

## **Breakout - Dreamers Who Do**

### **Weds**

Intro - CMS  
gift of not fitting in  
between worlds

### **Let's do theology...**

#### **Experience**

Experience with pioneers in training - imagination and prophetic  
Experience of CMS - prophetic mission, prophethood of all believers, Jesus the prophet  
So prophetic mission, ministry, imagination are what I want to begin to try and crack open  
if possible. I want to thank Tim Dakin in particular at CMS who has been restlessly  
pursuing this same question and leading CMS to reframe itself around prophetic mission.

(This question of the prophetic is a foolish endeavour! The word prophetic and prophesy is  
fraught with problems. I am not talking about words given in church meetings for  
encouragement and some of you may have to do some unbundling in your minds)

Invite you into a process of theological reflection over a few days - cycle - experience  
explore reflect respond. The cycle will not be linear - i.e. we'll be doing a bit of everything  
all the time. Though I guess back-ending response. I have written a sheet up for  
responding - do write your ideas on there as we go through and we'll revisit that on Friday.  
Theology as faith seeking understanding - not as downloadable expertise or a system of  
truth in which God is framed.

I am assuming a mature audience - i.e. there's some experience, and some theological  
nous - it won't be pitched at a beginner's level though if you're a beginner as long as you  
are curious you'll be fine. If you're not curious you have a problem.

I am also not going to be pragmatic. That is to say I am not giving off the shelf solutions to  
you for particular scenarios, a set of how to's. I will be trying to spark your imagination and  
you can then do the imaginative work for your context - nobody else can do that work for  
you anyway.

Invited 4 guests to contribute - 3 of these are all people who when they heard what I was  
talking about talked to me with a sense of excitement so we are exploring this together  
with me holding it together somehow! And the fourth is a poet. I had to have a poet  
contribute - I don't know of any other art form that is closer to the language of prophets.

The plus of course is that you won't get me talking all the time.

I'd like to get us warmed up as it were by explaining the title - 'dreamers who do'. We'll  
come back to this in the explore phase but Gerald Arbuckle has been one of my  
theological conversation partners in this since I was invited to speak. I really recommend  
his book *Refounding the Church: Dissent for Leadership* which I will be drawing on  
tomorrow. 'Dreamers who do' are that kind of person who is able to see, imagine, dream  
differently to broker newness but they are also able to then catalyse activity that leads to  
the transformation envisaged.

So I want to begin with experience. Experience is hugely underrated and a latecomer to theology. It's contextual theology in particular through liberation theology and the work of people like Steve Bevans that has shown that all theology is shaped by experience to some degree even when it pretends it's not. So called systematic theology is simply shaped by particular Western experience.

I hope first of all that you will bring your own experience as a pioneer and share that through the few days. There's plenty of group time and meals and gaps. But to get into experience I have invited Beth to share some of her research into the experience of pioneers.

Beth - present research findings

### **Explore and Reflect**

The question I really want to get into then is around this notion of prophets, prophecy and prophetic and what help that might be if any in helping understand pioneer ministry and what it means to be a pioneer in the church in this moment we find ourselves in.

OT passages and feedback themes - exploration-reflection - what is prophecy?  
Turn to your neighbour and pick a few passages. You don't need to read every word - skim them and reflect together.

Feedback and write down themes.

I have cheated or had to pre-empt what you might say. I think there are new things to explore here to. So I am honestly in a process of theologising and reflecting - and find this all very helpful. I want to explore and reflect on some of the themes coming out under the headings of prophetic imagination, prophetic ministry and prophetic mission

### Imagination/seeing differently - prophetic imagination

Imagination is hugely under-rated. I have no idea why. Anything that has been created someone must have imagined. Without imagination there will be no newness.

I'm guessing many of you will have read Walter Brueggemann's book Prophetic Imagination. It's been one of the favourite texts of students on the CMS pioneer training. This is how he describes the role of prophetic ministry:

"The task of prophetic ministry is to nurture, nourish and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us."

Moses is a good example of what he is talking about. Jews hold Moses up as one of the great prophets along with Elijah (which is why it is so interesting Jesus is with them on the mount). Reality is terrible. The people are oppressed by Pharaoh, dominated by the royal consciousness as slaves. They have become numb, satiated and there is no future. By the time Moses has finished the gods of Egypt have been mocked and overthrown, slaves have been set free, and an alternative community with a completely different way of life has been born. In many ways all the prophets are covenant refounders - calling the people back to the law of Moses. Talk about transformation!

Here's a couple more quotes from Brueggemann -

"We need to ask not whether it is realistic or practical or viable but whether it is imaginable. We need to ask if our consciousness and imagination have been so assaulted and co-opted by the royal consciousness that we have been robbed of the courage or power to think an alternative thought."

“Imagination is a danger thus every totalitarian regime is frightened of the artist. It is the vocation of the prophet to keep alive the ministry of imagination to keep on conjuring and proposing alternative futures to the single one the king wants to urge as the only thinkable one.”

(For my own interest I have written a sheet of quotes that inspired me and I have put 50 copies at the back. If you want one and don't get one e-mail me or we can end them round.)

Two of the passages in particular struck me around seeing -  
2 Kings 6 'open his eyes so that he may see'

Alternative seeing leads to an end to war, hospitality, a feast, reconciliation, and new faith in God. And the prophet's seeing enables others to see differently and this last point is crucial for us as pioneer ministers. It's not a solo pursuit - the prophets were in schools of prophets and nurtured an alternative community:

“Every act of a minister who would be prophetic is part of a way of evoking , forming and reforming an alternative community.”

Moonwalking bear - example of how you can't see sometimes what is in front of your very eyes!

And secondly Micaiah in 1 Kings 22

This is a tough passage, a strange passage. Prophetic imagination and seeing is a tough call. Group think and people pleasing is at work but deep down the king knows that truth is eluding him so seeks out Micaiah. He is sarcastic but has to speak out in grief the fruit of disobedience to the ways of God and the covenant. And the result -Transformation comes but is harder.

The two moves of the prophetic imagination are to evoke grief - the shedding of tears, and to create amazement of new worlds that are possible, or criticising and energising (and Beth will I think say something about these in relation to Jeremiah and pioneers tomorrow). Only grief leads to newness...

Grief - in relation to our culture and in relation to business as usual in the church.

[I planned to read this poem on grief but didn't have time but here it is...

Les Murray poem - An Absolutely Ordinary Rainbow:

The word goes round Repins,  
the murmur goes round Lorenzini's,  
at Tattersalls, men look up from sheets of numbers,  
the Stock Exchange scribblers forget the chalk in their hands  
and men with bread in their pockets leave the Greek Club:  
There's a fellow crying in Martin Place. They can't stop him.

The traffic in George Street is banked up for half a mile  
and drained of motion. The crowds are edgy with talk  
and more crowds come hurrying. Many run in the back streets  
which minutes ago were busy main streets, pointing:  
There's a fellow weeping down there. No one can stop him.

The man we surround, the man no one approaches  
simply weeps, and does not cover it, weeps  
not like a child, not like the wind, like a man  
and does not declaim it, nor beat his breast, nor even  
sob very loudly - yet the dignity of his weeping

holds us back from his space, the hollow he makes about him  
in the midday light, in his pentagram of sorrow,  
and uniforms back in the crowd who tried to seize him  
stare out at him, and feel, with amazement, their minds  
longing for tears as children for a rainbow.

Some will say, in the years to come, a halo  
or force stood around him. There is no such thing.  
Some will say they were shocked and would have stopped him  
but they will not have been there. The fiercest manhood,  
the toughest reserve, the slickest wit amongst us

trembles with silence, and burns with unexpected  
judgements of peace. Some in the concourse scream  
who thought themselves happy. Only the smallest children  
and such as look out of Paradise come near him  
and sit at his feet, with dogs and dusty pigeons.

Ridiculous, says a man near me, and stops  
his mouth with his hands, as if it uttered vomit -  
and I see a woman, shining, stretch her hand  
and shake as she receives the gift of weeping;  
as many as follow her also receive it

and many weep for sheer acceptance, and more  
refuse to weep for fear of all acceptance,  
but the weeping man, like the earth, requires nothing,  
the man who weeps ignores us, and cries out  
of his writhen face and ordinary body

not words, but grief, not messages, but sorrow,  
hard as the earth, sheer, present as the sea -  
and when he stops, he simply walks between us  
mopping his face with the dignity of one  
man who has wept, and now has finished weeping.  
Evading believers, he hurries off down Pitt Street.]

Grief, struggle, suffering, lament, pain - the ministry of tears, feeling God's heart out of love  
for the creation. Welcome to pioneer ministry...

And amazement (or energising) - swords into ploughshares, lion and lamb lying together,  
the new creation, justice and peace kiss, and water where there has been wilderness. New  
worlds are possible.

Show David Attenborough desert clip - water flowing in desert and desert blooming.  
Wonderful picture of amazement along the lines of Isaiah 35...

Pioneer ministry - we're dreamers, imagineers, prophets of the empire of the mustard seed. We believe in the resurrection of the dead. This imagination is dangerous - to those with vested interests in the status quo, in society and in the church.

'imagination is more important than knowledge' (Einstein)

Andrea -  
share her experience as a pioneer in relation to seeing differently

We'll come back to imagination tomorrow... There is so much more we could say!  
I want you to have a think in preparation for tomorrow in what sense you see this prophetic imagination and ministry in the life of Jesus?

Francis blessing:  
May God bless us with discomfort  
At easy answers, half-truths, and superficial relationships  
So that we may live from deep within our hearts.

May God bless us with anger  
At injustice, oppression, and exploitation of God's creations  
So that we may work for justice, freedom, and peace.

May God bless us with tears  
To shed for those who suffer pain, rejection, hunger, and war,  
So that we may reach out our hands to comfort them and  
To turn their pain into joy.

And may God bless us with just enough foolishness  
To believe that we can make a difference in the world,  
So that we can do what others claim cannot be done:  
To bring justice and kindness to all our children and all our neighbors who are poor.  
Amen.

## Thurs

[prophetic imagination continued...]

Welcome back for part two of dreamers who do. I've changed the slide from the graffiti because I realised the characters were all men and all young. This is Sarah who is on the CMS course and is pathologically wired to be a prophet/pioneer. It has nothing to do with age or gender. She's delightful seeking to nurture newness in an estate in Oxford.

So we're doing theology exploring the hunch that prophecy might hold some clues to what pioneer ministry is about. I fear I will only touch on a small part of what I'd hope to say but I hope it will be enough to at least spark your imaginations...

Poetry has changed my world in the last year in large part through my son Harry who has kindly agreed to come along today and perform for you.

"The characteristic way of the prophet is that of poetry and lyric."

"The poet is not changing external politics but is reclaiming imagination... We ought not underestimate the power of the poet."

Harry - poems

Ric - imagination and artists

Ok we finally get to the second theme! Prophetic ministry

What is prophetic ministry and how does it sit within the wider ministries of the church? How should we conceive of it?

I want to introduce another conversation partner - Gerald Arbuckle - a Roman Catholic writer who is addressing his own community post vatican 2 really in a number of books but it is especially his *Refounding the Church: Dissent for Leadership* that I want to begin by talking about (which you can get for between 1p and 40p on amazon), and I am also going to use *From Chaos to Mission* as well which is about formation into dissent or prophetic ministry. Along with a book by Robert Banks it's the most helpful book I have found on formation for pioneers. He is an anthropologist and brings that lens/perspective to organisations, cultures and transformation. There are actually two sheets of quotes for anyone that wants it.

Dissent sounds a strong word but here's what he means...

"There can be no constructive change at all, even in church, unless there is some form of dissent. By dissent I mean simply the proposing of alternatives, and a system that is not continuously examining alternatives is not likely to evolve creatively."

Organisations the church included, are built to administer, maintain and protect from harm that which already exists; in contrast creative or dissenting people are designed to give birth to that which has never been in existence before. the dissenters threaten the well oiled structures of an organisation's process. The alternatives they propose are seen as chaotic, something to be vigorously avoided by those taking comfort in the predictable and safe ways of tradition.

Jesus Christ himself and all the prophets throughout history have acted as dissenters.

He suggests there are two kinds of dissenters - authority dissenters and pathfinding dissenters. I think there's a parallel here with permission givers/loyal radicals/sponsors and pioneers. The task of the authority dissenter is to use the gifts of the pathfinding dissenters for the benefit of the church. Pathfinding dissenters devise ways to bridge the gap between gospel and culture. Not only do they dream up pastorally appropriate strategies, but they actually move to implement them. They are dreamers who do! When thinking of the church's primary task of preaching the kingdom within an ever changing world he says we need apostolic creativity of quantum leap proportions. In other words renewal of existing pastoral strategies is insufficient. Rather we require radically different and as yet unimagined ways to relate the good news to the pastoral challenges of the world... Thus prophetic people or 'apostolic quantum leap' persons are needed within the church to critique or dissent from the conventional and ineffective pastoral wisdom of the present. Without these courageous people the church simply cannot fulfill its mission.

He talks about the need for newness - innovate or die would be one way of summarising it! It is essential for the tradition, the dangerous memory of Jesus that newness comes. Innovators whilst not popular are essential.

Newness is a tricky thing, because clearly we don't just want novelty and not all newness is good. So as an aside it might be worth at least three thoughts on newness aside from the importance of imagination that we have already touched on.

The first is that refounding persons bring newness not by leaving the tradition but driving to the heart of it and reclaiming it over against itself. We touched on this in relation to the prophets being covenant refounding persons. There's another quote on the Brueggemann sheet to this effect:

"What a commission it is to speak a future that none think imaginable! Of course that cannot be done by inventing new symbols for that is wishful thinking. Rather it means to move back into the deepest memories of this community and activate those very symbols that have always been the very basis for contradicting the regnant consciousness. Therefore the symbols of hope cannot be general and universal but must be those that have been known concretely in this particular history. And when the prophet returns with the community to those deep symbols they will discern that hope is not a late tacked on hypothesis to serve a crisis but rather the primal dimension of every memory of this community."

So memories of the Exodus or Abraham's leaving and Sarah's barrenness. For us Christ's life, death and resurrection and the memories in our own histories of the charisma of our founders.

Jesus is supreme in this - he drives to the heart of the law 'you've heard it said' and reframes it in the present. Tom Wright's metaphor for this, now picked up by many others is faithful improvisation... (expand on) So if you want to be a pioneer you need to be immersed in tradition, theology, liturgies, mission, and the range of improvisations that have been made. Doug Gay's book *Remixing the Church* which you all must read demonstrates to my mind the kind of depth that is possible when you get this new imagining combined with a depth in theology and the tradition. He uses 5 moves audit - retrieval - unbundling - supplementing - remixing to suggest an approach to ecclesiology. (expand on unbundling...)

Underneath this drive to refound or to broker newness in and out of tradition as a tactic, lies something equally if not more important which is the kind of person that can do this. What sort of person is a refounder, a prophet, a dissenter? There's a lot that could be said

on this but it's not easy to discern the authentic. But a love for Christ and his body - all the grief and speech comes from a place of love and a commitment to the church as part of church. In postmodern times it is so easy to avoid this and sit on the sidelines and avoid commitment. But depth will come from commitment and connection to the body - Doug's call for a radical ecumenism is prophetic in this sense. But secondly what is the spirit of the person - do they exhibit kindness? the fruit of the spirit? If not they are unlikely to broker the future - the future will be broke - broken off from church in yet another schismatic move in protestantism in the name of being radical.

The second thought on newness is that tactically Arbuckle suggests this axiom 'the new belongs elsewhere'. There's great wisdom in this.

"The axiom means that a refounding project should not normally be placed in the midst of existing works/structures, where prophetic people would be under constant critical assessment by members of the community and required to waste invaluable energy apologising for what they are doing." The wisdom here comes from looking at change not just in church, but organisations and cultures.

Beth's research that was talked about yesterday bears this out so clearly. And I suspect many of our experiences do too. And the important role of authority dissenters/permission givers/sponsors to find and protect space cannot be over-estimated.

The third thought on newness is perhaps the strangest of the lot - mission orders and communities that are ecclesial could hold some treasure! 'The religious' by which Arbuckle means religious communities within the church - think Franciscans or Jesuits or mission orders, are the communities where the nurture and belonging of dissenters, refounding persons or prophets should find a home and their imagination and gifts be nurtured/formed. Metz describes these religious orders as a kind of shock therapy of the Holy Spirit for the church as a whole... the institutionalised form of a dangerous memory within the church!

It is very difficult for the denominational structures to know how to contain prophetic ministry. Yet it is what these mission communities have at their core. This thought may come as surprise - it has to me really - and I think it needs a lot of knocking around. But I am a member of CMS, a mission order/community of the C of E. I have made a set of commitments and have found that it has nurtured me into a mission imagination, discipleship and ministry that I simply would not have elsewhere. And it's more than a loose network - I love networks but some of us need more than just loose if we are to find depth - an intentional mission discipleship. (I think the growth of small mission communities is another aspect of this - small bands who unite around a mission task in a community. John Taylor described such groups as 'cells of dissent' in his book *Enough is Enough*.) The importance of this in relation to parish ministry is picked by Arbuckle as follows...

"There were dangers (19th 20th century) in priests from religious orders accepting parish duties. Priesthood as we have seen was not intended to be the identifying characteristic of their vocation but rather commitment to prophetic ministry was to be their distinguishing quality. For this ministry they had to be able to move quickly and creatively respond to the most urgent pastoral needs. In practice, parish ministry had become over time the arena for sacral/ritualistic not prophetic action by the priest, within very set geographical boundaries. Ignatius and founders who followed his apostolic model were most reluctant to

permit their followers to assume an apostolate demanding long term commitment such as a parish simply because this would hinder or prevent them from living out their prophetic charisms. Once a congregational priest entered the parish structure most commonly he became absorbed in maintaining the cultic status quo and an agent of the bishop supporting an institutionalised ghetto church.”

This sounds overly negative about parish ministry which is not my point. And we'll come back to this - the mission energy of the church is carried best by both. But prophetic people and ministry is best carried in third orders/mission communities. That's what Arbuckle is saying and I'm saying.

It is worth pausing to say a word if I may about the resurgence of interest in monasticism. There's a discovery of a contemplative spirituality, how to organise community life around ethos and rule etc. all of which is good and has berathed all sorts of life into the church. But monasticism has been a multi-faceted thing so it's easy to get quite muddy in terms of what we're talking about. So for example there's a huge difference between residential/cloistered communities(monks) and those spread out communities (friars). It is not a cloistered monasticism that we should look to if we're interested in prophetic ministry and mission but the likes of the Jesuits and Fransiscans and Celts for whom prophetic mission to the world is at the heart of their concern requiring radical flexibility and imagination. The purpose of formation in cloistered orders is obedience and conformity and stability in an unchanging world. The purpose of formation in the friars is inculturation. That is precisely why I am trying to carve out a pathway for training pioneers that is fueled by a different imagination and that belongs elsewhere. We need to see the role of ordained and lay pioneer ministry is a different gift and vocation to join the Spirit's mission of evangelisation in the world!

Another way of coming at this ecclesiology is using Ralph Winter's modalities and sodalities (find it on google) - where he suggest that the energy of the church in mission has been served by two redemptive structures. One - modal - is a local geographical construct. The other is a task focused group united around a mission. So the early church - you have house churches and apostolic bands, or in the middle ages monastic orders and dioceses, in the 18th century onwards the voluntary mission societies like CMS catalysing mission alongside denominations. (There's an argument to be made that the balance of these has never been recovered since the abolition of the monastries by Henry 8th)

You could draw a simplistic picture to say that the apostolic procession of the church's minstry (HT Doug gay for the term via Moltmann's Church in the Pwer of the Holy Spirit) - is carried through two streams of ministry - pastoral//teacher and prophet/evangelist if we take the Ephesians fivefold ministries. And that the church has at times almost lost sight of the latter. But a weird thing is taking place - from the edges of the church newness is growing, pioneers and prophets are emerging, and the likes of CMS, Church Army have and are making moves to be recognised as religious communities within the church. Catholics have had this ecclesiology worked out for much much longer. To be extreme about it or provocative, Beth's research suggest that every one of us should be linking to a religious order - maybe CMS, Church Army but equally 24/7, the diaconate in methodism, and some of the newer communities and new monasticism being explored. It will fund your imagination and practice of prophetic ministry as part of church. You can now get ordained and formation into CMS as a mission community of the church. I hope from next September we'll be able to train ordained pioneer ministers in CMS alongside others. But we've just had 20 people gather who are totally amazing in terms of their dreams and call. I appreciate my perspective may be skewed because I am a member of one so weigh it

up. It might be that new networks and so on will give the same mission energy - but learn the wisdom...

“Religious are called to prophetic ministry. Hence candidates who enter a religious congregation must be clearly told that they join not to be priests as such but prophetic agents of the gospel. They are to exercise their priesthood as the service to the prophetic mission.”

I think this is a much more exciting understanding of what the mixed economy of church is about rather than separate communities of taste or culture, though that's not to say there's a problem with those - far from it.

Beth - Shared from her MA on the experience out of Jeremiah of pioneers and prophets.

I want to conclude by thinking about Jesus as a prophet and what the significance of that might be for pioneer/prophetic ministry. I wish we had more time but we don't. But an exercise to do in groups or on your own is to go through the birth, life, death and resurrection of Jesus through the lens of prophetic imagination, ministry and mission and see how it looks. The last two chapters of Brueggemann look at criticising and energising or grief and amazement in Jesus' ministry.

I think in ministry we have thought of Jesus as prophet, priest and king, all of which are good. But it is king and priest that has been the focus, and in terms of understanding of ministry priest. But a renewed emphasis on prophet is starting to appear in theology and missiology.

Tom Wright has really worked brilliantly on the historical Jesus and makes the case that Jesus self understanding and of others in the Jewish worldview was that of a prophet in Jesus and the Victory of God

“The best way to understand Jesus and his ministry is to understand him as he understood himself: as a prophet” (Ed Schillebeekx and Tom Wright - ref in Prophetic Dialogue).

We could do the same exercise as we did with the OT - the nature of Jesus birth to the victimised ones, Mary's song, the clash with Herod's empire, the beattitudes, table fellowship with sinners and the radical nature of inclusion of the marginalised, the teaching and vision of the upside down kingdom of God, parables, his refounding of the law, 'the spirit of the lord is upon me...', prophecy concerning the future of the temple, Christ's disarming of the powers of death in the crucifixion and the ultimate energising of the resurrection brokering the newness of the incoming future, his nurturing of an alternative prophetic community and so on.

“He was a prophet powerful in word and deed” Luke 24:19

“ Jesus of Nazereth, a prophet, and more than a prophet, practiced in most radical form the main elements of prophetic ministry and imagination. On the one hand he practiced criticism of the deathly world around him. The dismantling was fully wrought in his crucifixion, in which he himself embodied the thing dismantled. On the other hand he practiced the energising of the new future given by God. This energising was fully wrought in his resurrection, in which he embodied the new future given by God.” (Brueggemann)

Harry poem - imagine...

**Fri**

So the third header - prophetic mission

I have put some more quotes his time from Prophetic Dialogue by Bevans and Schroeder - help yourselves. I only got hold of this last week though it builds on their work in Constants in Context

They say this -

“Prophecy might be the best single word to describe the reality of mission in today's world”

This is pretty much what we have concluded in CMS. I have spoken at length about mission in many places so have resisted doing much on that here. But this gives a fresh lens I think that I want to encourage you to reflect on.

There are various ways of thinking about mission...

sharing good news of Jesus Christ

healing of creation

not overseas but here and everywhere - contextual and transcultural

adventure of imagination

prophetic mission is why the church exists -

The church is missionary by its very nature... the church does not have a mission but the mission has a church... the church exists by mission as a fire exists by burning

If God is a God of prophecy and the church shares in God's mission, mission must be lived out as prophecy...

In Acts the Spirit is poured out, the Spirit of prophecy - all prophesy - dream dreams - Tim Dakin talks of the prophethood of all believers.

“Follow the way of love and eagerly desire spiritual gifts, especially prophecy” 1 Cor 14:1

let's do theology last move...

### **Respond**

Pause to think about responding. So what? What might be the responses we make to this notion of prophecy and imagination? Discuss in groups. Feedback

### Sending out thought...

Adjacent possible. Stephen Johnson in his book Where Good ideas Come From talks about 'the adjacent possible'. At any point (he uses evolution as an example) certain possibilities exist as a next door that it's possible to go through. Once you go through that door there is another series of doors and so on. So out of the primordial soup it was inconceivable that a sunflower would appear before a lot of prior possibles have taken place. I think this is a very helpful metaphor. Johnson suggests it's why you get what is known as the multiple - several people come up with the same idea at the same time in different parts of the world. The advent of communication technology has heightened that possibility. There's a multiple going on - why is everyone talking about mission? pioneering? mission orders/communities etc? So as a parting thought want to suggest that we live in a moment where there have been a development of exciting adjacent possibles - crosscultural mission, relational youth ministry - alt worship - emerging church - fresh expressions - venture fx - small missional communities - new monasticism - pioneers etc

etc. But because a number of these have been pushed through we are on the threshold of amazing possibility. And I want to say go and push the adjacent possibles in the name of Jesus Christ the prophet!

Boards of Canada Dayvan Cowboy movie with final reflection -

god crossed a border, a boundary  
left his world to go on a journey into ours

the word became flesh and moved into the neighbourhood  
dwelt among us

we stand in a long line of ancestors  
of pioneers  
of risk takers  
of improvisers  
of dreamers who do  
of dissenters  
of prophets  
who dared to take the adventure of following christ  
to leave their known world  
step off its edge  
free falling with god  
crossing borders  
into unknown futures  
and new worlds  
to share the story of christ

the story has been passed to us because of those  
who risked,  
who dissented  
who dreamed  
who followed,  
who improvised

now we stand looking out into the future  
at the edge of the adjacent possibles

will you dare?  
will you dream?  
will you risk?  
will you prophesy?  
will you dissent?  
will you leave your known world?  
will you freefall with god?  
will you join christ in the adventure?  
will you be baptised into god's mission?  
come holy spirit!

If you want to get in contact with me you do so through

<http://about.me/jonnybaker>

I blog here -

<http://jonnybaker.blogs.com/>

CMS Pioneer ministry site on which is info about training but a whole heap of other stuff -

<http://pioneer.cms-uk.org>

There's a CMS pioneer hub on facebook and a mission communities/projects hub on facebook - just search in facebook to find them. We're based in Oxford...

If you are interested in the CMS mission community of which I am a member - see <http://www.cms-uk.org> and click on a button about community.

Books I mentioned/recommended

Prophetic Imagination by Brueggemann

Refounding the Church by Gerald Arbuckle

From Chos to Mission: Refounding Formation by Gerald Arbuckle

Prophetic Dialogue by Bevans and Schroeder

Primal Vision by John Taylor

Where Good Ideas Come From: The Natural History of Innovation by Stephen Johnson

Remixing the Church by Doug Gay

Tom Wright for Everyone by Stephen Kuhrt

Beth's research - I summarised a few findings here and this piece links to where you can download the report - <http://pioneer.cms-uk.org/2011/04/27/the-experience-of-pioneers-fresh-expression-research/>

Ralph Winter's article on sodalities and modalities is available online free here -

[http://resources.campusforchrist.org/images/4/48/The\\_Parachurch.pdf](http://resources.campusforchrist.org/images/4/48/The_Parachurch.pdf)

Boards of Canada movie - <http://www.youtube.com/watch?v=IEsLcGB7Vo> ]

Harry's poetry - Real men - [http://www.youtube.com/watch?v=gz\\_lkjVRDaQ](http://www.youtube.com/watch?v=gz_lkjVRDaQ)

Bumble bee - <http://www.youtube.com/watch?v=ZEGRvxRVurY>

follow Harry through <http://about.me/harrybaker>

Imagine is on a grace album called Landskapes available on proost.co.uk

The quote sheets I will put up as a separate document. Someone complained there are no page nos - sorry about that!

Jonny Baker, September 2011