

## **REIMAGINING MINISTRY: DAVID HEYWOOD**

SCM – 2011

With industrial revolution came change from clergy as gentry to 'professionals' with colleges (1840s) and specialist sphere, but freehold so not the professionalization of other disciplines like coordination, accountability, ongoing training, Passive laity and clerical omnicompetence were expected. Clergy looked to other clergy and they became isolated and marginalised because now even their liturgical functions taken over by laity. Church-related concerns. David Clark: dispersed ministry of all God's people in society. Model should not be: Church & Clergy but Mission & Laos.

### **1..Process Evangelism**

- Ordinary people asking searching questions
- Conversion is a process – four year average
- Involves companions in community ~ belonging before believing
- Evangelism is task of whole church.
- First there must be loving service in the community
- Hospitality and table-fellowship

Good News Down the Street (Michael Wooderson, Aldridge 1970s)

HTB. Alpha (Charles Marnham 1977) as a mission tool (Nicky Gumble 1990)

Adult Catechumenate, Adult Way to Faith (Peter Ball, Kensington) from RC.

Emmaus (1996) accompanied journey. Doxa (John Thomson, Dioc Sheffield 2007) not so evangelical. Start! (Robin Gamble for w/class)

### **2..Community Mission**

- People ask questions about their lives
- Many of these are implicitly in touch with Kingdom values
- Work with the unexpected opportunity HS gives.
- Incarnational foundation of Mission ~ esp poor round manger
- Ecumenical co-operation
- HS well beyond church boundaries

St Michael's Blackheath. (Across the Pond. George Lings. 2000) on two thriving housing estates – not deprived – Church cleared pond, an issue.

### **3..Emerging Church**

- Understanding the gospel is shaped by culture ~ adapting to local
- Welcoming networks first before worship
- Whole-life focus
- Teacher as facilitator

Graham Cray. Steven Croft. Thundersley, Barbara Glasson, Moot at Westminster

### **4..Renewing Traditional Church**

- Relationships are at the heart. = worship+community+mission
- Spirituality is central. Relation with God at the heart.

Back to Church Sunday (Manchester Dioc 2004) Cathedrals, '7 marks of a healthy church' Warren

### **5..The Mission of God**

- Jesus' obedience to the Father
- Claimed Kingdom had dawned in his ministry
- His ministry empowered by Spirit (baptism)
- Jesus double-listener: to God in tradition, to God in culture
- Jesus' mission radically subversive – eschews power & influence
- Jesus subverts status quo on power
- Alternative community from across spectrum
- Jesus made himself vulnerable
- Specific place and time

David Bosch 'Transforming Mission'. = mission dei = Trinity.

John V Taylor: Go-Between God. Five marks of mission.

### **6..Mission at Work and Daily Life**

Not just keeping church running as if it were it's own sphere. Just as Industrial revolution separated work and home, private and public.

M Volf sees work as cooperation with God in transforming world (Work in the Spirit 1991) [Faithatwork.com; aftersunday.org.uk; licc.org.uk]

## **KINGDOM: YEAST IN THE LOAF**

Non-church folk sign up to the agenda: They ask “who am I really?”

Christology from below. Not adding a religious dimension but God’s purpose for humanity says Rowan Wms.

Seek the welfare of the city (Jer.29:7) King of all the earth (Ps47:2)

Tying up strong man is against the Evil forces. Fung’s Isaiah Agenda (1992)

Beatitudes – a radical trust in God in the world.

- Get out into parish
- Stay focussed by worship

## **A: SHALOM**

Brueggemann: Shalom = one community embracing all creation.

Jesus holds everything together with Shalom. Col 1:17-20

Re-neighbouring – a healthy church. Shalom people in church going out.

Mishpat~justice + Tsedaqah~Righteousness = these relationship are Shalom.

## **B:SABBATH**

Transforms secular space, esp Workplace., where work was fallen as toil..

Jubilee against exploitation and dependency. Enough not acquisition.

Rest not inflated ambition. Know our best working rhythms.

## **PRINCIPALITIES AND POWERS**

Gospel not only for individual.

*Stoicheia* ~ rudiments, elements; requirement of ordered creation but now fallen and need redemption.

Romans 13 – we need the state. Adam Smith *The Wealth of Nations*.

Col 2:8 the empty deceit , mindset, ethos. Group mentality. Berkhof saw them as spiritual dimension of institutions. Need “*metanoia*”

Cross unmasks the powers – so we need insight into cultures to unmask.

Walter Wink: “the victory of the Church over the Roman imperial system was not won by seizing the levers of power..” (as Newbiggin *Gospel* p210)

## **CHURCH AS FORETASTE OF THE KINGDOM**

Focus on the dispersed church!

- To transform or be transformed by engaging culture?
- Church as institution or movement? Perhaps latter renews the former?

- Church is foretaste, sign and agent of Kingdom: Newbigin
- Yet it is fallen, so is it really a sign?

### **Koinonia**

- Trinity relationships in the Church
- Involves suffering & a cause of rejoicing
- All comes together in eucharist
- Jesus calls us friends (public concept)

### **Learning Church** Abiding in Christ

Formation: socialisation; most powerful form of learning.

Reflection: cycle of action/reflection goes on all the time. Metanoia

Reflective community: learning & ministry together – not just needs-meeting.

Leading a learning church: people's theologians, accountable, niceness.

after Roger Walton: *The Reflective Disciple Epworth 2009*

- Courageous openness always
- Careful accountability to community
- Conscientious immersion in tradition
- Constant prayerfulness

### **MINISTRY – as servant of the Lord**

*Diakonia* John Collins – emphasis not on needy but one who commissions.

Our part in the mission of God as agents – Body of Christ working together.

Diaconal intercession – not allowing powers to change us but God (prayer)

Healing: Keep SUNDAY Special, Make Poverty History, Stop the Traffik,

Unions, slavery, Outward emphasis not churchy-work. Mutual listening.

SOCIAL ACTION. The Servant Songs.

President of Eucharist good model of lay/ordained relationship.

Elders not single leaders, locally selected, indigenous. Local Ministry Teams.

Christian faith as a way of living rather than belief code.

LSMs alongside stipendiaries in mutuality with missional laity