Whoever has my commands and obeys them, he is the one who loves me. **He who loves me will be loved by my Father, and I too will love him and show myself to him.'** <sup>22</sup> Then Judas (not Judas Iscariot) said, 'But, Lord, why do you intend to show yourself to us and not to the world?' <sup>23</sup> Jesus replied, 'If anyone loves me, he will obey my teaching. **My Father will love him, and we will come to him and make our home with him.** <sup>24</sup> He who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me.'

**John 17:17-21** <sup>17</sup> Sanctify them in the truth; your word is truth. <sup>18</sup> As you have sent me into the world, so I have sent them into the world. <sup>19</sup> And for their sakes I sanctify myself, so that they also may be sanctified in truth. <sup>20</sup> 'I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, <sup>21</sup> that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me.'

**John 14: 15-24**



What is the theology of church here?

What would such a community 'look' and 'feel' like?

What kind of congregational 'forms' would best express this vision?

**'plausibility'**

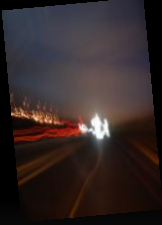


How is it possible that the gospel should be credible, that people should come to believe that the power which has the last word in human affairs is represented by a man hanging on a cross?

I am suggesting that the only answer, the only hermeneutic of the gospel, is a congregation of men and women who believe it and live by it.

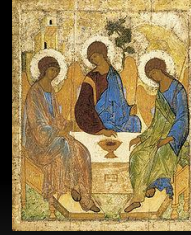
*The Gospel in a Pluralist Society (1989)*

## Jesus talks about 'church' . . .



in terms that are inter-dependently  
'trinitarian', 'missionary' and 'communal'

the meaning and effect of each element is  
dependent upon the others



## Session 2 – Mission and 'metaphor'

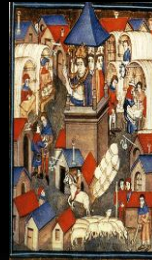
### 'Crossing frontiers'

**Acts 1:8** <sup>8</sup> 'But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.'

### 'Conquest'

Spain in medieval 're-conquest' of its own territories from Islam 8<sup>th</sup> – 13<sup>th</sup> centuries. 'Conquistadors.'

## Spanish 'Requerimiento' (1510)



On the part of the King, Don Fernando, and of Doña Juana, his daughter, Queen of Castille and León, subduers of the barbarous nations, we their servants notify and make known to you, as best we can:

Jesus Christ is the 'master of the human lineage' who has given his power to Peter, to the Popes, and now to the Spaniards to take possession of the American continent.

Either become Christians or: 'we shall forcibly enter your country . . . make war against you in all ways and manners that we can, and shall subject you to the yoke and obedience of the church.'



## Jean Ives Baziou

'It was usual to speak in terms of territory to be conquered, or occupied, and in terms of peoples or individuals to be converted and baptized . . .'

Mission was 'obsessed with frontiers'

## Mission, evangelism and metaphor

### 'Crossing frontiers'

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### 'Saving souls'

Platonic dualism: *psyche* 'soul' contained in a body, but separate from it.

'Spatial'  
'Militarist'  
'Disembodied'

## Luke 15

<sup>1</sup> Now all the tax collectors and sinners were coming near to listen to him.

<sup>2</sup> And the Pharisees and the scribes were grumbling and saying, 'This fellow welcomes sinners and eats with them.'

<sup>6</sup> And when he comes home, he calls together his friends and neighbours, saying to them, 'Rejoice with me, for I have found my sheep that was lost.'

<sup>9</sup> When she has found it, she calls together her friends and neighbours saying, 'Rejoice with me, for I have found the coin that I had lost.'

## Luke 15

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<sup>2</sup> And the Pharisees and the scribes were grumbling and saying, 'This fellow welcomes sinners and eats with them.'

<sup>17</sup> But when he came to himself he said, 'How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger!'

<sup>18</sup> I will get up and go back to my Father and will say to him...

## Helmut Thielicke

(1908–1986)

The repentance of the lost son is . . . not something merely negative. In the last analysis it is not merely disgust; it is above all homesickness; not just turning away from something, but turning back home.

*The Waiting Father: Sermons on the Parables of Jesus* (ET; Clarke, 1960)

## John 10: 16

I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.



## Paul @ Athens

Acts 17: 16-34

### Stoics

God is totally contained *within* the world

There is nothing of God outside or beyond it

### Epicureans

God is totally *separated* from the world – he has no interest in creation

God is both unknowable and unapproachable



## Paul @ Athens Acts 17: 16-34

### Stoics

God is totally contained *within* the world

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### God is far *beyond* us (vv.24-26)

- He created the world (v.24a)
- He cannot be confined in human shrines (v. 24b)
- He can look after himself (v.25)
- He is the supreme ruler of the universe (v.26)



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## Paul @ Athens Acts 17: 16-34

### God is very *near* to us (vv.27-28)

- God is not far from each one of us (v.27)
- We are intimately related to him – being his offspring (v.28)

### Epicureans

God is totally *separated* from the world – he has no interest in creation

God is both unknowable and unapproachable



### Ephesians 2:11 – 14

<sup>11</sup> So then, remember that at one time you Gentiles by birth, called ‘the uncircumcision’ by those who are called ‘the circumcision’ . . . <sup>12</sup> remember that you were at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. <sup>13</sup> But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. <sup>14</sup> For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us.

## Pioneers and the metaphors of mission

Metaphors are important because they both undergird and feed what we think we are doing.

- Psychologically
- Ecclesiological
- Practically

‘Salvation’ is a **bringing back** to ‘wholeness’ – both physical and spiritual