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MISSIONAL FOCUS

Reflecting on the Five Marks of Mission

EQUIPPING GOD'S PEOPLE FOR MISSION

PRODUCED BY FORMISSION COLLEGE

MISSIONAL FOCUS

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ForMission College (previously Springdale College) is an interdenominational college offering undergraduate and postgraduate degrees in Christian ministry, theology and mission. It has campuses throughout the UK, Central Europe and online. The college seeks to be a learning community of reflective practice, community engagement, leading-edge missional theology, and participation in God's mission. For further information, see www.formission.org.uk.

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Bishop Tedroy M. Powell has served as Senior Pastor of the House of Bread, Church of God of Prophecy, since 1989. He is married to Alyne, and has three children. His pastoral tenure has been productive in both Coventry and London. The House of Bread, Kitto Road, London, has experienced wave after wave of the outpouring of the Holy Spirit with many souls being saved and added to the church. His focus on intentional discipleship has produced quantitative and qualitative growth in the churches where he has pastored. He has also established a Social Enterprise, registered as Hillview Community Services, which provides educational support to its community. Through the vision of Bishop Powell, House of Bread has planted a Hispanic church in two locations and fostered a partnership with a Burmese congregation. He was appointed as National Overseer for Belgium and Netherlands in 2004. Since then he has planted four churches in those countries.



REV RUTH HARVEY

Ruth supports the voluntary membership movement of the Iona Community, acting as its public representative, offering theological direction and pastoral support. She also offers programme delivery and worship leadership, and supports the strategic development of the charity. She was born and brought up in Scotland, with stints in Glasgow, Iona, Stirling, South India, Aberdeen, Germany, Amsterdam and Edinburgh. She now lives in Cumbria with views of the northern fells and Ullswater. She volunteers with Place for Hope as a Practitioner/ Mediator, having spent time training and working as a mediator in faith-based conflict. She also edited a magazine, led the 'Living Spirituality Network', worked with global student Christian movements, and was a Congregational Facilitator. She is a Church of Scotland minister and a Quaker, and enjoys paddling a canoe with husband Nick and their family.



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Carol has a background in Business and Management: her first degree was in Business Administration at Coventry University, followed by a master's degree in Education at Open University. She is a qualified Chaplain. Since 2017 her passion for education enabled her to establish a private training centre in Christian Studies, Systematic Theology, Worship and more recently in Christian Discipleship and Christian Mission accredited by Open College Network West Midlands. She is the author of *100 Powerful Prayers: In the Presence of God*. She is the Co-Pastor of Lighthouse Fellowship, Church of God of Prophecy, Nottingham. Carol is currently studying for her PhD in Pentecostal and Charismatic Studies at the University of Birmingham. She is married, has three children, and enjoys quality family time.



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Chris has been Principal of ForMission College since 2020 and has worked in mission and education for almost 20 years. After leaving university with an MPhil in Development Studies, Chris worked as a management consultant in London before being called to train as a cross-cultural missionary, going on to serve alongside the Baptist Church of Moldova in Eastern Europe. During this time he completed a master's degree in Contemporary Issues in Global Mission. Upon returning to England, Chris worked as a postgraduate lecturer in missiology, as well as the Regional Manager of an international mission agency. He is married with three children and lives in Gloucester. To contact Chris, email him at: principal@formission.org.uk.



Editor's Note

Welcome to the second issue of **Missional Focus**, following on from March's exploration of discerning the 'Signs of the Times.' Thank you to everyone who got in touch to congratulate the editorial team and provide constructive feedback on our fledgling publication.

The purpose of Missional Focus is to resource God's people for engagement in mission, and in this issue we confront the fundamental question of what "mission" actually covers. As a way of structuring this discussion, we have chosen to use the Five Marks of Mission as a framework. Originally developed in 1984, they were adopted by the Church of England in 1996 and since then have been used by many denominations as an understanding of contemporary mission, and the basis of mission action plans.

The **Five Marks of Mission** are:

1. To proclaim the Good News of the Kingdom;
2. To teach, baptise and nurture new believers;
3. To respond to human need by loving service;
4. To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation;

5. To strive to safeguard the integrity of creation and sustain and renew the life of the earth.

Mission is a multi-faceted phenomenon and holistic missiology integrates these various dimensions. If sharing the Good News is, to many Christians, the most important aspect of mission, we must still ask how that Good News transforms the world we are living in, as well as the lives of believers.

Sometimes I ask missiology students what they think the sixth mark of mission should be! In other words, to continue the task of discerning how we are called to participate in the mission of God and to imagine new ways of doing missions (or being missional).

The articles in this issue provide insights into how some of God's people understand and practise mission, demonstrating how the 'Five Marks' are being worked out in a variety of contexts. The editors encouraged you to reflect on how the Marks of Mission may apply in your own context.

CHRIS DUCKER

CO-EDITOR



Pursuing Peace and Reconciliation

BY STUART MURRAY WILLIAMS

I am grateful for the invitation to reflect and give examples of how the 5 Marks of Mission are engaged with in my own setting. This is an opportunity to step back and think about how initiatives in which I am involved relate to these aspects of the *missio Dei*.

As I have done this, I discovered that several quite different activities all connect with one particular mark of mission.

In 2012, the Anglican Consultative Council added some additional wording to the well-established and

widely accepted 'Five Marks of Mission' document, namely, 'to challenge violence of every kind and to pursue peace and reconciliation.' Arguably, this dimension of mission is significant enough to be regarded as a sixth mark of mission, rather than being appended to a statement about



seeking to ‘transform unjust structures of society’, but it is encouraging to find peacemaking included within this revised document.

One of the most troubling legacies of the Christendom era is the frequent collusion of the church with violence – legitimating judicial violence, blessing the weapons of war, issuing calls to crusade, persecuting dissidents, displaying military insignia in church buildings, supporting colonial oppression, and much else. If ‘challenging violence’ is indeed endorsed as a mark of mission, acknowledgement of this legacy, repentance and perhaps also some form of restitution might be an appropriate starting point. The demise of Christendom is an opportunity to address this issue and embark on a new course.

One of the reasons I have situated myself within the Anabaptist tradition for the past forty years is its resolute commitment over the past five hundred years to non-violence and, more recently, to active peacemaking and ministries of reconciliation.[1] Along with the Quakers, Anabaptists are representatives of the ‘historic peace church’ tradition that has witnessed against the church’s collusion with violence and has explored ways of developing ‘peace churches’ and creative methods to challenge injustice. It is this tradition that has helped to expose and challenge the ‘myth of redemptive violence’[2] that permeates our culture and, despite overwhelming evidence to the contrary, continues to undergird violent and coercive strategies and practices in supposed pursuit of peace and justice.



A commitment to peace in an unjust and violent world requires action to ‘transform unjust structures of society’, promoting and incarnating peaceful transformative practices. One of these to which Anabaptists have made a formative contribution is the practice of restorative justice. The retributive approach that dominates the criminal justice system, incarcerates huge numbers of people at massive cost, marginalises the victims of crime, and mostly fails to prevent reoffending, is deeply flawed. A restorative approach that is victim-led and brings together those who have caused and suffered harm, offers the possibility of reconciliation and restitution, and has a much better track record of reducing reoffending, and is now available in many parts of the UK. Far from being a soft option, as critics allege, this

practice requires courage from participants and willingness to confront the issues that have led to criminality and the consequences for those affected.

Although the agencies that deliver this approach are secular, its roots are mostly in the Anabaptist-Mennonite tradition. It is not a panacea and does not always result in a positive outcome, but as a restorative justice facilitator over the past decade, first in Bristol and now in East Kent, I have been encouraged by the capacity of this practice to bring closure, reconciliation and personal transformation. My hope is that the benefits this restorative approach offers to society, as well as to the individuals directly involved, will be increasingly recognised and will result in much needed structural changes.[3]

Pursuing peace and reconciliation is at the heart of two of the initiatives of the Anabaptist Mennonite Network. Having been involved in the founding of this Network's predecessor, the Anabaptist Network, in the early 1990s, I am encouraged by the increasing awareness of and interest in Anabaptist perspectives on missiology, ecclesiology, ethics and other areas of theology. The Anabaptist tradition is unusually well suited for our post-Christendom era and the Network offers resources for Christians and churches wrestling with the challenges of this emerging context. In addition to offering theological education, publishing the *After Christendom* series of books and encouraging the development of 'peace churches',



'the Network also supports practical peace-making initiatives.

Peaceful Borders, according to its website,[4] works to support new arrivals to the UK through helping refugee and migrant community leaders build their capacity and power to create peaceful communities and spaces through developing programmes of meaningful, refugee-led support. Having successfully supported community building and peace-making in the Calais 'Jungle', Peaceful Borders is now using this learning and working to support the community leaders who emerged in the informal camps of the 2015 refugee crisis to put their skills and learning to use in supporting those who arrive in the UK. In the context of the 'hostile environment' created by the Home Office over the past few years, pursuing peace also involves challenging and seeking to transform unjust social structures.

The second initiative is SoulSpace in

Belfast, a small Christian community based in a former Methodist Church building that is set into one of the so-called 'peace walls' – the front of the building is in a Catholic area, the back is in a Protestant area! The community draws on Anabaptist convictions and practices as it aims to break free from polarised religion in the part of the UK that still retains much of the ethos of the Christendom era. Pursuing peace and reconciliation is at the heart of the vision of this community.

If post-Christendom is encouraging some fresh thinking about issues of peace, justice and reconciliation, post-colonialism requires similar reflection and action. Christendom and colonialism were integrally linked, of course: Europeans set out to evangelise, civilise and colonise other parts of the world. European missionaries were confident that they were representatives of a superior and Christian culture; were poorly equipped to differentiate between gospel and culture; and were deeply embedded in the ideology and



practices of empire and colonisation. What they exported was European Christendom. Despite the passionate commitment and often heroic service of generations of European missionaries, who sowed the seeds for the explosion of the Christian community in Africa and other parts of the Majority World, the problematic legacy of colonial Christianity is yet to be properly addressed.

Addressing this legacy is multifaceted and well beyond the scope of this article, but one issue it can address is the impact of colonialism and exported Christendom theology and practices on the capacity of Christians from the Majority World to engage effectively in mission in Europe. The movement sometimes known as 'reverse mission' (though this term is contested) has brought thousands of African, Asian and Latin American Christians to the 'dark continent' of Europe. Many of these speak of their indebtedness to those European missionaries who brought the gospel to their forebears and are passionate about sharing the gospel with secularised Europeans. Thus far, most have been effective only within their own ethnic and cultural communities – often termed 'diaspora mission' – but the pressure is growing to move beyond these. Not only is this limitation frustrating in relation to their sense of vocation, but many mono-ethnic churches are losing their younger generation and are reaching the limits of their diaspora communities.

There are reasons for this struggle: importing Christendom models into a post-Christendom society, lack of contextualisation, the reluctance of first-generation leaders to adapt what is culturally comfortable, and racism, among other factors. But these missionaries and their churches bring wonderful gifts – evangelistic passion, prayerfulness, vibrant faith, holistic community, openness to the Holy Spirit – that are desperately needed in Europe. If these gifts can be shared and the struggles can be overcome, the outcome could be of enormous significance for the future of the

church and its participation in God's mission in Europe. In recent books on this issue, missionaries from the Majority World have advocated multi-cultural churches and mission initiatives as the way forward and have urged partnership as the model.[5] Authentic partnership between the heirs of the colonised and the colonisers will require mutual grace, humility and a commitment to 'pursuing peace and reconciliation' in order to 'transform unjust structures' in church and society.

One small contribution I have offered into this is the Black Light course, run by the mission agency I coordinate, Urban Expression, and the Ascension Trust.[6] Les Isaac and I first ran this course in London in the late 1990s and revived it in the aftermath of the murder of George Floyd in the USA. Now an online course, it is running for the third time in summer 2022 and, given the interest it has sparked, will likely run again in the autumn. The course invites Black and White Christians to discover more about African and Caribbean Christianity, the contributions of Black Christian leaders past and the present, the continuing struggle against racism and structural injustice in church and society, the legacy of colonialism and the opportunities for partnership in mission. Over the past thirty years, I have also engaged in numerous conversations with Caribbean and African church leaders about the challenges involved in developing multi-ethnic and truly multicultural communities. I have become increasingly convinced that progress will require established leaders to place greater trust in their bicultural younger leaders to pioneer multi-ethnic church planting initiatives.

The pursuit of peace and reconciliation is essential in a warring and divided world. Facing the multiple and mutually reinforcing challenges of the climate crisis, military conflict in several nations (not just Ukraine), the ongoing pandemic and its aftermath, the burgeoning global movement of refugees, the domestic cost of living crisis and shortages of essentials in many places, increasing violence is

highly likely. The unjust political, economic and social structures that have caused or exacerbated these challenges will not easily be dismantled or transformed, however much such radical change is needed. Unrest is likely to grow and one of the major challenges – and opportunities – facing the Christian community is to model and practise peaceful ways to seek justice and advocate for desperately needed structural transformations. The addition of this component to the Marks of Mission is timely and a challenge to all Christian traditions and churches.

End Notes

[1] For more information, see <https://amnetwork.uk/> and Stuart Murray: *The Naked Anabaptist* (Milton Keynes: Paternoster, 2011).

[2] A phrase familiarised by the writings of Walter Wink, especially *Engaging the Powers* (Minneapolis: Fortress Press, 1992).

[3] See further <https://restorativejustice.org.uk/what-restorative-justice>. Howard Zehr is an American Mennonite whose writings have inspired many others – for example, *Changing Lenses: Restorative Justice for Our Times* (Scottsdale: Herald Press, 2015). The first Chair of Restorative Justice anywhere in the world is Christopher Marshall at the Victoria University of Wellington – a member of the Anabaptist Association of Australia and New Zealand.

[4] <https://peacefulborders.org>.

[5] For example, Israel Olofinjana: *Partnership in Mission: A Black Majority Church Perspective on Mission and Church Unity* (Watford: Instant Apostle, 2015) and Harvey Kwiyani: *Multicultural Kingdom: Ethnic Diversity, Mission and the Church* (London: SCM, 2020). Both teach on the Black Light course.

[6] See <https://www.blacklightcourse.uk/>, www.urbanexpression.org.uk and <https://www.ascensiontrust.org.uk/>.

‘Can’t Someone Else Do It?’

REFLECTIONS ON LIVING OUT THE FIVE MARKS OF MISSION AS GOOD NEWS HABITS



BY CHRIS DUFFETT

I quickly learned what his favourite phrase within his colourful vocabulary was, it featured prominently in most sentences and was shared with even more gusto when we spoke about faith. The expression became his answer to any of my gentle explanations of how he could be known and loved by God. The phrase was ‘bull-poo’. Only he used another word for the manure part of the idiom. As I sat next to the driver of the old taxi, late at night on my way from the train station,

I uttered a silent prayer asking that somehow I may get through to him on my way home. It was then that he declared his *doctrina absoluta*, ‘I know that it’s all bull-**** as they didn’t find the bones!’

The bones? I paused for a moment trying to work out his argument, as to why he could prove that Christianity was all made up. Perhaps he meant dinosaur bones, or the bones of the missing link. I gave up. I had to gently ask him

what he was talking about. They didn’t find the bones of Jesus, did they?!’ he declared victoriously, whilst fist-pumping the air, followed by placing his e-cig firmly in his mouth as he gave a wry smile.

‘You muppet,’ I firmly said, justified that my school playground profanity was appropriate within the context of his more grown-up swearing. ‘That’s the whole point.’ I explained to him about the life, death and resurrection of Jesus, and why, because of that, my

life had changed, as I had exchanged my old life for the new. I shared my testimony, of how my life used to be, and how I had met with the living Jesus leading to my new way of life now. His wry smile turned to one of puzzlement. 'So, they didn't find the bones, because Jesus is still alive?' he asked. 'Bingo!' I declared, as I got my wallet out to pay for the ride home.

As I reflected on my conversation with my new taxi-driver friend, an overwhelming burden I often feel as an evangelist came upon me. It often causes me to ask, 'How can the people of this nation be reached with the good news of Jesus? How can people come to know God when their experience of the good news seems so minimal?' The vast majority of people know nothing of the story of Jesus, so should we, as the church, resign ourselves to the fact that people just won't become followers because they won't have an opportunity to hear and experience the gospel?

I must admit, as I opened up my front door on that late night coming home, I cried out to God, 'How can people come to know you?!' People coming to faith can seem like a large chasm, but it shouldn't be. Faith comes as a result of people hearing the good news. So surely we need to tell it more, for it is when people hear and experience the good news of Jesus that the impossible happens, and people like you and I become followers of Jesus.

There is a wash of books and resources out there to help us stay true to that call to be people who faithfully follow Jesus into this broken world to let others come to hear the good news. One of the missional resources that's been a 'mainstay' for nearly 3 decades is the 'Five Marks of Mission.' These marks have been adopted by many churches as a kind of health gauge of whether they are engaging in the mission of God.

These 'Marks' began life as a

mission statement for the Anglican Communion way back in 1984, during a meeting in Badagry, Nigeria. While they started out as Four Marks, the fifth, about creation care, was to be added some 6 years later. The report succinctly declared: 'Deliberately and precisely Jesus made his mission the model of our mission to the world. For this reason, our understanding of the Church's mission must be deduced from our understanding of what Jesus considered his mission to be.'

The marks have been further simplified by the words: Tell, Teach, Transform, Tend and Treasure. These are, indeed, worthy pointers to help us live within the slipstream of Jesus. This article is a plea for



missional and evangelistic praxis of them. It is vital to ask 'How can we actually live them out, not compartmentalising them under the filename: 'Can't someone else do them?' My prayer is that we adopt them as a day by day habit, with them being integrated into our lives as disciples of Christ.

What I fear has arisen in reaction to the Five Marks in many of our churches is akin to the fabled 'Woman who hears about a hungry family':

'Once upon a time there was a woman who was part of a local church. She heard of a family in

need as they were struggling to pay the bills and put food on the table. She emailed the pastor to ask if the church could help, but there was no response. She telephoned the church secretary and left a message explaining the problem, but once again there was no reply. Eventually she took out some casserole from the freezer, bought some milk and bread and delivered the food parcel to the needy family, who were very grateful. "The church didn't do a thing to help," she moaned the following Sunday after the service to a patient friend. "Really?" her friend gently replied. "You helped, didn't you? So I guess the church *did* help in the end."

This simple story illustrates a common expectation that many ordinary believers might hold. They do not see themselves as part of the body of Christ, and hence the church is considered to be the official leadership doing something to respond to the needs of the world. This raises the question: 'What is it that you could do to make these Five Marks a part of your lifestyle?' so that others may learn from your example, copying what you do and adapting them to their own contexts.

I've come to believe that all missional enterprise needs to flow out of a heart of worship to God, and deep committed love for Him. Without devotion, any evangelism I do becomes a loveless task. Encountering God through worship, doing what He calls me to do, is a sure way that the Five Marks may stay fresh, vibrant parts to my own life.

Practical theologian Will Briggs writes:

'One of my greatest concerns for the contemporary Western church is our entrepreneurialism. When that speaks of innovation and focused pursuit of the gospel, I cheer it on. But sometimes it lapses into pragmatism, or even task-oriented rationalism, and, more often than we might care to realise, self-glorification. When we are at risk of asserting control for



the sake of our own existence or empowerment, even as we pursue the five marks of mission, we risk losing the way of faith. We must return to worship, attuned to a King who will bring all things under the Father at the end, by being a living sacrifice now, hallowing his name. That is the chief mark of mission – to glorify God.’ (Missional Worship: A Mild Critique of the Five Marks of Mission - Journeyman) (briggs.id.au).

So how can we marry together a life of obedience to Jesus, to do what he asks of us, as an integrated part of a life of worship? Here are my top 5 suggested disciplines, that have helped me over the years to live out my missional calling. I hope they might resonate with you, and correlate with the Five Marks of mission - moving them from just being a mission statement, to something that we can seek to live out day by day:

Stop for someone

What does a radical commitment to proclaim the good news of the Kingdom look like? This radical yet simple rule of life is something I have learnt from Heidi Baker. Taking time for one person at a time. Being

intentional each day, to stop, engage and bring Jesus to someone I meet. She writes, ‘I believe that Jesus would have given His life for just one person. Jesus emptied Himself, He humbled Himself and, He so yielded Himself to His Father’s love that He had no ambition of His own. He was not looking to build an empire. He did not want praise or adulation, or to impress people with who, or how many followed Him. He stopped over and over again for just one person, for just one life.’ (Heidi Baker, *Learning to Love: Passion, Compassion and the Essence of the Gospel*). Ask yourself this question each day: In what way can I share my faith with just one person?

Ask

What a mystery: When we pray, God works. It’s when we ask to be used by God that coincidences seem to happen. I have heard over and over, recently, from people who don’t yet know what it means to be a follower of Jesus, saying, ‘our chance meeting was meant to be.’ Prayer to be available to be used by God requires submission. The oft-quoted ‘You don’t need to be qualified to be used by God, you just need to be available’, is one I keep coming back to, as I

equip men and women within a theological academic college setting! It’s often the students who have struggled academically, and yet yielded themselves to God, that have gone on to pioneer powerful ministries.

Meet with people who are not Christians to study the Bible

Have you ever just invited people to study the Bible, so they can talk about it with you? There are a wealth of tools and techniques out there, but simply reading the Bible, asking what Scripture says, and how it applies to our lives is a powerful technique. One of the joys of ministry, which I have experienced, has been serving as a chaplain in a city centre context, meeting in a pub to do Bible studies – inviting anyone and everyone to join in. Bible study really can be simple. I take the example of Big Life, which I observed first hand, as a team in Kolkata, in the rural villages around Western Bengali, engaged in mission as they planted churches. Through doing simple Bible studies, they have grown in a decade from 3 people in one group to 10,000 new believers in 7,000 groups.

They used 7 simple questions:

1. What did you like about this passage?
2. What did you find challenging about this passage?
3. What does this passage teach about God?
4. What does this passage teach about people?
5. How will you obey this passage?
6. Who will you train with this passage?
7. With whom will you share your story or God's story?

Get involved in serving the poor in whatever way you can

How can you volunteer to help those who are suffering in your community? As I minister bi-vocationally as an artist and a co-principal, I have been challenged how I can plough profits into causes that seek to help the world's

poor. This is also a principle that our community café lives by. We seek to purchase what we need to make the café run, from cleaning materials to Fair Trade coffee, asking ourselves: Who are the benefactors of our purchases? What impact upon the environment do our purchases make?

Take public transport

This really is a wonderful way to care for creation, and to slow down our frenetic, fast-paced lives. I am committed to taking public transport wherever I go, and in so doing, I get to meet people. I have lost count of the opportunities I have had to pray with people, sharing with them what I believe as a follower of Jesus. This has led to making many friends over the

years, whom I'm still in contact with through social media.

These are just 5 simple ways that I seek to live out some of the Five Marks of mission. Being as practical as possible with the way we seek to live them out seems like the most appropriate way to help every believer contextualise them into their everyday lives. I leave you with a simple reflective question: 'In what ways can you live them out personally?'

I would love to hear your ideas and to read your stories. Please do email me at:

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**And he said to them,
'Go into all the world
and proclaim
the good news
to the whole creation'**

Mark 16:15

Book Review

'When Everything is Missions' By Denny Spitters and Matthew Ellison

(2017, USA: Bottomline Media)

Reviewed by Farhad Chermahini

Spitters and Ellison are both missional practitioners with experience as mission pastors and organisational leaders. *When Everything is Missions* is a critique of missional approaches the writers consider unfruitful as well as a 'how-to' manual for thinking about missional engagement in context. The book is accessibly written, although mainly intended for church leaders, and is organised in seven chapters that focus on providing definitions, explaining what mission is and why it is important, who a missionary is, key issues and how to move forward.

Spitters and Ellison believe that to do mission well, leaders need to think thoroughly about mission. To that end, they suggest considering a series of questions to help leaders think through the basics from a biblical theology point of view. Aside from a few overly church-centred questions which attribute mission wholly to the church, Spitters and Ellison bring excellent points to the forefront which equip God's people for mission in a number of practical ways.

Firstly, they invite leaders to reconsider mission in the light of Jesus' life and ministry. Spitters and Ellison frame this by pointing to the Great Commission which can be interpreted mistakenly if based only

on Jesus' teachings to the exclusion of his life. If the Great Commission, however, is considered in the light of Jesus' life and interactions within his context, it can direct the people of God into relational and incarnational missions that represent God as he is: 'compassionate... gracious... and abounding in love...' (Exodus 34:6, NIV).

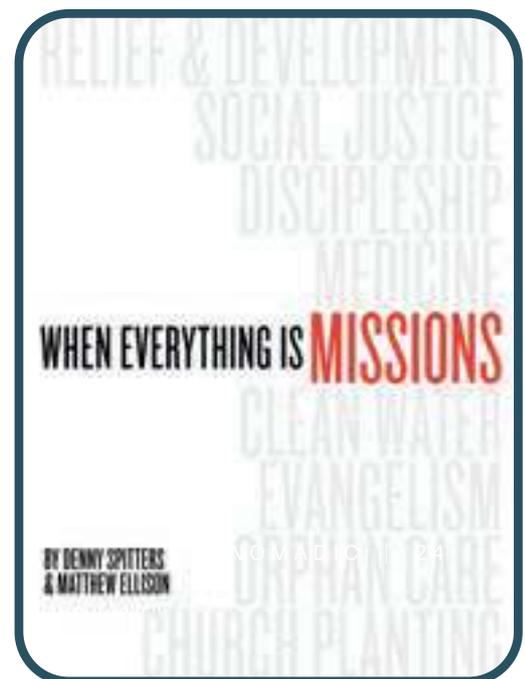
Secondly, Spitters and Ellison suggest considering what God's compassion and mercy mean for mission. This leads the people of God to take on God's posture of concern for the suffering and misfortune of others, profoundly demonstrated in Jesus' life.

Thirdly, the writers invite readers to think about what it is that motivates them for mission. Thinking along these lines, in the light of the life of Jesus, can lead the people of God to discover and shed attitudes and structures that are unhelpful to mission and replace them with practices that authentically embody God's character even in human weakness and failings.

Fourthly, leaders are invited to consider the implications of practices such as working in isolation from other Christian traditions. This is a significant point that, if implemented with humility and the understanding that

Christians are one universal body of Christ that spans across the ages, can enable the people of God to draw insights from historical and contemporary Christian missions and remain grounded in difficult and destabilising circumstances.

In summary, the book delivers in its attempt to help church leaders and mission practitioners think deeply about mission. It points out the problems that occur when everything is considered mission, directs readers to a biblical theology framework and places mission in the context of historical Christian traditions.





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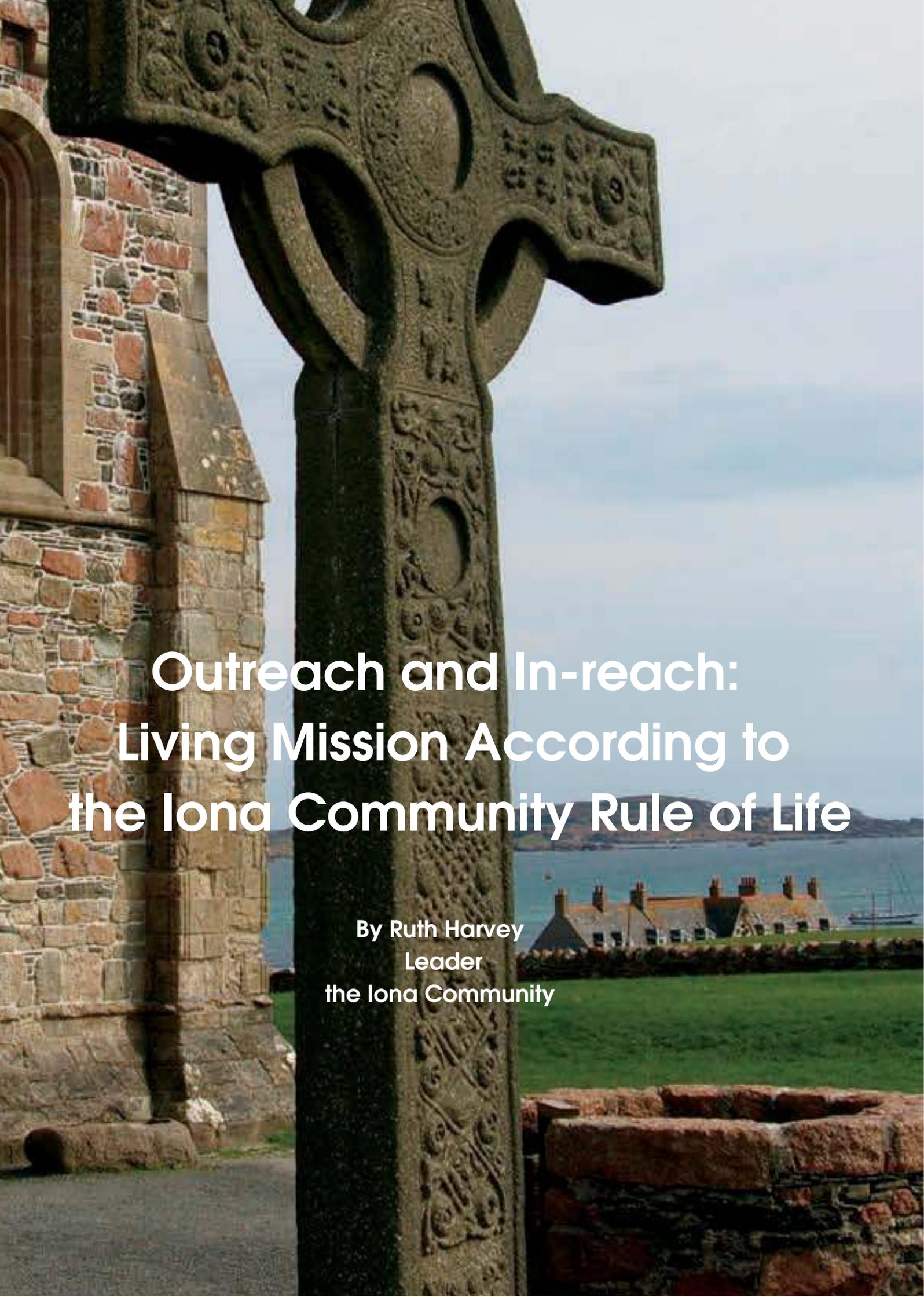
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Outreach and In-reach: Living Mission According to the Iona Community Rule of Life

By Ruth Harvey
Leader
the Iona Community



A piece of public art (pictured above) recently resurfaced in Glasgow. The 30-foot-long mural, 'Christ Feeding the people' by Fyffe Christie [1] had been lost to public view for decades. Now recovered, it is clear that this is a piece of art bursting with the light, the glory of Christ in the midst of ordinariness.

In the season of the Transfiguration in which I write, this piece of lost-found art speaks to me of in-reach and out-reach: of mission. It depicts both solo prayer and focussed care along with a hard-working, hungry community who find solace around the table. Prayer and action, in-reach and out-reach are brought together in one 8-panelled painting.

There's something about light, about the glory of Christ, in this piece that intrigues me. The pattern of light invites the viewer to clusters of people in community, offering one another radical hospitality, sanctuary, challenge. Starting in the top left corner, with the threshold of jostling workers, the eye is drawn to the small children reaching upwards, with the focus then sweeping round to the sharing table at the centre, on to the cityscape, the smoke and grime of industry, then back to the child-bather, resting finally on the table of the baking women.

Christ, off-centre, feeds those caught up in the stuff of life, each one falling within the beam of the Christ light. And yet, there is also darkness, as in life – deep darkness, corners of shadow.

Within the Iona Community today we share with the Religious Society of Friends the belief that 'there is that of God in everyone'. Each of us, centred, prayerful, reflective, is a fulcrum for God's hands and heart, eyes and ears in the world. We are a starting point for God's mission.

Noticing the light of Christ in one another and in ourselves – the in-reach –, our task then is to speak and act out of that light – the out-reach. At its simplest, this is mission. This is what it means to be committed to peace and justice.

Commissioned in the 1940s by George MacLeod, the mural of Christ feeding the people hung for many years on the walls of the city-centre hub, Community House, run by the Iona Community in Glasgow.

Community House was a place where homeless people were fed, and from where an advocacy project for homelessness was born. This was a place from where campaigns against apartheid and the arms race were coordinated and launched, where young people found people with the time and curiosity to listen, and where prayer was welcomed and practised.

Two other things were happening at the time when this mural, freshly painted, hung as a backdrop to the life in Community House. Firstly, in establishing this experiment in living in community, the Iona Community trustees submitted a bold set of aims to the Charity Commission. The first goal calls the Iona Community to establish 'new forms of Christian worship, witness, prophecy, mission and service particularly, but not exclusively, for urban situations' [2]. These aims hold true for the Iona Community Trustees and Members today.

Secondly, throughout the 1950s, '60s and '70s, George MacLeod and other Members of the newly formed Iona Community were publishing prolifically about pacifism [3], politics [4], preaching [5], healing [6], ministry [7], youth work [8] and racial justice [9]. They wrote, spoke and

preached across Scotland, travelling globally (prices for the pamphlets were given on the back cover in sterling and in dollars) and speaking to thousands of people at large gatherings and retreats. The Iona Community was a laboratory of learning, where the rhythm of work and worship was the outworking of the 'worship, witness, prophecy, mission and service' of the church. The rebuilding of the living quarters of Iona Abbey and of the common life of shared work and worship was the backdrop to MacLeod's ministry as much as the mural was the backdrop to the daily life at Community House.

For MacLeod and the early Iona Community Members, mission was about taking the Gospel 'outside holiness, out to where thieves curse and nations clash at the cross-roads of the world.' [10] MacLeod's early prayers and articles are testament to mission focussed on out-reach, fuelled by prayer. The community encouraged a 'commitment of one's whole self to the service of others' [11]. This embodied commitment was not always easy. New members 'tended to see themselves as pioneers, rebuilding communities in the most difficult urban parishes, and creating communities from scratch in the new housing schemes to which inner-city dwellers were being decanted' [12].

This same vision drives and sustains Iona Community members today. The Iona Community is an international, ecumenical Christian movement working for justice and peace, the rebuilding of community and the renewal of worship.

Inspired by Benedictine communities and the Columban tradition, our Members (280 Members and 2,000 Associate Members) commit to a common Rule. The Rule is central to the life and witness of the Iona Community and binds us to mutual accountability in our local Family Groups. The action-

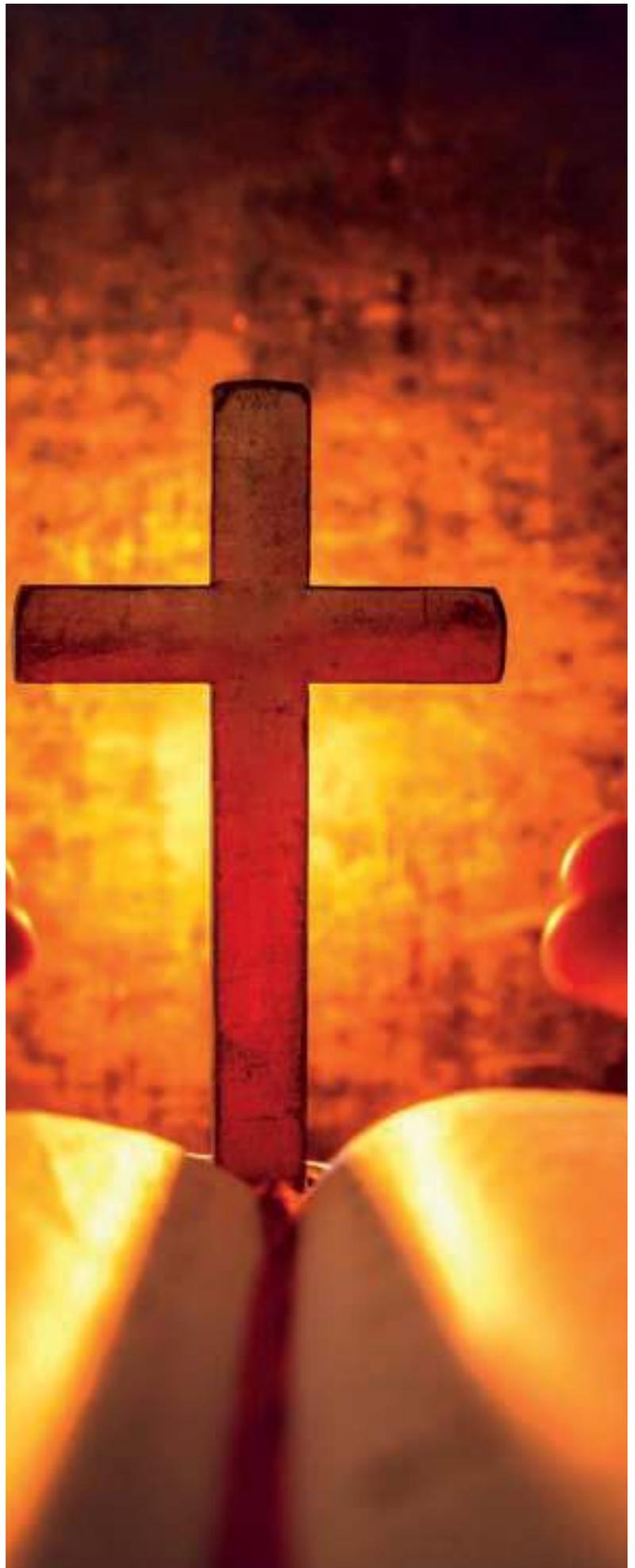
reflection dynamic is core to the four disciplines of this Rule of Life, namely daily prayer; working for justice and peace; accountability in our use of gifts, money and resources; and sharing together in community life. Each strand compels us to deepen our in-reach in order to strengthen our out-reach. It is our vision that, in the living of the Rule, we in our flawed and fragile lives may be 'patterns, examples' letting our lives speak [13].

We invite our Members to live according to the Rule in an intricate, weaving pattern more akin to a Celtic knot than a linear checklist. In this way, we follow the light of the Holy Spirit, connecting life with faith, action for peace with action for justice, weaving all of this through the radical hospitality of welcoming one another, even those with whom we disagree. So our Rule, and perhaps also the Marks of Mission, might better be shared as a knotted pattern, reflecting the complexity and delight of a life lived to the fullest complexity [14].

Recently, I participated in a panel discussion at ColumbaFest, the annual urban festival co-ordinated by the Iona Community's Wild Goose Resource Group. Three generations of participants considered the question, 'what did, or does mission mean to you in your 20s?' Alongside me were older and younger contributors for whom life's landscape is very different. Mission meant something unique to each of us: social justice, protest songs, and a turning away from commodified religiosity. Despite the differences, a golden thread bound us together – a thread which shines with a passion for justice for the most marginalised, and reminds us to reclaim the radical language of faith for today.

The Five Marks of Mission are evident in the preaching and teaching of the Iona Community from our early days to the present. The marks evidence themselves in multiples, rarely in a linear pattern, weaving their way, as the light across the mural, in and through the lives of ordinary folk. These marks are evident in our history when attending a 'War on Want' campaign meeting while washing the feet of the homeless exemplified the essence of 'to tell and to tend' [15]. Where the recent 'Just Stop Oil' protests in London, Inverness and Berlin attended by Members are rooted in our commitment to social and political action leading to justice for all people and encouraged by prayer and discussion. This social engagement is 'vital work of the Church', a manifestation of how we 'transform, teach and treasure'.

Christie's mural of 'Christ Feeding the People' is both relentlessly busy and deeply stilling. The story of its discovery is a story of faith and tenacity. A small group of our Members, over the last two decades, tracked down, negotiated for, and reclaimed the mural. It was gifted to the Govan





Heritage Trust and will now be on display in Govan, Glasgow. You can read online about the mural (cf. [iona.org.uk](http://www.iona.org.uk)).

The passion for work and worship, for action and contemplation, continued and grows today in the flourishing of our Membership, in the growth of our publications, in the renewal of our island's centres and of our engagement in actions for justice and peace through our Common Concern Networks. We don't need a piece of art to remind us of our purpose. And yet like all good public art, this mural - a bold piece of public art by and for the people - speaks as loudly as pamphlets or preaching.

When the mural was re-presented to the Iona Community Members in June this year, we were reminded that it is in the way we follow Christ today that will be the true mark of our witness, mission and service. It is in the way that we answer Christ's call to feed his people that our true ministry and mission will be visible. And it is in following Christ that we will be inspired by our faith to pursue justice and peace in and through community.

To find out more about the Iona Community, including membership, visit www.iona.org.uk.

End Notes

- [1] 'Christ Feeding the People' by Fyffe Christie image accessed 29/07/22; <http://www.artnet.com/artists/fyffe-christie/christ-feeding-the-people-zqwbFRILISSNJqtzIC0uOg2>.
- [2] The second of our four charitable aims, accessible online at [OSCR.org.uk](http://www.oscr.org.uk).
- [3] *Bombs and Bishops* by George MacLeod (Iona Community pamphlet, 1957) and *Peace at a Price* by Andrew Morton, the first articulation of the Iona Community's peace commitment in the 1960s.
- [4] *The Christian and Politics* by John Harvey (Iona Community pamphlet, 1971).
- [5] *Speaking the Truth in Love* by George MacLeod (SCM Press, 1936).
- [6] *The Healing Christ* by Ian Cowie (Iona Community pamphlet, 1955).
- [7] *The Eldership Today* by George Wilkie (Iona Community pamphlet, 1958).
- [8] *The Christian Workers' League* by George Wilkie (Iona Community pamphlet, 1962).
- [9] *Racial Justice in Britain?* by Robert Moore (Iona Community pamphlets, 1962).

[10] *The Whole Earth Shall Cry Glory* by George MacLeod (Wild Goose Publications, 1985).

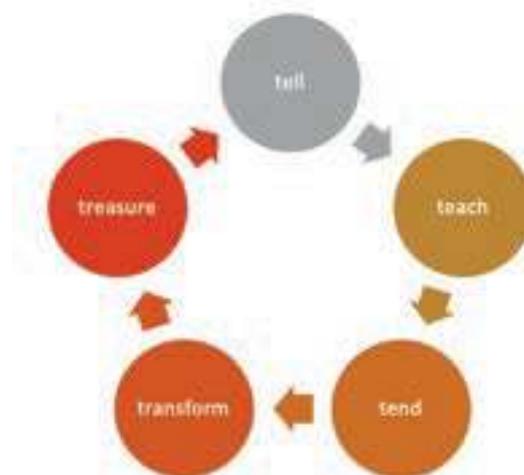
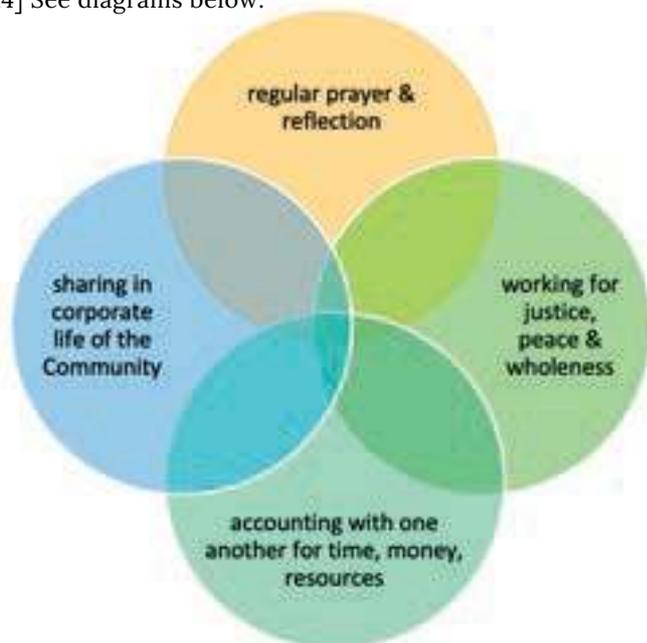
[11] *Outside the Safe Place: An oral history of the Iona Community* by Anne Muir (Wild Goose Publications, 2011).

[12] *Outside the Safe Place*, p.242.

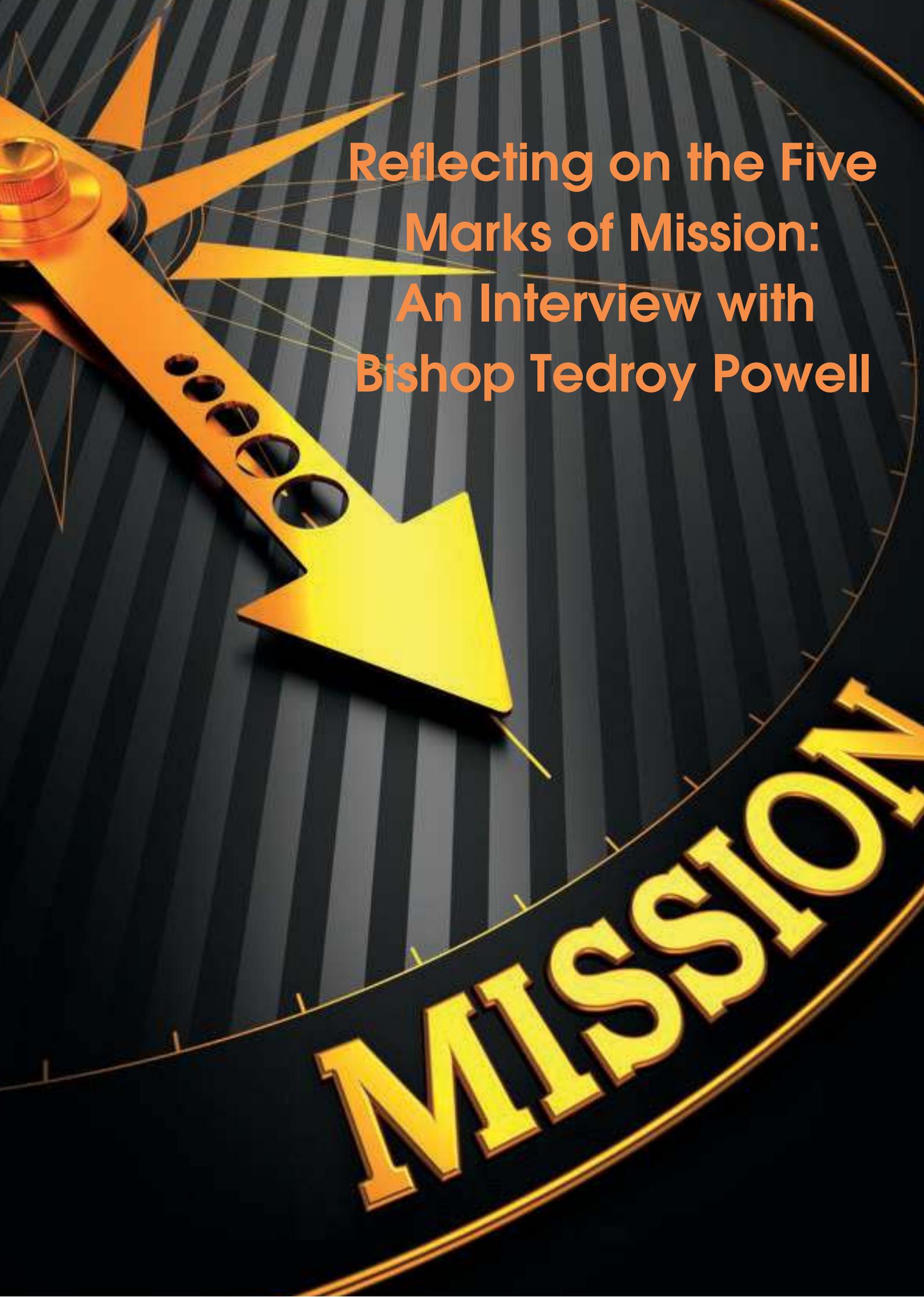
[13] Quoted in *Advices and Queries, The Yearly Meeting of the Religious Society of Friends (Quakers) in Britain*, 2008.

George Fox, founder of the RSF, spoke passionately about letting the light that is in each one of us shine directly into the injustices in the world.

[14] See diagrams below:



[15] <https://www.anglicancommunion.org/mission/marks-of-mission.aspx>.



**Reflecting on the Five
Marks of Mission:
An Interview with
Bishop Tedroy Powell**

MISSION



This interview with Bishop Tedroy Powell was conducted by Missional Focus editor Chris Ducker in June 2022.

Bishop Tedroy, please can you introduce your church?

I'm very happy to discuss mission with you because mission is so important to Church of God of Prophecy, internationally, locally, and nationally. We're very much mission-oriented.

Church of God of Prophecy traces its roots back to the end of the 19th century and could be described as being birthed in a revival movement. It is in the classical Pentecostal stream, meaning that we focus on the work, the transformative power and experience of the Holy Spirit. Globally, the church has in the region of 1.5 million members, in 137 countries.

Are there any of the Five Marks of Mission that you are personally involved in more than others?

'To teach, baptise and nurture new believers' or what I call formation, and which includes discipleship and teaching. This is, for me, a primary area. In the Gospel, in the miracle of five loaves and two fish, it says 'place the food within their reach.' So those words are very instructive for me... that is, placing the 'food' of the Gospel within people's reach, having thought it through before, and presenting it in a manner that they will receive it.

When it comes to evangelism, are there any particular approaches you follow?

In my first pastorate in Coventry, we were intentional about where we would go, and why. We would do research and precede any tract distribution or street witnessing with a prayer walk. So we'd pray, map the territory, walk it and then go back and deliver tracts and share.

This would be done through the power and influence of music. For example, some of our congregations have very good worship bands and singers. So we would say, like in London, we would choose a bandstand and have some of our best groups there... You'd draw people in this way.

And other types of support or outreach? Those that have been called 'responding to human need by loving service'?

For example, we would go to 'cardboard city' in London and serve breakfast, and then through that have an opportunity to share faith. And at the local church, 'House of Bread' where I pastored for many years, we actually converted a room there, with a shower, so that the homeless could come in.

We could classify that as mission or describe it as bringing transformation to people. What did D.L. Moody say? It's like one beggar saying to another: this is the bread; I'm pointing you to where you can find it. We can categorise it as social action, or compassionate service.

Another example: some 20 years ago, our church leaders, Bishop Wilton Powell, Bishop T.A. McCalla and others felt that the older people were being taken advantage of, and put in conditions that were deplorable. And so the church leadership decided to put resources together and in partnership built an organisation called Nehemiah Housing. That would not necessarily be considered primarily missional, but the work that it does is about supporting, helping and restoring a sense of dignity to people in their later years.

We could also go on to education: the church saw an educational deficit among young Black men, who often fall well behind. A local church member, Dr Cheron Byfield, developed a programme called Black Boys Can and which progressed into Excell3 and then became King Solomon International Business School.

There are gaps, societal gaps, where people are missing out and the church steps in, whether we call it missional, or transformational through service. To me, that distinction hardly matters – it's that we are empowering people, raising aspirations through the agency of the church.

Another Mark of Mission relates to 'transforming unjust structures of society.' Is this something that your church would actively engage in?

I can give an example using Church of God of Prophecy and also New Testament Church of God, which are probably two of the largest Black-led churches in the UK. We have collaboratively engaged with institutions and organisations about the unjust situations that have arisen from colonisation and slavery over 500 years. In 2020-21, we set up a series of symposia where we discussed History, Heritage and Identity. We sought to engage the Anglican Church and other churches, and the University of the West Indies, and we engaged in online dialogue titled 'Education for Transformation,' looking where churches were complicit, where banks and businesses were also complicit, and to look at the history and present it in a kind and thoughtful way, not a condemning manner, engaging in dialogue, saying: let's look at our journey and, in this space of ecumenism, let us seek reconciliation; let us be reconciled. These may be tough and difficult conversations, but there are some unjust structures that still exist. And we must not be afraid to have those conversations and continue addressing these matters.

Other examples include in trade, in business, and the need for

fair trade. Church of God of Prophecy has set up an organisation called RAFFA (Renewal, Advancement, Financial Freedom, Autonomy International Development Agency) for people to be empowered. So as well as colonialism, racism and slavery, we also need to discuss the unjust balance of trade. But it's important to dialogue in the spirit of grace, not wrathfully or vengefully.

Do you think most Pentecostals in the UK would describe this as 'mission' or as something else?

I think most Pentecostals would not see it as 'mission' but it's generational. I think most older Pentecostals, aged 50+, would not see it as an integral part of our faith and praxis. But the younger ones, and certainly the millennials, would see it as all being integrated.

I know some church leaders would say they don't want to go into the public space, because you're going into politics here. But I see the prophetic word as overarching everything; the gospel has a universal appeal, that transcends all the cultural barriers and ceilings that are there. Dr Martin Luther King had the same difficulties in the American civil rights movement: some of his leaders felt no, don't get involved in that. Because, you know, it's politics.

How important is 'safeguarding the integrity of creation and sustaining and renewing the life of the earth' within your denomination?

Church of God of Prophecy understands the increasing importance of safeguarding creation, sustaining, and renewing life on earth within its biblical-theological

concept of good stewardship. Most pastors would cite God's command to Adam in Genesis 2:15 as being a clear command to take care of creation. As a church, we have participated in global programmes about climate justice, including at the recent COP26. To be truly missional means caring for spirit, soul, and body of all mankind – and this means things like clean, fresh drinking water in developing countries. Our church has developed an international social transformation agency (RAFFA) to bring vital support to developing countries.

Do all five Marks of Mission correspond to your church's theology and practice of mission?

Church of God of Prophecy has a well-developed practical theology regarding mission. Long before its leaders began to fully articulate their theology around missions, there was a clear corporate sense of the need for the church to be missional. The church's core values, vision and structure positioned it to reach the unsaved and unchurched world.

Our catchphrase was, 'Preach, Pray, Give and Go.' This meant each one had to share the good news of the gospel, pray for transformed lives, give generously of time, talent, and treasure, and finally go to where the Holy Spirit and the church required you to go, where possible. This meant that new missionaries were recruited, special prayers for mission teams and finances were raised specifically for the cause of mission.

Although the core values and praxis were not called the 5 Marks of Mission, most of those elements were evident in one way or another.

Further information about Church of God of Prophecy can be found on their website: <https://cogop.org.uk/>.

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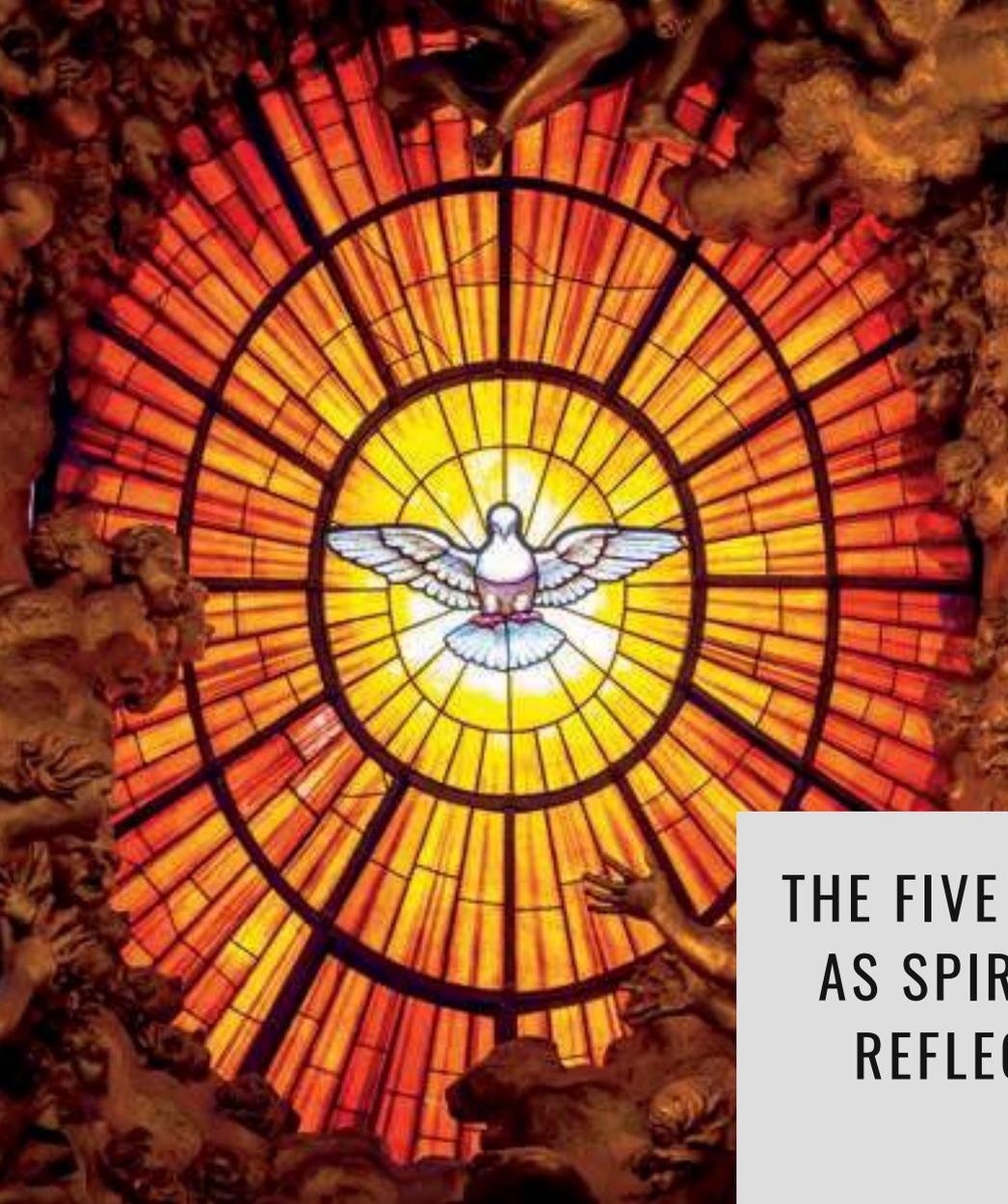




He who was seated on the throne said, “I am making everything new!” Then he said, “Write this down, for these words are trustworthy and true”

Revelation 21:5





THE FIVE MARKS OF MISSION AS SPIRITUAL FORMATION REFLECTIVE PRACTICES

BY ANDY HARDY

In this article I will suggest that the so-called 'Five Marks of Mission' are useful conversation partners for us to draw on as we reflect on our spiritual formation. Spiritual formation is an important aspect of Christian life that is essential for us if we are to grow as missionally active disciples of Christ. Arguably, the starting point of all spiritual formation is based on experiencing the real presence of the Spirit of Jesus within the depths of our beings. Mary Sue Dehmlow Dreier comments: 'there is a recognisable reality of the Spirit that clearly mediates God's power and presence to us' [1].

In terms of my own journey, I attempt to allow a sense of God's guidance and presence to precede efforts I make to participate in missional activities. I have found Lesslie Newbigin's trinitarian theology helps me to concentrate on seeking to discern the work of the Holy Spirit as the guiding agent of my spiritual and missional life [2]. I suggest we need to develop a listening posture to hear the guiding voice of the Spirit, so we might participate in the ongoing mission of Jesus [3]. In what follows we will explore how the Five Marks of Mission can positively

concentrate our attention on reflectively discerning, and then participating in the mission of God.

Proclaiming the Good News of the Kingdom

Proclamation has been an enduring feature of communicating the gospel message to people. However, what we focus on in that proclamation is an important question to consider. This is especially so if we are to reflect on whom God wants us to communicate with, and what we are to say. Evangelical practice has generally been conversionist – making personal salvation the focus of its evangelistic enterprise. However, if recent New Testament scholarship has taught us anything, it is that Jesus never simply had a gospel of personal salvation in mind [4]. Jesus' mission concentrated on the good news of the in-breaking reign of God.

In terms of the Jesus of the synoptic tradition, his version of the gospel of the kingdom did not assume that we are saved so that God can serve our needs. Rather it called disciples to become spiritually formed as completely allegiant followers of Christ the Lord [5]. Discipleship

was a call to serve the king, and the values of the kingdom of God. It was based on a transformed life, lived out as a lifestyle of faithfully loving God and one's neighbour as oneself (Matthew 22:37; Deuteronomy 6:5). Theologically central to the good news of the kingdom is that Christ's followers' lives narrate a story of what it looks like to place God as king in everything. I believe it is this kind of understanding of the 'Good News' that needs to help us reflect on what we are being spiritually transformed to become.

Teaching, Baptising and Nurturing New Believers

Evangelical and Protestant discipleship formation has focused very much on a cognitive gospel [6]. We try to address complex intellectual questions raised by a post-Christian society [7]. Hence, disciple-making practices have been focused on helping people to obtain a cognitive reasoned faith. Against the backdrop of this cognitive predisposition, has been the emergence of a rapidly growing Pentecostalism, and the associated developments of an experiential faith. This 'experiential faith' seeks to find much deeper fulfilment with a sense of God's inner presence, than in a faith based solely on a rational gospel [8].

I believe that where we can get satisfying answers to challenging questions we should, to help new and longer term believers make sense of their faith. Yet at the same time, it is important not to let our cognitive abilities become an excuse not to turn to Christ wholeheartedly when God does not seem to make sense. I have found deep-lasting fulfilment in seeking for the intimacy of God's presence to shape my deepest longings for communion

with God, most often when my rational faculty has exhausted the limits of what I can know. I believe a dual horizon of a cognitive and experiential faith are required as conversation partners, when we seek to join with the Spirit in nurturing the spiritual capacities of new and longer term believers.

Responding to Human Need by Loving Service

The Lausanne Congress of 1974 began as an Evangelical reaction to the World Council of Church's ecumenism, which seemed to have jettisoned a conversionist missional agenda, towards emphasising a social gospel [9]. It was argued that without emphasising the gospel of Christ social action would descend into a social work exercise. Lausanne redefined mission as 'Holistic', suggesting that it required gospel conversionism *and* social action to work in tandem [10].

It is this kind of missiology that has proved to be attractive to many Evangelicals. Vatican II also did much to address the church's role in attending to human need for the gospel, as well as to meaningfully engage in social action. In key documents like, *Lumen Gentium*, and *Ad Gentes*, emphasis was placed on the church as the people of God, called to be the compassionate face of Christ to the world [11]. I suggest it is this dual kind of holistic mission that needs to be a reflective conversation partner in our spiritual journeying [12].

Transforming Unjust Structures, Challenging Violence and Pursuing Peace

A tension has always characterised evangelical and Protestant eschatology (i.e. theology about the end times). It is best described as a 'Now' and 'Not Yet' tension [13]. In the present context (i.e.

'Now') the new world of the in-breaking kingdom of God has 'Not Yet' fully arrived. Hence, we could say we are living in a 'Between Times' tension. In this 'tension', the questions may be asked, 'Should we seek to transform unjust worldly structures because it is evidently impossible to fully do so in a fallen world?'; and 'Should we try to broker for lasting peace because human power structures continually succumb to evil?'

This is where a scholarly movement within theological circles, known as the 'Fresh Perspective', has sought to provide some answers [14]. For example, it is suggested that what we do in this world to broker change for the common good may well be part of the Spirit's renewal process, which will lead to a final tipping point, with the return of Christ and a new world order [15]. Liberative action was evidently always part of Jesus' kingdom of God theology - described and enacted as releasing captives to sin, sickness and evil, giving sight to the blind and restoring balance to a fallen creation [16]. This kind of thinking would seem to represent a useful conversation partner as we reflect on what God might be calling us to do, in cooperation with the Spirit's liberative work today.

Striving to Safeguard Creation and Sustain and Renew the Earth's Life

We obviously have heard much about the ecological crisis that our world faces. We will have varying degrees of understanding of what impact humanity is having on the ecosphere. We also probably realise that there are small things each of us can do to mitigate causes of climate change, and larger scale issues beyond our control. Hence, we probably try to do what we can to minimise negative impacts on the environment.





Part of safeguarding creation, and sustaining and renewing the earth's life, is related to our creational image (Genesis 1:26, 27). Genesis characterises the role of humankind to be stewards of the earth (Genesis 2:15). The Hebrew word for 'stewardship' comes from the root word meaning 'to serve'. I believe the idea of humans as servants called to care for creation, calls for a counter-cultural shift in understanding our position related to how we live out our lives in the Western world. Our consumer culture places customer rights centre-ground. Consumerism is a selfish cultural expression that emerges from a me-first individualistic ideology. Ecotheology has arisen as a discipline to help us reflect on how we might respond to the abuse of a fragile earth [17]. A servant-centred mindset challenges egotistic self-absorption. It reorientates my outlook to reflect on how I can be part of renewing the earth's life, and sustaining its fecundity. Perhaps we should reflect with Paul, on the day when the climax of a new creation will witness the end of nature's birth pangs, when its expectancy is realised because of the full eschatological revelation of God's daughters and sons (Romans 8:19-23).

End Notes

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Summing Up Views on the Five Marks of Mission

BY CAROL CLARKE

The varied missional experiences shared by our contributors emphasises the 'Five Marks of Mission', although not always referred to as such. The diversity of their ecclesial settings, and lived experiences, explores different approaches to how we do and interpret mission - from a Pentecostal, Baptist, Evangelical, Anabaptist and Iona Community perspective.

National Presiding Bishop of Church of God of Prophecy, and CTE Pentecostal and Charismatic President, Bishop Tedroy Powell, shares his missional praxis, and the power of personal experience to empower social and spiritual transformation in his community. One example of the Five Marks of Mission cited by Powell is from his pastorate at the House of Bread in London. In response to human needs in the vicinity of this ministry, breakfast was served to locals, and a shower provided for them to use as an act of loving service.

Loving service is also a key theme in Chris Duffett's article. He shares the disciplines that have enabled him to live out his missional call in serving the poor. Chris presents us with a rhetorical question, whether missional practice is the role of the local church and ordinary believers. He

challenges every reader to consider what they might do to exercise something of the 'Five Marks of Mission' as part of their lifestyles.

Farhad Chermahini's book review of *When Everything is Missions* provides us with an important clue to evaluate all mission, whether it be the Five Marks of Mission or otherwise. Leaders must see mission in the light of Jesus' life and ministry, in the context of the Great Commission. And to do mission well, leaders must think thoroughly about how mission can be incarnated in their ecclesial contexts. Both Bishop Tedroy Powell and Chris Duffett appear to model Spitters and Ellison's view of taking on God's posture of concern for the suffering and misfortune of others, as an example of living a life like that of Jesus.

Ruth Harvey states that the early Iona Community Members' beliefs regarding mission, which involved taking the Gospel outside of the sacred private space of holiness and, instead, focusing on out-reach fuelled by prayer, provides a vision that can challenge every believer to reach out to others. Part of this wider out-reach necessarily includes challenging unjust societal structures in the pursuit of

justice and peace. One way of doing this is raised by Stuart Murray, who rightly criticises the injustice of the criminal justice system, that fails to prevent reoffending, and believes a victim-led approach is key to bringing about justice, peace and personal transformation.

Personal transformation, and challenging unjust structures, therefore, comes through 'the principles of discipleship of one serving the king, and living the values of the kingdom', according to Andy Hardy. Ruth Harvey reminds us that mission should be about the transformation of people, seeking 'the glory of Christ amid ordinariness'. This approach is seen in the public art of Fyffe Christie, of Christ feeding the people, where the gospel is taken beyond Christian attempts to be holy, to instead seek to bring holy living and witness into wider society. This piece of art represents how Christ feeds those caught up in the 'stuff of life'.

Perhaps the personal experience shared by Chris Duffett of the taxi driver, who declared his lack of understanding about the incarnation, and Chris seizing the opportunity to proclaim the Good News of the life, death and resurrection of Jesus to him, can be viewed as 'the

glory of Christ in the midst of ordinariness.' Chris's responses to this taxi driver were a kind of spiritual feeding, where Chris drew attention to God's Word to feed a deeper spiritual hunger for meaning. As such, this echoes the beliefs of the Religious Society of Friends, highlighted by Ruth Harvey, in that 'there is that of God in everyone - we are the starting point for God's mission'.

From a Pentecostal perspective, Powell passionately discusses the importance of challenging unjust structures, giving a glimpse of how the Church of God of Prophecy works in collaborative partnerships with other church denominations, such as the New Testament Church of God, to challenge injustice from colonisation and slavery - covering a period of over 500 years. Part of the way he seeks to do this, is by challenging unjust trading structures, and aiming for reconciliation. Powell suggests that 'it is important to dialogue in the spirit of grace, not wrathfully or vengefully' when we challenge injustices. Yet, as

Andy Hardy implies, we should take every opportunity to seek to transform unjust worldly structures, even though it will not be fully possible to realise this goal in a fallen world. Hardy challenges us to consider whether we should try to negotiate for lasting peace, because human power structures continually succumb to evil? Perhaps as Hardy suggests, we need both 'gospel conversionism and social action working in tandem in our missional enterprises' if we are to witness real transformation in a fallen cosmos.

Murray vitally points towards the need to bring together Black and White Christians to discover more about African and Caribbean Christianity, racism and structural injustice in church and society, in his work on the Black Light Course. Equally, other Christian traditions, for example, Church of God of Prophecy - RAFFA International and the Iona Community - War on Want, Common Concern Networks, Quakers - as representatives of the 'historic peace

church', have implemented campaigns and activities as part of their commitment to seek justice, peace, social and political engagement.

Could some of the injustices we face be due to our consumerist behaviour patterns? Hardy says that we are called to be stewards of the earth, to safeguard creation, to sustain and renew the earth's life. He also suggests that 'being servants called to care for creation challenges the self-absorbed mindset of a me-first attitude that stems from consumerism, compared to a servant-centred mindset'.

How might we seek to live out the Five Marks of Mission effectively? Perhaps we should do so as part of our missional lifestyles. Perhaps it will be important that we do not seek for God to serve our needs, but rather to live out a lifestyle of faithfully loving God and one's neighbour as oneself. As Duffett comments, Jesus has made his mission the model of our mission to the world. Jesus was the servant leader par excellence.



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