

Thesis 8 and its definitions do justice to the complexities of the intention and (forward thinking) practices of an "inviting communication of the Gospel" in highly diverse contexts. Hence, my contribution will mostly be complimentary but will also include two suggestions. Based on the theological assumption that ultimately the development of the "church" is God's work (see: primary of listening), the work of mission does not need to carry the burden of securing the future of the church. Rather, mission in both nuances of meaning - sharing the Gospel to make disciples and sharing God's love for the good of the world and the glory of God - may find peace in being a matter of dynamic explorative processes of making, one hopes and prays, a positive difference.

Thesis 8 emphasizes communication in many forms at the core of mission. As a cultural anthropologist among the Inuit (Canada) I learned that plans (for traveling or hunting, for example) are best made with three persons at the table: the two hunting partners with their varied bodies of knowledge and experience and the land/outside/nature including God. And depending on the situation one or the other voice leads in the dance of making plans. I would like to develop this model by referring, first, to the Ev. Stadtakademie/City Academy as an example of church engaging with the public freely discussing issues of societal and environmental concern. The church participates as one voice among many, listens and challenges itself to find its approaches (i.e. multiple) approaches to the understanding and dealing with the issues under debate; and then puts them forth in debate and practice in cooperation. Our plan is to become even more a space to facilitate discussions in cooperation with initiatives, organizations, the church etc. who would like to have their thoughts and goals worked through in a public think tank. *We seek to serve as a neutral, well-structured and safe space for a creative and critical engagement with new ideas and practices. For Christian / religious participants the question of how the discussion interacts with their faith is, near the conclusion of the event, often additionally and explicitly posed.* Second, I would like to propose that these debates may profit from a digital church but even more so from an ever more deeply rooted and practiced *grounded* church - a church that is deeply emersed in creatureliness and the ever evolving creation (including but certainly also beyond humanity).

Third, in conversation with a diversity of partners, church may find ever new and reforming words to describe what it loves and what sustains it.

*Up to here, I think, the stance of "inviting" (including: "inviting oneself") is useful. When it comes to mission as in "making disciples", though, I would suggest a change to "waiting to be invited to invite".* Waiting means to give space to God's work within people and to processes of observation and evaluation among the hoped for disciples. Agency, here, is, I think, more with God and more with the other than with self. When our vocations are, as Frederick Buechner put it, where "your deep gladness and the world's deep hunger meet," (Wishful Thinking: A Theological ABC), then "mission", indeed, requires complex listening, compassion (being moved to action) and profound *waiting* for the invitation to invite into relationship ... and ample celebrating in thanksgiving.