

MISSONAL ∅ RELATIONAL ∅ INCARNATIONAL



SO BEAUTIFUL



DIVINE DESIGN *for* LIFE AND THE CHURCH

LEONARD SWEET

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Part One: Missional

SO BEAUTIFUL ALPHABET

A = ARCHITECTURE

Compare Thorncrown Chapel in Eureka Springs, Arkansas, with the National Cathedral in Washington.¹

In Thorncrown Chapel, architect E. Fay Jones, who was mentored by Frank Lloyd Wright, sought to bring the outside in and to harmonize space and structure.

In Washington's National Cathedral, check out the "space window," which doesn't so much celebrate God's handiwork and providence in galaxies far, far away as honor "the human accomplishments of sending men to the moon. The window itself contains a piece of basalt donated to the cathedral by the crew of Apollo 11."²

To what extent must our worship environments be altered to reflect more Thorncrown Chapel than National Cathedral?

✂ Churches can be confining and deadening—and churches may liberate and enliven. Buildings are unnecessary—but needed. Churches remain—but they remain in order to keep alive a message that is all about movement, about hope and change.³

—Margaret Visser, *The Geometry of Love*

B = BIBLE READING

Wesley Kort proposes two ways to read the Bible "postmodernly":⁴

- 1) "Centripetal reading" is one in which we are driven into the text. Kort cites Romans 12:2, where our mind is "renewed" and changed by the power of the word. In this reading of the Scripture, "inspiration" applies both to the text and to the reader.⁵
- 2) "Centrifugal reading" is one in which we are driven out from the text into the world. Kort compares our delving into Scripture and then bolting into the world with Jesus' dive into the wilderness, and then he "returned to Galilee in the power of the Spirit" (Luke 4:14). Centrifugal reading, Kort says, is a return to our world after being immersed in the Bible. But when we return, we return as different people, and our world appears to us in a new way—"somehow invisibly infused with the kingdom of God."

C = COMMUNITAS

For Alan Hirsch, who understands the "missional" component better than anyone living today, the key to authentic community is "liminality and communitas."⁶ Liminality occurs when you're most a pilgrim person: edge disciples living out of your "comfort zones," on a vanguard adventure for the spirit, undergoing challenges and persecutions, taking risks. Communitas is "a deep form of togetherness and love" that is experienced "when we embark on a common mission of discovery, when we encounter danger together and have to find each other in the process in order to survive."⁷ Liminality and communitas come with mission trips, adventure camps, Burning Man excursions,⁸ and an embrace of open systems

evangelism. Hirsch persuasively contends that “we have structured community in isolation from any real engagement with the world... We are missing a *communitas* experience because we are missing the missional component that takes us out of our safety zones into risky engagement with the world.”⁹

∞ Travel is fatal to prejudice and bigotry.¹⁰

—Mark Twain

D = DERRIDA

Postmodern deconstruction waged war against metaphysics and metanarratives. Yet this is the opening line of the “Exordium” in Jacques Derrida’s *Spectres of Marx*: “Someone, you or me, comes forward and says, ‘*I would like to learn to live finally.*’”¹¹ How ironic. Toward the end of his life Derrida returned to the subject (after his much touted “death of the subject”), returned to the existential “I” after a lifetime of pooh-poohing presence and the perpendicular, and returned to the theological question of “how to live” and how to “learn to live.” His final testamentary remarks tried to reframe deconstruction as an affirmation of life.¹²

In Derrida’s final interview with Jean Birnbaum, he admits his reversal and his renunciation of deconstruction’s scientific and philosophical prerogatives:

I am at war with myself, it’s true, you couldn’t possibly know to what extent, beyond what you can guess, and I say contradictory things that are, we might say, in real tension; they are what construct me, make me live, and will make me die. I sometimes see this war as terrifying and difficult to bear, but at the same time I know that that is life.¹³

E = EVANGELISM

1. What words come to mind when you think of someone who is an “evangelist”? What words come to mind when you think of the person who has had the greatest spiritual influence on your life?
2. “A new social option ... the body of Christ” (Bryan Stone) ... this is the major evangelizing agency ... evangelism not individualistic, he argues ... Away from techniques and into practices.

In his classic textbook on evangelism in the early church, Michael Green presents five first-century approaches from which we could profit.

1. They did most of their evangelism on what we would call secular ground.
2. A “priority of the early Christians seems to have been personal conversations with individuals.”
3. “It is very noticeable that the home provided the most natural context for gossiping the gospel.”
4. “A natural development of the home meeting is church planting.”
5. “The first Christians put on the work of the Holy Spirit.”¹⁴

Which one(s) of these most apply today?

F = “FIRED” CERTIFICATES

What if all pastors were “FIRED,” fired from the pastorate and recommissioned as a missionary. Issue “Fired” certificates to your church staff.

G = GREAT COMMISSION AND GREAT COMMANDMENT

Read these two “Greats” back to back. To what extent do the two belong together? To what extent might “The Great Commandment” be an expression of “The Great Commission”?

Has your church heard the word “Go”? What evidence is there that your church has heard the word “Go”? How does your church express its mission? How do you express your mission?

H = HERESY OF CLERISY

The heresy of clerisy (only priests are ministers) is killing the church.

I heard the story of a member of the church approaching their pastor and telling him that they had been called into full-time ministry. The pastor did not respond in the manner they were expecting when he said, “Oh, I thought you were a Christian.”

This set the member back a bit. He answered that of course he was a Christian. Then the pastor said, “Then, too late ...” by which he meant that when we became disciples of Jesus, we accepted the call into full-time ministry.

So much of the time we write a check and think we have done our part. Or, if we are really trying to be spiritual, we may go on a mission project for a few days a year. In reality Christ turns us into “Mission 365,” as my friend Tom Ingram calls it. We are in mission in the car, in mission at the grocery store, in mission at Starbucks, in mission on Twitter.

It is time to abolish the laity and make everyone clergy, “minister.” Or maybe we should abolish the clergy and make everyone laity, “ministers.”

I = IGNORANCE OR AMNESIA?

Have you heard the story of a hundred-year-old man who was sitting on a park bench, crying? A passerby who noticed the tears running down the man’s cheek stopped to see if he could be of any help.

“I don’t mean to intrude,” he said, “But is there anything I can do to help? Is there anything wrong at home?”

The centenarian replied between sobs, “No, everything is fine there. I have a big beautiful house. I have two new cars and a swimming pool. And I have a wonderful wife, much younger than I, who is a superb cook, treats me like a king, and is always attentive to all my needs.”


“Well then, why in heaven’s name are you crying?” asked the passerby. “I want your life.”

To which the centenarian replied, “I can’t remember where I live.”

Could it be that the major problem facing the twenty-first-century church is that it has forgotten where it lives? What do you think of the view that the major work of the Holy Spirit in our time is moving the church into its original residence?

J = JESUS

“All God’s promises have been fulfilled in Him (Jesus)” (2 Cor. 1:20).

 How to reach the masses, men
of every birth,
For an answer, Jesus gave the key:
“And I, if I be lifted up from the earth,
Will draw all men unto Me.”

Oh! The world is hungry for
 the Living Bread,
 Lift the Savior up for them to see;
 Trust Him, and do not doubt
 the words that He said,
 “I’ll draw all men unto Me.”¹⁵

—“Lift Him Up”

K = KOHLER COMMERCIAL

Even a company that sells faucets and plumbing gets the fact that we were made for a mission. Check out the Kohler commercial of the acolyte or “water boy”: <http://www.youtube.com/watch?v=NulJvV2a1Fg>.

L = “LINGUISTIC COMPETENCE”

Missiologist Eckhard J. Schnabel argues that “Christians must possess ‘linguistic competence’; that is, they must understand the gospel in such a way that they can express and explain it in their own words.”¹⁶

Put your own personal “linguistic competence” to the test.

M = MISSIOLOGY

Austrian philosopher and one-time priest Ivan Illich defined missiology in this way.

The science about the Word of God as the Church in her becoming; the Word as the Church in her borderline situations; the church as a surprise and puzzle; the Church in her growth; the Church were her historical appearance is so new that she has to strain herself to recognize her past in the mirror of the present; the Church where she is pregnant of new revelations for a people in which she dawns.... Missiology studies the growth of the Church into new peoples, the birth of the church beyond its social boundaries; beyond the linguistic barriers within which she feels at home; beyond the poetic images in which she taught her children.... Missiology therefore is the study of the Church as surprise.¹⁷

What do you like about this definition of missiology as “surprise”? What do you dislike about this definition?

Compare the “Missional Matrix” in Ed Stetzer’s *Comeback Churches*¹⁸ with Alan Roxburgh’s plan for creating a missional church called the “missional change model.”¹⁹

∞ O to break loose, like the chinook
 salmon jumping and falling back,
 nosing up to the impossible
 stone and bone crushing waterfall—
 raw-jawed, weak fleshed there, stopped by ten
 steps of the roaring ladder, and then

to clear the top of the last try,
 alive enough to spawn and die.²⁰

—Robert Lowell (arguably his greatest poem)

N = NAUSEATED IN MIND AND BODY

Explore the metaphor of “migraines.” Headaches come to attractational churches who have not put on the “mind of Christ,” which is a missional mind. Can you give examples of some ...

Migraine Churches?

Migraine Ministries?

Migraine Solutions?

O = ORDINATION

Every ordination exists to support the ministry of the laity. Presbyterian Robert T. Henderson and Southern Baptist Ed Stetzer are calling loudly for the de-clergification of the church. How “clergified” is your church? If the distinctions of “clergy” and “laity” are not biblical, where should our emphasis be—abolishing the clergy and making all of them ministers, or abolishing the laity and making all of us ministers?

P = PLANTING CHURCHES

These words were written almost a decade ago. Do you see any changes between then and now?

The differences between Western and non-Western expressions of megachurch are striking! For example, I have found few if any megachurches in America that have intentionally planted daughter churches.... I have rarely if ever found a megachurch in a non-Western context that was not systematically planting daughter churches. Most of them could point to hundreds of other churches that they had planted. They were not planting churches because it seemed like a good programmatic idea, but because down deep inside of them a different drumbeat was sounding. They did not exist to build a megachurch, but to extend the gospel into a people, nation, state, city or neighborhood.²¹

Is there any significance to the fact that nowhere in the Bible does the word *church* (*ecclesia*) refer to a building?

Q = QUESTION (AS IN THE QUESTION)

Paul A. Lowe, Jr., pastor of Shiloh Missionary Baptist Church in Winston-Salem, North Carolina, makes the distinction between doing “church work” and doing “the work of the church.”²²

Serving on committees: that’s “church work.” Ushering? That’s “church work.”

But going out into the world and serving those who are in need?”

That’s “the work of the church.”

The work of the church is the answer to Mahatma Gandhi’s famously searing question, which is *The Question* of the work of the church: “Think of the poorest person you’ve ever known and ask whether your next act will be of any use to that person.”²³

R = RISKY LIVING

British Anabaptist theologian Stuart Murray in his book *Post-Christendom* writes this about “emerging churches,” but it could equally apply to established churches:

A criticism of emerging churches is that few are radical enough in their engagement with culture or ecclesiological creativity. Some have been labeled “ecclesiastical re-engineering” and “tactical attempts to breathe new life into old structures.” Those involved may disagree, but we probably need riskier experiments to grapple with the challenges and opportunities of post-Christendom. Furthermore, John Drane, citing evidence of craving for excitement in contemporary culture, asks: “Is the church as we know it just too bland, dull and safely predictable for people who crave an experience of radical challenge?” If so, churches will need to foster risky living.²⁴

Discuss the thesis that the church needs to make the transition from a command-and-control economy to a free-market economy. What might “risky living” look like? If life’s biggest surprises are the surprise of the other side, then

...

How well do you do random?

How fast on your feet are you?

How much do you like surprises?

How do you handle “blockers”—people who stop mission?

How well do you like spontaneous?

The most predictable thing about the future is that it never conforms to our expectations. But saying this is about as adequate as saying that Hannibal Lecter has an eating disorder. The future will toss up surprises that will take our breath away. Gambling may be an abuse of prophesy, but you can safely gambol into the future with the gamble of volatility and unpredictability.

S = SEMIOTICS

Jesus preached the kingdom of God, it has often been said, but what we got was the church. Do you think that’s fair? What would it mean if you and I were to be “signs” of the kingdom?

“Semiotics” is the ability to read signs. Here’s a sign: Universities across the United States can’t offer enough courses on religion, leading to the observation: “There may not be a revival of religion, but there’s a revival of interest in religion.” Does this assessment coincide with your experience? What might it mean to “read” or “exegete” this sign?

T = TRINITY

The late theologian Stan Grenz argued that the greatest theological achievement of the twentieth century was the retrieval of the centrality of the Trinity and Trinitarian thinking.²⁵ What does thinking Trinitarianly mean to you?

How do you “echo”²⁶ the Trinity in your life? How are our lives “echoes” of God the Father, God the Son, God the Holy Spirit?

- 1) If life is oriented toward God the Father as CREATOR, wouldn’t we be living ecologically sensitive lives with a sound theology of creation and a search for unity amidst centrifugal forces?
- 2) If life is oriented toward God the Son as MESSIAH, wouldn’t we be living kenotic, sacrificial, serving

lives focused on others and not ourselves?

- 3) If life is oriented toward God the Holy Spirit as Paraclete, wouldn't we be living dynamic, charismatic, other-affirming lives empowered from outside ourselves and with a community hermeneutic and Trinitarian ecclesiology?²⁷

Can you see how life's big TOE ("Theory of Everything") might be Trinitarian theology?²⁸

U = UNRAVELING

I used to say that 12–15 Christian churches close in the United States each week. But the most current statistic is that church closings stand at about 1 percent a year (Gary McIntosh at Biola University quotes this). If this 1 percent figure is true, then approximately 3,000–4,000 churches close per year, or 57–77 per week.²⁹

Here are two quotes:

"Jesus is the eternal reproach to the Church."³⁰

—Carlos Fuentes

"Jesus said, 'Love your enemies.' That's why I go to church."

—Dallas Willard

Would you make either of these your own? Which one? Anyone for both?

Let's add a third quote to the mix:

"Too often the church is the best argument for atheism."³¹

—Adrian Hastings

Do you think it's true? If so, why? What can you do to change this?

How realistic are the Scriptures about the church? Can you find any idealization of the church in the Bible? My mother had a saying, "You'll suffer as much *from* the church as *for* the church." Do you agree with her?

V = VICTORY

God's mission in the world will be victorious. God will be in our future. God will not be without a witness. The church will be triumphant.

During the Napoleonic era, someone came to see the Vatican Secretary of State, Cardinal Consalvi, and said, "Your eminence, the situation is very serious. Napoleon wishes to destroy the Church."

To which the Cardinal replied, "Not even we have succeeded in doing that!"³²

In your church, do eyes light up and bodies move when anyone discusses the future?

W = WEIHE


What the Germans call *Weihe* is the utter self-surrender and self-dedication of a team to a great work of art.

X = "X" QUESTION

Wesley's ubiquitous "X" question, which fronted almost every encounter and conversation, "What's the state of your soul?" is the question of the twenty-first century.

Y = YOUTUBE VIDEOS

Here is “ER” uncovering the flaw of postmodernism: <http://www.youtube.com/watch?v=nNuSBGa1mLM>.

 I have no greater joy than to hear that my children are walking in the truth.

—3 John 4

Z = ZEALOTS FOR WALKING

Two of the most zealous “walkers” in history were Soren Kierkegaard and Freidrich Nietzsche. Kierkegaard wrote that “Every day I walk myself into a state of well-being and walk away from every illness. I have walked myself into my best thoughts, and I know of no thought so burdensome that one cannot walk away from it.”³³ Nietzsche was such a fan of walking that he argued, “Only thoughts that come by walking have any value.”³⁴

What “beliefs” and “values” has your church “won” by walking in mission with the one who sends? Is your missional walk best described as a flat-footed journey on the Earth, or is it better described as a dance? What turns your walk into a dance?

Missing fresh air, new scenery, wind, the chance to fall over, skin your knees, and be helped back up, sunlight and vitamin D, meeting people you would have never met ... serendipitous thought that comes from seeing the strange.

fMRI Forensics/Interactives:

1) Discuss the self-portrait of Rene Magritte, a French painter who lived in the early twentieth century, called “Clairvoyance.”

What is the artist’s subject?

Through what lens is the artist looking at the egg?

Who in your life believed in you like this? Looked at you in this way?

2) Compare these two sentiments:

The first comes from eighteenth-century Samuel Johnson, the second from the twentieth-century poet Constantine Cavafy who wrote in modern Greek a much-quoted reflection on Homer’s *Odyssey* entitled “Ithaca.”

∞ “To be happy at home is the ultimate result of all ambition, the end to which every enterprise and labor tends, and of which every desire prompts the prosecution.”³⁵

—Samuel Johnson

Hope the way is long.

May there be many summer mornings when,

with what pleasure, with what joy,

you shall enter first-seen harbors; . . .

Keep Ithaca always in your mind.

Arriving there is what has been ordained for you.

But do not hurry the journey at all.

Better if it lasts many years;

and you dock an old man on the island,

rich with all that you’ve gained on the way;

not expecting Ithaca to give you wealth.

Ithaca gave you the beautiful journey.

Without her you would not have set out.

She has nothing more to give you.³⁶

3) Constantly comparing ourselves to other churches is like the disciples comparing themselves to one another.

For example, “Peter then looks at John and asks about his friend. What will it cost John to follow Jesus? Why is Jesus only focusing the full effect of accepting the call to follow on Peter? To this Jesus replies, saying, saying, “What is that to you? You must follow me.”³⁷ To what extent has our understanding of “relational” and “incarnational” been corrupted by the attractional nature of our assemblies?

4) Brandon Hatmaker posed the question: “Do you believe it possible to have a co-existing presence between missional and attractional elements in a single church organization? Can both be a part of a singular vision or should they be exclusive one from another? How have you seen or heard of this working or failing?”³⁸

Notes

1. For Thorncrown Chapel, see <http://www.thorncrown.com/>; for National Cathedral, see <http://nationalcathedral.org/> (accessed 5 March 2009).
2. Daniel G. Deffenbaugh, *Learning the Language of the Fields: Tilling & Keeping as Christian Vocation* (Cambridge, MA: Cowley, 2006), 196.
3. Margaret Visser, *The Geometry of Love: Space, Time, Mystery, and Meaning in an Ordinary Church* (New York: North Point, 2000), 46.
4. Wesley A. Kort, "Take Read": *Scripture, Textuality, and Cultural Practice* (University Park, PA: Pennsylvania State University, 1998), 28–31, 128–32, etc.
5. Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: InterVarsity, 1996), 230.
6. Alan Hirsch, *The Forgotten Ways: Reactivating the Missional Church* (Grand Rapids, MI: Brazos, 2006), 220–41.
7. *Ibid.*, 240.
8. *Ibid.*, 224.
9. *Ibid.*, 231.
10. Mark Twain, *The Innocents Abroad* (New York: Penguin, 2002), 498.
11. Jacques Derrida, *Specters of Marx: The State of the Debt, the Work of Mourning, and the New International* (New York: Routledge, 1994), xvii.
12. Ramona Fotiade, "Life After Deconstruction," *TLS: Times Literary Supplement*, 02 December 2005, 26.
13. Jacques Derrida, *Learning to Live Finally: An Interview with Jean Birbaum*, trans. Pascale-Anne Brault (Hoboken, NJ: Melville, 2007), 47.
14. Michael Green, *Evangelism in the Early Church*, rev. ed. (Grand Rapids, MI: Eerdmans, 2004), 23–25.
15. "Lift Him Up," words by Johnson Oatman, Jr., music by Benjamin B. Beall, 1903. http://library.timelesstruths.org/music/Lift_Him_Up/ (accessed 4 March 2009).
16. Eckhard J. Schnabel, *Early Christian Mission* (Downers Grove, IL: InterVarsity, 2004), 2: 1581.
17. Ivan Illich, *Mission and Midwifery: Essays on Missionary Formation* (Gweru, Zimbabwe: Mambo, 1974), 6–7.
18. Ed Stetzer and Mike Dodson, *Comeback Churches: How 300 Churches Turned Around and Yours Can Too* (Nashville, TN: B & H, 2007), 3–9.
19. Alan Roxburgh and Fred Romanuk, *The Missional Leader: Equipping Your Church to Reach a Changing World* (San Francisco: Jossey-Bass, 2006), 83–107.
20. Robert Lowell, "Waking Early Sunday Morning," from his *Near the Ocean* (1967) in his *Collected Poems*, ed. Frank Bidart and David Gewanter (New York: Farrar, Straus and Giroux, 2003), ix, 383. Check books.google.com. It's quoted in Robert Lowell, *Interviews and Memoirs*, ed. Jeffrey Meyers (Ann Arbor, MI: University of Michigan, 1988), 222–23.
21. Martin Robinson and Dwight Smith, *Invading Secular Space: Strategies for Tomorrow's Church* (Grand Rapids, MI: Monarch, 2003), 130.
22. Paul A. Lowe Jr., "The Mission of the Church," *The African American Pulpit* 5 (Summer 2002): 58–62, quote on 59.
23. Quoted in "Interview with Ram Dass, June 17, 1988," in Catherine Ingram, *In the Footsteps of Gandhi: Conversations with Spiritual Social Activists* (Berkeley, CA: Parallax, 1990), 182.
24. Stuart Murray, *Post-Christendom* (Waynesboro, GA: Paternoster, 2004), 281.
25. Stan Grenz, *Rediscovering the Triune God: The Trinity in Contemporary Theology* (Minneapolis, MN: Fortress, 2004), 6.
26. This "echo" theme is first suggested by Colin E. Gunton, *The Promise of Trinitarian Theology* (Edinburgh, England: T and T Clark, 1997), 78: "The church is what it is by virtue of being called to be a temporal echo of the eternal community that God is."

27. Daniel L. Migliore, "The Communion of the Triune God: Towards a Trinitarian Ecclesiology in Reformed Perspective," in *Reformed Theology: Identity and Ecumenicity*, ed. Wallace M. Alston, Jr. and Michael Welker (Grand Rapids, MI: Eerdmans, 2003), 140–54. "Trinitarian ecclesiology understands the church as a communion in faith based on the good news of the free grace of God in Jesus Christ.... Trinitarian ecclesiology understands the church as a communion in love centered on the servant lordship of Christ.... Trinitarian ecclesiology understands the church as a communion in hope energized and enriched by the many diverse gifts of the Holy Spirit" (154).
28. So suggests physicist/theologian John Polkinghorne, *Science and Encounter: The Christian Encounter with Reality* (New Haven, CT: Yale University, 2004), 61: "a deeply intellectually satisfying candidate for the title of a true 'Theory of Everything' is in fact provided by Trinitarian theology."
29. One percent per year closings of churches is the lowest percentage among all other organizational structures due, unfortunately, to the fact that "weak congregations limp along rather than die" while the weak units in other organizations "die rather than continue in a weakened state." See Shawna L. Anderson, Jessica Hamar Martinez, Catherine Hoegeman, Gary Adler, and Mark Chaves, "Dearly Departed: How Often Do Congregations Close?" *Journal for the Scientific Study of Religion* 47 (2008): 321–28 (quote on 27). See also the study by Kevin D. Dougherty, Jared Maier, and Brian Vander Lugt, "When the Final Bell Tolls: Patterns of Church Closings in Two Protestant Denominations," *Review of Religious Research* 50:1 (2008): 49–73. Thanks to Kevin Dougherty for these references.
30. Carlos Fuentes, *This I Believe: An A to Z of a Life* (New York: Random, 2005), 44.
31. Adrian Hastings, *The Shaping of Prophecy: Passion, Perception and Practicality* (New York: Geoffrey Chapman, 1995), 23.
32. As told by Timothy Radcliffe in *What Is the Point of Being a Christian?* (New York: Continuum 2005), 212.
33. As quoted in Donald Norfolk, *The Soul Garden: Creating Green Spaces for Inner growth & Spiritual Renewal* (New York: Overlook, 2002), 207.
34. Friedrich Nietzsche, *Twilight of the Idols or, How to Philosophize with the Hammer*, trans. Richard Polt (Indianapolis, IN: Hackett, 1997), 10 [epigram 34].
35. Samuel Johnson, *The Rambler*, 2:68 (Saturday, 10 November 1750) in *The Rambler*, by S. Johnson, and *Persian Letters*, by Lord Littleton (London: Printed for Andrew Miller, 1800), 154. Thanks to Thomas Cahill, *Sailing the Wine-Dark Sea: Why the Greeks Matter* (New York: Nan A. Talese/Doubleday, 2003), 68, for the reference.
36. Constantine Cavafy, "Ithaca," in his *Before Time Could Change Things: The Complete Poems*, trans. Theoharis Constantine Theoharis (New York: Harcourt, 2001), 11–12.
37. John 21:22.
38. Brandon Hatmaker, "Gathering and Sending," 4 February 2009 "Faith Parley" blog, searchable at www.faithparley.blogspot.com/ (accessed 4 March 2009).