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TAKING SHAPE: INCARNATIONAL MISSION

This is a revised version of a lecture given at the Mission Day sponsored by the Yarra Theological Union and Dorish Maru College (Divine Word Missionaries, Melbourne, Australia) in September 2003. Taking an autobiographical approach, the author explores the meaning of incarnational mission, using a three-dimensional framework: following Jesus as example, allowing the risen Christ to take shape in us, and co-operating with God's self-incarnating dynamic in creation, cultures and the church. He argues that the three dimensions are mutually interpretive and are all needed for an adequate incarnational missiology.

There is a deep connection between the topic of incarnational mission and the mission of the Society of the Divine Word. The order was founded with an integral connection to the first chapter of John's Gospel, in which we read that the Divine Word became flesh. That has been the passion of the Divine Word Missionaries ever since. As the Constitution of the society reminds us: "The Divine Word became incarnate in a particular historical situation.... [The] example of Jesus determines the way in which we participate in his mission."¹

This encapsulates the relationship between the incarnation and Christian mission, which I would like to explore here.

Taiwanese theologian C. S. Song has the same fascination with the implications of the incarnation as I do. Commenting on John 1:14, which says "And the Word became flesh and lived among us," Song says, "What a mystery is packed into this brief statement! ... To learn to say the Word-become-flesh in one breath with crescendo reaching the climax at the 'flesh' is a theological adventure we wish to embark on."²

Like all attempts to understand God, talk of "God becoming flesh" is, of course, metaphorical language. That is, there is more to it than the phrase can capture. But what it strains to express is at the heart of Christian faith.

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Christians would want to affirm that in several senses God takes shape among us. For example, God the Creator is intimately present in creation, taking shape in extravagant beauty and even terror. Also, in a deep and real sense, God is embodied in the incarnation, by which I mean the whole event – the birth, life, teaching, death and resurrection of Jesus Christ. And God takes shape in the history of love in the story of humanity. We see it particularly through the presence of the risen Christ in the church, pictured by St Paul as the body of Christ, admittedly very imperfect, but still called to take the shape of Christ in the world.

It is interesting, however, that when it comes to the question of how the incarnation affects mission, there are many different interpretations. In fact, if you go looking in missiological writing today, you will find that various Christian traditions pick up one part of the meaning.

Sometimes you will find the term “incarnational mission” or sometimes only a related idea, such as “mission in Christ’s way.”³ I have discovered that for the most part, missiologists don’t define incarnational mission or analyze the term in much depth. In this reflection I hope to shed a bit of light on what incarnational mission might mean by drawing on several traditions and suggesting a framework for understanding it.⁴

There are three dimensions to incarnational mission and they are all important. Without any one of these facets the idea becomes distorted. I will discuss them in the order in which I discovered them in my journey into incarnational mission.

The first, which is strong in the Anabaptist, liberationist and radical evangelical traditions, emphasizes that to engage in incarnational mission is to follow Jesus in daily life, endeavoring as disciples to take the shape of Jesus, who is our example.

The second dimension, strong in the theology of theologians such as Jürgen Moltmann, emphasizes that incarnational mission consists of participating in the risen Christ, allowing Christ to take shape in us.

The third dimension, strong in Roman Catholicism, Eastern Orthodoxy and the ecumenical movement, for example, emphasizes that incarnational mission consists of joining God’s self-embodiment, or incarnating dynamic – in creation, in taking shape in different cultures and in the church as the continuing incarnation.

Incarnational Mission as Following Jesus

Some personal background will explain my interest in this issue. I am the son of Salvation Army officers and missionaries, and grew up with a strong sense of practical discipleship. We were evangelical and practical; we approached Christian faith with our sleeves rolled up. We were also pietistic – our faith was warm and devotional – and we followed the Wesleyan holiness tradition; we thought we could actually become Christlike. We didn’t expect perfection, but we longed for our lives to be like the life of Jesus, helping the poor, loving our enemies, and embodying as well as announcing the Good News.

Later I was deeply influenced by the discipleship movement of radical evangelicalism. Australians such as Athol Gill and Latin Americans such as Orlando Costas and Samuel Escobar argued for a holistic approach to mission which was costly and included the socio-political dimensions of the gospel, particularly a commitment to the poor.⁵ The discipleship movement can be said to run parallel to liberation theology, being mainly Protestant rather than Catholic and flourishing mainly in the West rather than in the Two-Thirds World.

Later again I discovered to my surprise that in the sixteenth century the Anabaptists had anticipated many of the emphases I considered important. The Anabaptists, a motley assortment of radicals who were the forerunners of the Mennonites, Amish, Hutterites and other groups, went further than Luther in the Reformation and tried to return to what they saw as a New Testament Christianity. While being martyred by both Catholics and Protestants for their beliefs, they met in small house churches, practiced equality, withdrew from the world and (apart from one or two famous exceptions) practiced non-violence. For the Anabaptists, mission was discipleship, seen as trying to live as Jesus did. Hans Denck wrote, in about 1540, that you could not know Christ unless you followed Christ with your life.⁶

Incarnational mission in these traditions means a robust form of discipleship: following Jesus as our example, with real social and political consequences. (It has little to do with the imitation of Christ, at least as outlined by Thomas a Kempis, who focused on interior feelings and denying the bodily self.⁷) It means the integration of word and deed. Just as Jesus embodied his teaching in his life, his disciples are to try to make the Good News visible in our lives. Incarnational mission involves Christopraxis, the “practice of Christ” in discipleship.⁸ That is, to be a disciple is to walk the Christ-walk and not just talk the Christ-talk. In this approach to incarnational mission there is a special concern for the poor and the outcast, following the example of Jesus. The approach is one of vulnerable love, again

following the pattern of Jesus. And it expects discipleship to be costly and difficult, as we follow the way of the cross, possibly engendering opposition and even persecution.

I embraced this approach as a young man. Twenty-five years ago I committed myself to mission in Melbourne's Western Suburbs and became involved in an idealistic Christian community. I have tried to be a justice-seeker and peace-activist. With the help of others I have tried to live simply and on less income. As a community we have started employment projects, a medical clinic, a housing program, an activities program for isolated people, a frozen casserole bank for families under pressure, a refrigerator purchase scheme that allows poor families to use and pay off a frig with a small payment each week and no interest, and so on. We have marched for peace and tried to advocate for the unemployed and the homeless. We are still at it, in our weak and faltering way. We see discipleship, mission and community as intimately interrelated.

But – and this is a big “but” – there are real difficulties with this understanding of incarnational mission if we take it alone. They are summed up in the wonderful title of an article: “What does it mean to be incarnational when we are not the Messiah?”⁹

There are *practical* difficulties. Christians are in great danger when we say, in effect, “Look at us and you will see Jesus.” The gap between the people we would like to be and the people we are is huge. Every time an archbishop is disgraced in the public eye, every time a minister or priest abuses a church member, every time you or I cheat a bit or show our prejudices, Christ is dishonored. We seem to point away from Jesus in our behavior as much as we point to Jesus. This is very damaging, especially in a place like Australia, where people are great detectors of cant or hypocrisy.

There are *psychological* difficulties. If we strive with great effort to follow Jesus we set ourselves a noble task but a burdensome one.

We can end up as perfectionists, where we never feel good enough. And isn't this the opposite of the grace that is meant to seep down into our soul, releasing us from judging ourselves?

There is the danger of “works-righteousness,” where we pride ourselves on being more Christlike than our fellow Christians, or even hope that if we try hard enough to be like Jesus we will deserve to get to heaven.

There is the danger of legalism, where we argue about the ways in which we ought to follow Jesus. For example, we might agree that we should travel light, as Jesus did, but, what does this “evangelical poverty” mean? Does it rule out life insurance, or having a mortgage,

or taking a holiday? Does it rule out owning a car – or only an expensive car? Is it even possible outside a religious community with a common purse? Or perhaps we miss the whole point in trying to draw the line.

Not only are there practical and psychological difficulties but there are *theological* difficulties. The gospel is not primarily about Jesus coming to be our example. Our understanding of human sin tells us that we are simply not able to follow a perfect example. Christ became human to be our example, yes, but also to die for us, to be raised by God in power and mystery and to live in us as the risen Christ. The Good News is not that we have been shown how we ought to live, though that helps; it is about being transformed so that we have the desire and power to live this new way.

So incarnational mission as trying to follow Jesus is impossible and therefore too heavy a burden. By itself it is too much about trying and not enough about grace, and that's not the gospel. On the journey I have fallen into all the traps I have mentioned.

It is at this point that some of my friends, who have traveled some costly roads with me, have given up, discouraged. In bushwalking terms, they have hit the wall on the third big hill of the day. ‘I can't keep this up,’ they say. “There's got to be something wrong with a bushwalk this hard. Hardly anyone's joining us anyway. It's hot. It's hard. And we're getting nowhere.” And there have been times when I have almost joined them.

Incarnational Mission as Participation in Christ

This leads directly into the second way in which Christian mission can be understood as incarnational: Mission as enabled and guided by the continuing presence of Christ through the Holy Spirit. In other words, Christ is present and “becomes flesh” wherever his mission is being continued.

Paul's image of the church as the body of Christ suggests not only a strongly corporate approach to mission but also that the church is part of Christ taking shape in a continuing way in the world. This is a corrective to the idea that incarnational mission is merely about following the pattern of Jesus, because it reminds us that the Christian life is not so much a life like that of Jesus as a life in Christ.

This theme of the risen Christ empowering the church for mission is central in Moltmann's approach to mission. For Moltmann the church is actually constituted by continuing Christ's mission in the presence and under the lordship of Christ.¹⁰ We are only the church

when we engage in mission in the power of Christ and in his way. While discipleship for Moltmann is still full-blooded, costly and politically engaged, he is careful to see incarnational mission as cooperating with Christ. Christ takes shape in us as we conform to Christ, or, to use another metaphor, as we move into his sphere of influence.¹¹ Mission is animated by resurrection presence.

A similar understanding of incarnational mission can be found in the Eastern Orthodox notion of *theosis*, or divinisation, which affirms that God became human so that humans may become divine.¹² In this double movement it is God taking shape as a human that empowers us to "recover our divinity," that is, respond on a journey to rediscovering in ourselves the image of God.¹³

The emphasis in this approach is on grace enabling our human response. It identifies the role of the Holy Spirit as guide, inspiration and awakener of our response to faith and mission.

It uses phrases such as "conforming to Christ," "solidarity in Christ" and "participation in Christ" to interpret the "following of Christ."¹⁴

It is strongly corporate, insisting that it is the church as a whole that engages in incarnational mission, not individual Christians.

It introduces a dialectic between grace and works. We simultaneously have faith and are grasped by faith. We strive and yet we let go. We follow Jesus, which is at the same time a participation in Christ.

For me and those around me, to discover this second dimension in our understanding of mission has been a breath of fresh air. Over the years our activism has gradually been balanced by an appreciation of spirituality. Yes, even Baptists are capable of stopping their frenetic activity and being silent for a while! We are learning from traditions such as Catholicism all about prayer, meditation, spiritual direction and retreats.

Scott Peck has written of the various stages of spiritual growth. In his framework the third stage is activist, principled, individualistic and skeptical. For a while that was the ethos of my Christian community. The fourth and highest stage, Peck says, is more mystical and communal. Mission contains mystery. We are more tentative about what we believe but we stake our lives on its basic truth, and we know we need each other.¹⁵ I sense that many of my friends and colleagues are discovering this approach to mission.

There are dangers in concentrating on this second dimension of incarnational mission alone, just as there are in staying with the first dimension. One way of seeing the church as the body of Christ is to

see it as the continuing incarnation, a doctrine common in Roman Catholicism, Anglo-Catholicism and Eastern Orthodoxy.¹⁶ If this is taken as metaphorical and is pursued self-critically, it is a valid reminder of the high calling of the church and of the mystery of Christ's presence in the Eucharist.

If, however, talk of the church as the extension of the incarnation lacks these safeguards there is a danger that the church will become unchallengeable, as the mystique of divine authority grows. There needs to be a dialectical awareness of the divine and human basis of the church, an institution which both reveals and yet obscures Christ in its daily life. Talk of the church as the perpetuation of the incarnation also tends to limit the presence of Christ in the world to the church alone.

Incarnational Mission as Joining with God's Embodiment

The third way of seeing incarnational mission was prompted in me not so much by existential crisis but by my developing theology and my Christian environmentalism. I have come to see God in ecological terms, helped greatly by the theologian Sallie McFague.¹⁷ God, it seems to me, is in and through all at the same time as being beyond all. In other words God is both transcendent and immanent. And it seems that at the heart of God is a desire to be self-embodied, an incarnating dynamic.

This means, for example, that creation is the self-expression of God. It is part of God's mission of "enfleshment."

Embodiment seems to be the goal of God's outgoing creative and redemptive love.¹⁸

In this view incarnational mission means joining God in the enfleshing of the divine, a taking shape of love, creativity and beauty in the universe. It means the transformation of all relationships, not just between humans but also between humans and their environment. We could say that if creation is essentially about relationships, then God's redemptive mission is all about the transformation of those relationships. As 2 Corinthians 5:19 says, "In Christ God was reconciling the world to [Godself]."

This reconciliation, this "taking shape" at all levels, includes our relationship with the environment. So this expanded view of incarnational mission includes an ecological mission.¹⁹

We see this incarnating dynamic in creation but also in history and pre-eminently in the incarnation.

We see it as the gospel takes shape differently in each culture. For many Catholic missiologists, this incarnating process, which we call inculturation or contextualization, is the central meaning of incarnational mission.²⁰ One of the least controversial meanings of "incarnational mission" is that the Good News will "flesh itself out" differently in different cultures. (I realize that it is one thing for it to be missiologically uncontroversial, but it is another thing for the church to actually experiment and be adventurous in the shapes the gospel takes.)

Joining God's incarnating dynamic means that incarnational mission will have a role in affirming the material world, human culture and the value of humanity. It will take an interest in politics, economics, the arts and education. To see God immanent in the world around us is not to deny that the gospel must transform the world, but it is to deny that all is depraved. A more positive view of human endeavor is part of this approach.

This view of incarnation is consistent with a strong and broad sacramental approach to life in general. In both the incarnational and sacramental approaches we discern the divine in the material or the human. In both cases we experience God entering reality by means of embodiment in something material, a symbol pointing beyond itself and participating in the power of the transcendent. As Leonardo Boff argues, the sacramental or incarnational perspective has strong implications for mission because it sees the divine suffusing the human in many ways, seeking embodiment or "concretization."²¹

We could say that this third approach to incarnational mission provides the overall framework for the other two, for it is in the overall context of God's outgoing and incarnating nature that the incarnation of Jesus Christ occurs.

As with the other two dimensions, taken by itself this approach to incarnational mission can distort mission. It is in danger of becoming a serene sacramentalism, in which we see God in good things and see Christ as merely completing culture. It can emphasize Christmas – God with us, and goodwill to all – without paying attention to the cross. By itself it can't cope with Auschwitz, Hiroshima and Rwanda, because it is too rosy.

But it opens a door for dialogue with other religions in its universality and in its acknowledgement of God's presence beyond the incarnation. And it widens our concern beyond humanity to include all of creation in the scope of mission.

All Three Dimensions Needed

These three dimensions of incarnational mission are interrelated in many ways.

The simplest way to express their relationship is to see incarnational mission, in the first case, as the model for mission, in the second, as the power for mission, and in the third, as the ultimate basis for mission.

We can see them as loosely trinitarian in structure, linked respectively to the activity of God the Son, God the Spirit and God the Father or Creator.

Also the three dimensions focus on different aspects of the incarnation. The discipleship tradition concentrates on Jesus' life and death. The "presence of Christ" approach focuses on the resurrection and the presence of the risen Christ. The third approach, in which we join God's incarnating dynamic, focuses on the birth of Jesus as the centre of the incarnation.

The precise way to express the way they are related is to say that they are mutually interpretive and mutually correcting. When all three dimensions are kept in mind, we are well on our way to an adequate incarnational missiology.

Non-incarnational Mission

It should be clear that I regard an incarnational approach to mission to be central. It draws from the incarnation, in which God's message of world-transforming love comes to us in a life of world-transforming love. This congruence of message and method is at the heart of incarnational mission.

Using this as the criterion, we can see all around us examples of non-incarnational approaches to mission:

- 1 *Mission as proclamation alone.* This form of mission is a particular temptation for Protestant evangelical groups, who focus on words. They tend to elevate verbal evangelism above the witness of the Christian community which lives differently in the world.
- 2 *Mission as merely "presence."* These first two sever the connection between word and deed, selecting one or the other.
- 3 *Uncontextualized mission,* which sees the Christian message as "above culture" or entirely transcultural.

- 4 *Triumphalistic mission*, emphasizing only God's conquering power. This form of mission in effect bypasses the birth, life and death of Jesus and focuses only on his resurrection power, uninterpreted by the cross. In many Protestant evangelical churches influenced by the charismatic movement this form of mission is a temptation. I was recently invited to such a church to sing my songs and talk about them, in place of a normal sermon. The difficulty was that for fifty minutes or so we stood and sang songs which talked about God coming down in power and defeating Satan. I was about to sing a song called "Living for Shalom," in which I had written about my experience in urban mission. It talks of seeing God in the green shoots in the concrete, amongst the migrants and the unemployed. It talks of "living the hope of the city" and of the struggle of the journey. Just before I got up we sang a song that asked God to come in mighty power and claim the city. Despite my sense that our theologies diverged sharply, I could only offer what I had to offer. I wondered if anyone noticed.
- 5 *Mission from a position of power and wealth* rather than self-emptying, vulnerability and even poverty. This form of mission, similar to the last, fails to take into account the specific social location and teaching of Jesus.
- 6 *Mission as "gathering-in"* rather than "going-out." This form of mission invites others to join the church on Christian terms in a church-centered existence.
- 7 *Mass-media-centered mission* at the expense of personal engagement.
- 8 *Merely professional and program-oriented mission* at the expense of relationship and whole-of-life involvement.

Examples of the Importance of Incarnational Mission

I would like to ground my discussion of incarnational mission by mentioning three examples of contexts (well known to me) where it is vitally important to take an incarnational approach to mission.

Among the Poor

The incarnational approach to working alongside the poor starts with living with them. I realize that poverty in Melbourne is only relative and that absolute poverty in other parts of the world is far more severe. But when we settled in the Western Suburbs churches

were still sending teams from other parts of Melbourne to lead services on Sundays as a form of mission. Our friends were worried for our children, growing up and being educated in the Western Suburbs.

I know this is a complicated issue. How many of us can live as Mother Teresa did, or Bede Griffiths, or other incarnational missionaries of rare commitment?

But the great challenge of the incarnation is that in Jesus God not only took human form but spoke from the position of a carpenter who then became a homeless preacher. He emptied himself, taking the form of a servant (Phil 2:7).

Mission from alongside, mission from vulnerability and mission from shared suffering – these are powerful ways in which to share God's costly love.

Crossing Cultures

Inculturation is one of the liveliest topics in missiology and it takes its inspiration from the way all of God that can be found in human form took shape within the specific culture of first century Palestine. God always comes to us clothed in culture and no culture can contain the whole gospel.

So it is vital for us to explore what shape the gospel takes in each culture, living in the tension between what we discern as universal and what we discern as cultural. This process has been going on since the church began, but we are now realizing how important it is for Christians to speak the language of their heart, to see what the Good News means for their culture, and to learn from other cultural expressions of the gospel.

In Australia

The history of Christian witness in Australia is rather dismal, it seems to me. Getting off to a bad start in 1788, Christianity has been on the back foot ever since, identified with the authorities, seen as irrelevant to this wide land of promise, and at odds with the egalitarian impulse and our inarticulate and often repressed sense of spirituality.²²

These tendencies have sharpened as we have moved into what are either called the post-Christian era or postmodernity in Western societies. Young people are more likely to cobble together their own set of beliefs than identify with orthodox Christian belief.

I believe that the only approach to mission that will cut ice with Australians, particularly young Australians, is a vigorous embodiment of our core beliefs, that is, an incarnational approach to mission. Australians respect faith with its sleeves rolled up. I believe, for example, that the clear message church leaders have given on welcoming refugees is respected widely. As people come across Christians who live out what they believe and embody the vulnerable love of God, I am confident that the message will be heard that God takes shape amongst us still.

Taking Shape

I have endeavored to express the three dimensions of incarnational mission in a song, and the words follow below. The song begins with mission as joining God's incarnating dynamic. Then follows mission as following Jesus, and the third verse refers to mission as empowered by the Spirit of the risen Christ.

Taking shape in your creation
Loving God, your beauty shines,
In the waves that sweep the shore, the mountains
soaring high,
The creatures of the earth, the colors of the sky,
So fragile in their power, exploited.
And yet you live.
Help us take the shape of holy beauty:
Our future's in your love.

Taking shape as human person,
Saving God, you show the way.
In his body grace and truth, compassion setting free,
Incarnate Word of God, he opens eyes to see,
Though evil, so it seems, destroys him.
And yet you live.
Help us follow Jesus into freedom:
Our future's in your love.

Taking shape through gentle Spirit,
Risen God, we need your power.
Make our worship come alive, give strength when
we are tired,
In every part of life, our word and deed inspired,

In unity – Oh God, we fail you.
And yet you live.
Help us be transformed into your likeness:
Our future's in your love.²³

ABSTRACTS

Bei diesem Artikel handelt es sich um die bearbeitete Fassung eines Vortrags, der im September 2003 am „Missionstag“ gehalten wurde, den die Yarra Theological Union und das Dorish Maru College der Steyler Missionare in Melbourne ausrichten. Von einem autobiographischen Ansatz her untersucht der Autor die Bedeutung von „Mission als Inkarnation“ im Rahmen von drei Dimensionen: Jesus als unserem Vorbild nachfolgen, dem auferstandenen Herrn erlauben, in uns Gestalt anzunehmen, und mit der weiterhin stattfindenden Inkarnation Gottes in der Schöpfung, den Kulturen und der Kirche mitwirken. Der Autor meint, dass diese Dimensionen sich gegenseitig verdeutlichen und alle drei für ein angemessenes Verständnis von „Mission als Inkarnation“ notwendig sind.

Este artículo es la redacción adaptada de una conferencia hecha en Septiembre de 2003 en el “Día de la Misión”, que organizan la Yarra Theological Union y el Dorish Maru College de los misioneros Verbitas de Melbourne. Partiendo de una experiencia de su vida el autor examina el significado de “Misión como Encarnación” en el marco de tres dimensiones: seguir a Jesús como ejemplo, permitir al Señor resucitado tomar forma en nosotros y, colaborar con la encarnación continua de Dios en la creación, las culturas, y la iglesia. El autor opina que estas dimensiones se aclaran mutuamente, y que las tres en conjunto son indispensables para una comprensión adecuada de la “Misión como Encarnación”.

¹ *The Constitutions of the Society of the Divine Word: The Constitutions of 1983 as Revised by the General Chapter 2000*, Rome: SVD Publications 2000, #103, 14.

² Choan-seng Song, *Jesus, the Crucified People*, New York: Crossroad 1990, x.

³ Lesslie Newbigin, *Mission in Christ's Way: A Gift, a Command, an Assurance*, Geneva: World Council of Churches 1987; Vinay Samuel and Albrecht Hauser, eds., *Proclaiming Christ in Christ's Way: Studies in Integral Evangelism*, Oxford: Regnum 1989.

⁴ I will draw on my doctoral studies, about to be published as Ross Langmead, *The Word Made Flesh: Towards an Incarnational Missiology*, Atlanta: American Society of Missiology/University Press of America 2004.

⁵ For example, Athol Gill, *The Fringes of Freedom: Following Jesus, Living Together, Working for Justice*, Homebush West, NSW: Lancer 1990; Orlando E. Costas, *The Church and Its Mission: A Shattering Critique from the Third World*, Wheaton, IL: Tyndale 1974; Samuel Escobar and John Driver, *Chris-*

tian Mission and Social Justice, Scottdale, PA: Herald 1978.

⁶ J. Denny Weaver, "Discipleship Redefined: Four Sixteenth Century Anabaptists," *The Mennonite Quarterly Review* 54 (1980) 267.

⁷ Thomas a Kempis, *The Imitation of Christ*, Harmondsworth, UK: Penguin 1952 [1418].

⁸ Jürgen Moltmann, *The Way of Jesus Christ: Christology in Messianic Dimensions*, London: SCM 1990, 41, 118-119, 348 note 6.

⁹ Jude Tiersma, "What Does It Mean to Be Incarnational When We Are Not the Messiah?" in: Charles Van Engen and Jude Tiersma (eds.), *God So Loves the City: Seeking a Theology for Urban Mission*, Monrovia, CA: MARC 1994, 7-25.

¹⁰ Jürgen Moltmann, *The Church in the Power of the Spirit: A Contribution to Messianic Ecclesiology*, London: SCM 1977, 6, 10, 20, 25.

¹¹ Moltmann, *The Church in the Power of the Spirit*, 98.

¹² James Stamoolis, "Eastern Orthodox Mission Theology," *International Bulletin of Missionary Research* 8 (1984) 60.

¹³ Daniel B. Clendenin, "Partakers of Divinity: The Orthodox Doctrine of Theosis," *Journal of the Evangelical Theological Society* 37 (1994) 371.

¹⁴ Jürgen Moltmann, *God in Creation: An Ecological Doctrine of Creation*, London: SCM 1985, 226.

¹⁵ M. Scott Peck, *The Different Drum: Community Making and Peace*, London: Rider 1987, 188-200.

¹⁶ Avery Dulles, "The Meaning of Catholicism: Adventures of an Idea," in: *The Reshaping of Catholicism: Current Challenges in the Theology of Church*, San Francisco: Harper & Row 1988, 60; George S. Hendry, *The Gospel of the Incarnation*, London: SCM 1959, 153; Ion Bria (ed.), *Martyria/Mission: The Witness of the Orthodox Churches Today*, Geneva: World Council of Churches 1980.

¹⁷ See, for example, Sallie McFague, *The Body of God: An Ecological Theology*, London: SCM 1993; idem, *Life Abundant: Rethinking Theology and Economy for a Planet in Peril*, Minneapolis: Fortress 2000; idem, *Models of God: Theology for an Ecological, Nuclear Age*, London: SCM 1987.

¹⁸ Moltmann, *God in Creation*, 244-245.

¹⁹ Ross Langmead, "Ecomissiology," *Missiology* 30 (2002) 505-518.

²⁰ Enda McDonagh, "The Missionary Task after Vatican II," in: Enda McDonagh et al. (eds.), *The Church Is Mission*, London: Geoffrey Chapman 1969, 17; "Agenda for Future Planning, Study, and Research in Mission [from the SEDOS Research Seminar on the Future of Mission, Rome, March 1981]," in: William Jenkinson and Helen O'Sullivan (eds.), *Trends in Mission: Toward the Third Millennium. Essays in Celebration of Twenty-Five Years of SEDOS*, Maryknoll: Orbis 1991, #29, 404.

²¹ Leonardo Boff, *The Lord's Prayer: The Prayer of Integral Liberation*, Melbourne: Dove Communications 1983, 2.

²² Ross Langmead, "Not Quite Established: The Gospel and Australian Culture," *The Gospel and Our Culture* 14.3&4 (Sep/Dec 2002) 7-10.

²³ "Taking shape," words and music by Ross Langmead, 1998.