Pioneering
What words, ideas, or images do we think of when we talk about Pioneering?
I'm going on an adventure!
Leading the Way
Pioneer

seeing and hearing like never before
What do we mean by Pioneering?
A DEFINITION:

1. Venturing into unknown or unclaimed territory to settle

2. Opening up new areas of thought research, or development

3. Leading the way; trailblazing

4. Initiate or participate in the development of a new field, idea or movement
Pioneering is about firsts. Being the first to lead ministry into new places for and with others.

Pioneers must be able to see a new future, and have the skills and gifts needed to make it a reality now.

Pioneers connect with people outside of Church, creating new ways of doing Church together in their community.

Pioneers are leaders of innovation, with a gift for seeing what God is doing and responding creatively to it.

https://www.churchofengland.org/pioneering
Theological Perspectives on Pioneering
How our understanding of God, and particularly His mission to, in and through the world and church, shape and inform the missional practice of pioneering.
It is cultivating a theology of mission
Figure 8
The Tripartite Nature of Theology of Mission
Encountering Mission Theology
10 Key Themes that are shaping and informing missional practice today
1) Participation in the life of the Trinity
2) Joining in with the Spirit
3) Ecclesiology follows mission
4) Incarnational and contextual
5) Relational
6) Kingdom of God
7) Discernment as the first act of mission
8) Creativity
9) Locality and Catholicity
10) Inclusion and Transformation

Research by Cornelius J.P. Niemandt,
Trinity and Mission
Missio Trinitatis
“When Christian communities speak about God, by definition they speak about Father, Son and Holy Spirit. There simply is no other God. Therefore to speak about missio Dei is to indicate, without any qualification, that we actually mean the missio Trinitatis.”

At the heart of the Missio Trinitatis therefore is to understand that God is the Missionary, and that each Person of the Godhead, Father, Son and Holy Spirit, actively initiate, participate in, and complete that mission.
"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."

“To participate in mission is to participate in the movement of God’s love toward people, since God is a fountain of sending love.”

“Mission comes from the Father, through the Son in the power of the Spirit.”

The Trinitarian Commissioning of the church into His mission

Matthew 28 v 16-20

John 20 v 19-22
A Trinitarian framework of mission

Sending Father

Incarnate Son

Empowering Spirit

Mobilised Church
“God is on mission and we join in. We are invited to participate in the Trinity on His mission to the world.”

“Mission therefore is to be caught up within the dynamic sending and being sent that God the Holy Trinity has done and continues to do.”

The Trinity is the determining reality of the church therefore we must start with the Trinity in order to understand mission. Mission must move from being *church-centric* to becoming *theocentric*.
The mission of the church is therefore derived from the prior mission of the Triune God. The church is called therefore to participate in the life and work of the Trinity. There is church because there is God’s mission.
What are the implications for Pioneering?
Creation and Mission
“The communion of the persons of the Trinity is not to be understood as closed in on itself, but rather open in an outgoing movement of generosity. Creation and redemption are the overflow of God’s triune life.”

“To participate in mission is to participate in the movement of God’s love toward people, since God is a fountain of sending love.”

Creativity

• The importance of creativity

• Theologies of creativity

• Creativity is a reflection of the Imago Dei

• Creativity is a charism (gift) of the Spirit

• Original-creation-continuous-creation-final-creation (Moltmann)
Creativity is expressed as a gift of the Holy Spirit as the source, initiator, agent, gift and sustainer of innovation. In co-working and co-creating with God’s Spirit, creativity is unleashed in an array of expressions, particularly through worship, imagination, beauty, nature and art.

“What convinces me that fresh expressions is, in part at least, a movement of the Holy Spirit, is the extraordinary flourishing of creativity that we've seen in it. People, quite traditional Christians, are imagining church in ways they could never have imagined it before. It's as though the Holy Spirit has freed our imaginations and if the purpose is that we want culturally appropriate deeply authentic Christian communities to engage with those that the Church is not engaging with at all, I think that's an occasion where the Holy Spirit blesses creativity.”

The role of creativity in Fresh Expressions of Church, https://www.freshexpressions.org.uk/news/grahamcray-creativity [accessed 30 May 2016].
The numerous and different expressions of church is evidence of the creativity and diversity of the Creative Holy Spirit.

Graham Cray, *Mission-Shaped Church*, 80, 86.
The whole process of creation, from beginning to end, is the locus of God’s creativity and therefore remains open to God for further development and divine possibilities. This proves insightful for it necessitates an ongoing response to the Spirit’s creativity and opens up continual new innovations for the church.

Moltmann, *God in Creation*
Relationality

• God makes humankind after His own likeness and that likeness is first and foremost relational (See Jurgen Moltmann, *God in creation*)

• The primary reflection of the Imago Dei concerns the capacity to form meaningful relationships. As the Trinity is a community of persons, so made in His likeness, humankind is most like God when it enters relationship with God, with one another, and the created order (See Michael Moynagh, *Church for Every Context*, 142-3)
At the heart of God’s engagement with creation is a desire for community, friendship and relationship:

“God’s eternal purpose in creating humankind is to establish a relationship to one another that can receive and respond freely to the Triune gift of love. Creativity is therefore given primarily for forming, nurturing, and developing relationships.”

Mission is therefore a “relational commitment: the engendering of a new family of faith, to be a blessing for all…As Christians participate in and practice the relationality of the Triune communion love is transmitted to the whole world not as dogmas or ethical commands, but as a communion of love.”

Hospitality

- God dwells within Creation and He is present everywhere
- Creation is therefore God’s ‘oikos’ (home) and he “hosts” us as His beloved creation.
- He feeds, cares, welcomes, and sustains His creation
- This is the Hospitality of God
God excludes no one from life; neither may we. To be an oikos community, the church needs to build relational “hospitality and conversation and forms of interaction in which the typical ‘us versus them’ mentality is broken down by shared fellowship” Christian communities should be communities of hospitality where “the competitive struggle which turns people into lonely individuals is ended, and the social chill of a heartless world vanishes.”


“Communities of hospitality reflect the heart of God for His creation. To be an oikos community, the church needs to build relational “hospitality and conversation and forms of interaction in which the typical ‘us versus them’ mentality is broken down by shared fellowship.” In short, Christian communities should be communities of hospitality where “the competitive struggle which turns people into lonely individuals is ended, and the social chill of a heartless world vanishes.” This reflects the hospitable Triune Creator God.

Moltmann, God in Creation, 5. For ‘oikos’ see God in Creation, xii, xiii, 5.
Hope

• The Spirit of life is bringing hope and liberation to God’s broken world and groans with human beings and communities in their suffering

• The New creation is not something only for the end but is breaking in now. Indeed the future forms and shapes the start.

• The hope of God and communities of hope.
“God does not offer hope for the world simply by contracting its negativity. Rather, his love embraces the world in all its negativity, suffers the contradiction and overcomes it.”

Forming genuine communities of hope in the light of God’s eternal vision, ensures that the anticipation of the future shapes and informs the nature, ethos, values and practices of newly formed communities from the start. The horizons of the future must also shape and inform what new contextual communities must embody, embrace, and aspire to be here and now.
The Crowing of creation is Sabbath

- Sabbath is the completion of creation
- Rest and renewal
- Shalom
- Doxology
The whole work of creation was performed for the sake of the Sabbath. God rests “from his works” on the Sabbath, but in so doing he at the same time rests in face of his works to enjoy, experience and dwell with his creation. Likewise, he enables creation to rest so that it can experience his intimacy, Shalom and peace and celebrate the glory and wonder of God in worship and praise. By ceasing from participation in working activity (doing), humans can enjoy resting in God (being), so that the meaning of life is not reduced to work and busy activity.

Moltmann, *God in Creation*, 81-83, 277-279
What are the implications for Pioneering?
Incarnation and Mission
Missional-Incarnational Impulse (Hirsch)

If mission is *what* we are about then the incarnation is *how* we go about it
“The Incarnation is the model of Mission. If God is a sending God this is how God sends.”

(Alan Hirsch)
“The focal point of Missio Dei is the Incarnation.”

(Murray Williams, *Church Planting: Laying Foundations*)
Incarnational

“The Word became flesh and blood and moved into the neighbourhood”

(John 1 v 14) The Message
6 Incarnational Concepts:

1) Rooted
2) Organic
3) Emerging
4) Contextual
5) Enculturated
6) Embodied
The church is constituted by both its participation in the life of God and the world. This is a missional-incarnational ecclesiology that roots the church as engaged in the world and into a particular setting. The gospel is fundamentally missionary in nature, universal in scope and translatable into a particular context.
“The gospel is never encountered, and the Holy Spirit is never at work in human lives, except within a particular cultural setting, so the Spirit can only be discerned in and through human culture.”

Kim, K., *Joining in with the Spirit: Connecting world Church and local mission* (London: 2009), 42.
‘Incarnational’ entails listening to people and entering their culture. It is to be with people where they are and catching up with the Spirit that has gone ahead. Discernment therefore becomes the first act of incarnational mission.
4 elements of a missional-incarnational lifestyle

Presence:
To become part of the fabric of a community and to engage in the humanity of it all.

Proximity:
Assumes not only presence, but also genuine availability and being alongside – spontaneity as well as regularity in the communities the church inhabit.
Powerlessness:
Means servanthood and humility in the relationship with the world. It is a self-emptying lifestyle and posture shaped by the identification with the death of Christ.

Proclamation:
Means we will be willing to share the Gospel story with those within our world.

Hirsch, The forgotten ways: Reactivating the missional church, Brazos, Grand Rapids, 2006), 133-134.
“A missional-incarnational ecclesiology decentres the church from a self-centred life and makes the church sensitive towards outsiders and strangers: Jesus’s incarnational ethos results in the bringing of the presence of God into marginalised places or spaces where such presence is usually believed not to be found.”

“We must love all that God has chosen to bless, which includes all cultures. We long to see the gospel embodied and embedded in all cultures, redeeming them from within so that they may display the glory of God and the radiant fullness of Christ.”

*The Cape Town Commitment* (The Lausanne Movement 2011) (p. 14)
2 Incarnational Patterns

Word-Act Pattern

• Word made flesh
• Words
• Action
<table>
<thead>
<tr>
<th>WORD</th>
<th>ACTION</th>
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<tbody>
<tr>
<td>Proclamation</td>
<td>Compassion</td>
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<td>Teaching</td>
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“The testimony of a consistent Christian lifestyle is vital if Christian faith is to be commended to others. But if evangelism is to be understood in relation to Missio Dei it is not possible to eradicate or minimize the element of proclamation. Silent presence does not accurately describe the mission or ministry of Jesus, whose words unsettled, challenged and disturbed his hearers. But there is no need for evangelism to consist of words alone.”
“If presence without proclamation is unintelligible, proclamation without presence is unconvincing. The ministry of Jesus ‘fleshed out’ his message in various ways: his miracles authenticated his claims; his lifestyle demonstrated his integrity; his prophetic actions underscored his teaching.”

Engaged-Distinctive Pattern

- Cultural Immersion (engaged)
- Counter Cultural Immersion (distinctive)
This means the church will not only need to be engaged in and with culture in its embodiment and ministry, but at times it may find itself counter cultural, the prophetic witness calling it to account and the transformer of culture.
“The missional church is transformational. It exists for the transformation of the community that it serves, through the power of the gospel and the Holy Spirit. The mission of God’s people is to be a community who lives by the ethical standards of the ways of God, so that God can bring about the blessings of the nations.”

(Christopher Wright, 2006, *The mission of God: Unlocking the Bible’s grand narrative* (Nottingham: Inter− Varsity, 2006), 358.)
“It has been shown that mission is always transformative and thus, ethical at its core. The Spirit’s transformative presence leads the missional church to embody Christ’s mission in communion with Creator and creation in an ethical Kingdom orientated life.”

Cornelius Niemandt, ‘Trends in missional ecclesiology, 8.”
What are the implications for Pioneering?
Kingdom and Mission
If the focal point of the Missio Trinitatis is the Incarnation, the focal point of the Incarnation is the *Kingdom of God*. 
“The kingdom of God is arguably the central theme of Jesus’ teaching and the integrating paradigm for the mission of the church.”

Stuart Murray Williams, *Church Planting, Laying Foundations*
The Kingdom of God is not a matter of getting individuals to heaven, but of transforming the life on earth into the harmony of heaven.

Walter Rauschenbusch
Jesus made clear that the Kingdom of God is organic and not organizational. It grows like a seed and it works like leaven: secretly, invisibly, surprisingly, and irresistibly.

Os Guinness
What is the kingdom of God?
Kingdom Perspectives

1. It is Elusive (the kingdom of God is like…)

2. It is Tangible (touchable, tasteable, visible)

3. It is Subversive (undermines ‘worldly’ systems)

4. It is Upside-Down (challenges values/perceptions)

5. It is Radically disconcerting (insiders/outsiders?)

6. It is more of a reign than a realm (power than place)
Kingdom Perspectives

7. It is Here and now and yet to come (tension)

8. It is Breaking in and Breaking Out (multidirectional)

9. It is Universal in scope (concerned about all of life)

10. It is Broader than the church (but close to it)
Kingdom Characteristics

Jesus understood He was inaugurating the kingdom of God. It was His agenda.
Kingdom Characteristics

Jesus brought the reality of that kingdom here and now. He was the fulfillment of the Messianic hopes and promises.
The Kingdom demonstrates that God's kingly power has decisively defeated Satan and disarms the powers of evil and forces opposed to God’s rule and will
Jesus' points to his miracles as signs of the inbreaking kingdom and with his teaching they confirm the identity of the kingdom’s king.
Kingdom Characteristics

The kingdom will reach fulfillment and culmination in the Parousia when the reconciliation and restoration of all things takes place.
The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor.

He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favour.’

(Luke, 4 v 16-19)
Kingdom Builders

1) Kingdom builders are people that tell the good news of Jesus

2) Kingdom builders are people concerned with the poor (economic, material, spiritual)

3) Kingdom builders are people that bring release, liberation and healing
a) the release from sins and granting of forgiveness

b) the release from social exclusion and restoration to the community

c) the release from the binding power of Satan and demonic works

d) the release from all injustices and oppression that marginalises, alienates and destroys
We therefore should share [God’s] concern for justice and reconciliation throughout human society and for the liberation of men and women from every kind of oppression. Because men and women are made in the image of God, every person, regardless of race, religion, colour, culture, class, sex or age, has an intrinsic dignity because of which he or she should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive.
Although reconciliation with other people is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God, humanity, our love for our neighbour and our obedience to Jesus Christ.
The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist.

The Lausanne Covenant
https://www.lausanne.org/content/covenant/lausanne-covenant, Part 5.
The church is the community through which the kingdom is concretely manifested in history. The church’s primary mission as citizens of God’s kingdom, is to live as citizens of God’s kingdom, thereby making visible in their own bodies the body of Christ.

“By the kingdom, Jesus means God’s ‘dream society’ on earth, spreading out from the land of Israel to encompass the whole world.”

“We must therefore pursue wholeness for ourselves and others, for individuals, families and communities. We must seek a positive and healthy environment for all, challenging powers and authorities that do not bring shalom-wholeness.”

The Gospel is not only about salvation for problems of personal sin, but salvation of all of creation. The transformation brought by the Gospel must be demonstrated by the transformation of relationships with all people and with the ecology. It means a new lifestyle, a lifestyle where ecological justice becomes concrete and visible.
It is clear that the emerging ecclesiology understands the mission of God’s people as to be a community that tends and takes care of all creation and to be a blessing to all nations of the earth. It understands the creation as the very first act of mission, and leads to an ecclesiology calling for communities of integrity in relationship, combined with a radical care for creation.
Although the church must not be equated with the kingdom, it cannot be separated from it either. The church lives and proclaims the gospel here and now. It is the sign, instrument and foretaste of the kingdom.

What are the implications for Pioneering?