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A HOLISTIC FRAMEWORK FOR MEASUREMENT OF ENTREPRENEURIAL CHURCH PLANTING

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Abstract

For too long in missions, financial stewardship (Business as Mission) or conversions (Tent-making) has sufficed as a measuring tool for mission endeavors. However, Fresh Expressions of Church (FXC), such as a "café church," have enlightened us to the need not only to be governed by the quantifiable elements of reconciliation or financial flourishing, but also to evaluate outcomes of transformation, i.e., to be accountable. The purpose of this article is to provide specific historical examples as a basis for Entrepreneurial Church Planting (ECP) and develop a systematic way to evaluate ECP through the creation of a holistic framework for metrics relevant to ECP activities and its assessment indicators.

INTRODUCTION

In many cases, mission to people on the margins assumes that "our" task is to meet "their" needs spiritually or economically. Whether the need be for the good news of Christ (the Great Commission—evangelism/reconciliation/discipleship) or for bread and a place to work (the Creation Commission—cultivation/productivity/stewardship), we tend to think that resources emerge from external hands.[1] This has resulted in a misplaced

[1] Christopher L. Heuertz and Christine D. Pohl, *Friendship at the Margins: Discovering Mutuality in Service and Mission*, Resources for Reconciliation (Downers Grove, IL: IVP Books, 2010), 19.

emphasis on either financial stewardship or conversion as sufficient measuring tools for mission endeavors. However, Fresh Expressions of Church (FXC), such as a "café church," have enlightened us to the need not only to be governed by the quantifiable elements of reconciliation or financial flourishing, but also to evaluate outcomes of transformation, i.e., to be accountable.[2] Thus, it is presumed that a focus on relationships or holistic transformation (the Great Commandment—transformation/new creation) in FXC may help guide metrical analysis for mission endeavors. The thesis of this article is that missional success should broaden its metrics beyond economics and evangelization to include relational dynamics. In order to achieve this goal, this article will suggest a holistic framework for metrics of economic-ecclesial models.[3] Here economic-ecclesial models refer to Tentmaking, Business as Mission, or Fresh Expressions of Church. I call these three economic-ecclesial models Entrepreneurial Church Planting (ECP).[4] The genesis of an ECP can occur at either the business or church level, but what is essential is that these two spheres are integrated through relational connections. Regardless of which comes first, both models of ECP provide entrepreneurial approaches to form communities of Christ followers among unchurched people through businesses in the marketplace. ECP will be discussed later in more detail. This study will attempt to integrate the Creation Commission (economic vitality) with the Great Commission (evangelistic vitality) by means of the Great Commandment (relational vitality). This article will be organized as follows: 1) this study will provide specific historical examples as a basis for Entrepreneurial Church Planting ministries. 2) It will consider what relationship with the poor looks like from a biblical perspective and from the history of Christian social action. 3) It will attempt to create a holistic framework for measurement of ECP.

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[2] A fresh expression of church is defined as "a new gathering or network that engages mainly with people who have never been to church" (http://www.freshexpressions.org.uk/about/whatis). Michael Moynagh uses the term "new contextual churches" to describe the Fresh Expression movement as follows: Christian communities that serve people mainly outside the church, belong to their culture, make discipleship a priority, and form a new church among the people they serve. They are a response to changes in society and to the new missional context that the church faces in the global North.

[3] Here economic-ecclesial refers to the combination of business endeavors with community-based spiritual aims. An ecclesial model may involve a community outside of a local church that seeks to influence the wider community as a leavening agent, or it may actually take the form of a church, as in ECP.

[4] Samuel Lee, "Can We Measure the Success and Effectiveness of Entrepreneurial Church Planting?" *Evangelical Review of Theology* 40, no. 4 (October 2016): 327.

THE HISTORICAL DEVELOPMENT OF ECP

The church has engaged the marketplace through various forms throughout Christian history.[5] A brief investigation into the diverse Christian traditions illuminates this point; for example, one could consider Paul's tentmaking, the Nestorians, the Moravian missions, the Basel Mission, and the Methodist circuit riders, to name a few. Though Christian history offers a basis for the melding of a church plant with a business venture, this approach (the integration of economic activity with evangelism and church planting) was not widely accepted until the middle of the twentieth century. This might partly have been driven by the tendency historically for Christian missions to have emphasized one of three foci—the Great Commission (evangelism/reconciliation/discipleship), the Creation Commission (cultivation/productivity/stewardship), or the Great Commandment (transformation/new creation)—depending upon the time and place. For example, Celtic missionaries in the fifth century stressed the Great Commandment. They first established a loving relationship through fellowship, and this often led to belief in Christ.[6] Though evangelism was present, the core focus was on neighborly love as demonstrated by the Great Commandment.

Pushing forward chronologically, the Protestant Reformation of the sixteenth century is widely regarded as shifting the emphasis to the creation mandate.[7] Since Martin Luther emphasized the priesthood of all believers, the theological impetus was on calling and vocation. Due to Luther's great rediscovery of the priesthood of all believers, the sixteenth century was a time of great confidence in ordinary callings, human reason, and cultivation of the world, thus later birthing Protestant liberalism and, more recently, secularism.

During the eighteenth and nineteenth centuries, we can see another shift occurring with the focus on the Great Commission. Beginning with William Carey, many Christians began to conceive of the Great Commission as a mandate to fulfill. This resulted in numerous churches and mission societies reaching out to the heathen in non-Christian lands for purposes

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[5] See, for example, William J. Danker, *Profit for the Lord: Economic Activities in Moravian Missions and the Basel Mission Trading Company* (Grand Rapids, MI: Eerdmans, 1971); Michael Pocock, Gailyn Van Rheenen, and Douglas McConnell, *The Changing Face of World Missions: Engaging Contemporary Issues and Trends* (Grand Rapids, MI: Baker Academic, 2005); Tom A. Steffen and Mike Barnett, eds., *Business as Mission: From Impoverished to Empowered* (Pasadena, CA: William Carey Library, 2006); James L. Lowery, *Case Histories of Tentmakers* (Wilton, CT: Morehouse-Barlow Co., 1976).

[6] George G. Hunter, *The Celtic Way of Evangelism: How Christianity Can Reach the West Again* (Nashville, TN: Abingdon Press, 2000), 54.

[7] Hans-Werner Genischen, "Luther, Martin," in *Biographical Dictionary of Christian Mission,* ed. Gerald H. Anderson (Grand Rapids, MI: William B. Eerdmans, 1998), 416.

of conversion and gospel proclamation.[8] At the end of the nineteenth century, European colonies witnessed a phenomenal growth in the number of converts as new Christian communities came into existence. Thus, we see the following three overarching frameworks for missional practice throughout history: the Great Commandment, the Creation Commission, and the Great Commission.

By the twentieth and twenty-first centuries, many church planters and Christian ministers sought to converge these missional paradigms into a holistic model by way of business. Major events such as decolonization, the rise of nationalism, and the cataclysmic destruction of two world wars provided a springboard for those changes. After 1945, with the movement toward decolonization in two-thirds of the world, the newly independent nations passed laws and policies that restricted the church's activities and forbade missionaries from entering their countries. However, restrictions and world events did not end the enterprise of the Great Commission; churches were now faced with the prospect of creating innovative methods for entering and serving in restricted countries. Various mission strategies have been used to capitalize on the growing variety of opportunities available to mission endeavors. Around the middle of the twentieth century, scholars such as Doug Sherman, William Hendricks, Michael Novak, and R. Paul Stevens became particularly interested in the role of business as a mission strategy. As a result, tentmaking, based on Paul's model in Acts 18:1–3, was reconsidered. People of all professions began to use their specialization to gain access to countries that restricted the church's activities and forbade missionaries from speading the gospel. While this model produced some fruit, limitations quickly began to surface. Tentmakers often experienced an ethical dilemma as they entered countries officially for work but then unofficially—and often illegally—engaged in evangelistic outreach. These missionaries also experiened financial strain that came with the tension of having to support themselves in a foreign context.

In the latter half of the twentieth century, more thought has been given to the strategic use of business for God's mission. The church realized that restricted access nations were eager to initiate economic reform and to grow their business sectors. While these countries would not permit missionaries to enter, many of them welcomed businesspeople. The merit of using business in global missions was taken seriously by churches, networks, and denominations, and the concept of Business as Mission (BAM) was fast gaining momentum in missions circles.[9] The term Business as Mission was

[8] James A. Scherer, *Gospel, Church & Kingdom: Comparative Studies in World Mission Theology* (Eugene, OR: Wipf and Stock, 2004), 36.

[9] M. Tunehag, W. McGee, and J. Plummer, "Business as Mission," Lausanne Occasional Paper no. 59, 2004, http://www.lausanne.org/documents/2004forum/ LOP59_IG30.pdf.

officially adopted at the Lausanne 2004 Forum Business as Mission Issue Group. From its inception, BAM has used business to assist in fulfilling the creation mandate (cultivation/productivity/stewardship) and the Great Commission (evangelism/reconciliation/discipleship).[10] However, in a similar predicament faced by Luther in the sixteenth century, an overenthusiastic stress on the creation mandate led BAM practitioners to relegate the church to merely one of several sacred venues advancing the kingdom of God. Furthermore, two-way interchange did not exist between missionaries and those who received the gospel and aid. The tendency was for missionaries to see themselves as superior to those served—often referred to as "heathens"—because missionaries were the distributers of both resources and the gospel. The poor heathen became more of an object to receive help or to "be fixed," rather than a person looked upon with dignity and empathy.

In recent years, another term of incorporating business (the Creation Commission), evangelism, and church planting (the Great Commission) with a focus on holistic transformation of a community and society (the Great Commandment) came on the scene.[11] It is called Fresh Expressions of Church (FXC), referring to church planting that is integrated with business in such a way that a synergetic revelation of the kingdom of God occurs. FXC is similar to BAM and Tentmaking in terms of both the integration of business and ministry and its openness to laity having a full role in ministry. In addition, for FXC, discipleship is part of the other two models. While FXC shares a common concern with BAM and Tentmaking endeavors, its focus differs; BAM is business oriented, Tentmaking is church oriented, and FXC is kingdom oriented. However, understandings of God's kingdom vary. Divergent conceptions of the kingdom of God have led to differing ideas of the calling of the church and an overemphasis on Christian social action.[12] Furthermore, currently no suitable measures to evaluate FXC activities are available.

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[10] For further discussion, see "Business as Mission Manifesto," 2004, Appendix I, http://www.lausanne.org/en/documents/lops/875-lop-59.html (accessed June 17, 2016).

[11] Ed Stetzer, "5 Future Trends of Church Planting," *Christianity Today*, April 25, 2016, http://www.christianitytoday.com/edstetzer/2016/april/future-trends-of-church-planting.html (accessed June 30, 2016).

[12] According to Howard Snyder, a "biblically faithful, theologically sound," and contextually relevant understanding of God's reign must strike a balance between six tensions: 1) present versus future, 2) individual versus social, 3) spirit versus matter, 4) gradual versus climactic, 5) divine action versus human action, and 6) the church's relation to the kingdom. Howard A. Snyder, *Models of the Kingdom* (Eugene, OR: Wipf and Stock Publishers, 2001), 13–17. Cf. Craig Ott, Stephen J. Strauss, and Timothy C. Tennent, *Encountering Theology of Mission: Biblical Foundations, Historical Developments, and Contemporary Issues* (Grand Rapids, MI: Baker Academic, 2010), 50.

In sum, ECP such as Tentmaking, BAM, and FXC commonly use business strategically to assist in fulfilling the Creation Commission, the Great Commission, or the Great Commandment.[13] In both least-reached nations and post-Christendom nations, these economic-ecclesial models have become a unique way of fulfilling the mission of God.

While Tentmaking and BAM offered unique gifts to the church, they also restricted the church from embracing a truly holistic model for missions. For instance, Tentmaking and BAM tended to reflect errors made in previous Christain eras; Tentmaking focused on membership (quantitative metrics) rather than discipleship (qualitative metrics), which is the core of Jesus' Great Commission to his disciples (Mt 28:19).[14] BAM, on the other hand, unbalanced the scale in the other direction, focusing on financial stewardship as fullillment of the the Creation Commission. It was in light of this revelation that an evaluative swing occurred from counting conversions, to demonstrating financial stewardship, to centering towards holism. Questions arose about the most effective way to do missions that would demonstrate stewardship, accountability, and desirable outcomes, such as: 1) how to determine when a given mission's approach has produced a good return and 2) how to measure the effectiveness of that approach. Conversion rate (Tentmaking) or detecting revenue (BAM) were indicators used early on, but these metrics only focused on empirically measurable elements, neglecting intangible components such as transformed lives and community.[15]

It was in the aftermath of this reality that FXC was refocused with the hopes of pushing the envelope further toward the unification of the Great Commandment, the Great Commission, and the Creation Commission. FXC intends to offer loving relationships—with God and with others—in contrast to the predominant consumer-oriented relationships found in the world and in other models; relationality is at the core of FXC. Therefore, FXC pursues ongoing contact with potential believers and emphasizes the need to listen to what they are saying. For FXC, relationship becomes the central concept, because business and church planting occur within the context of relationships in the larger community. FXC believes that if a church/business achieves relational proximity with customers, it results in favorable social, financial, and spiritual outcomes.[16] Thus, FXC does not merely want

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[13] For further discussion, see "Business as Mission Manifesto."

[14] Gilbert R. Rendle, *Doing the Math of Mission: Fruits, Faithfulness, and Metrics* (Lanham, MD: Rowman & Littlefield Publishers, 2014), 12.

[15] Intangible attitudes are regularly measured by self-reports on the way people feel about issues or by examination of their behavior. Obviously, before transformed lives could be measured, it would need an operational definition.

[16] Samuel Lee and Mary E. Conklin, "Conceptualization of the Relational Proximity Framework in Christian Missions," *Journal of Asian Mission* 17, no. 1 (May 2016): 10.

relationships for business purposes. Part of its vision is being a good neighbor and helping the wider community, as well. That is, FXC's vision involves a social dimension, because social action makes relationships genuine. In the section following, I will continue this discussion by exploring in more detail what ECP's social action should look like.

ECP'S SOCIAL ACTION

As noted above, at the core of FXC is a focus on relationships. It appears that the relational factors of FXC enable the ECP to maintain balance between church planting and business activities. If so, what specific relational factors with the poor should ECP pursue? In order to establish the holistic framework, we need to consider what relationship with the poor looks like from a biblical perspective and from the history of Christian social action.

First, the Bible clearly tells us that we must act on behalf of the poor and for those who suffer injustice.[17] While Scripture is replete with examples that point to a theology of social action, this article will draw on two references that exemplify social responsibility for the poor. The first example is the prophet Amos who reminds us of our responsibility to others. David Hubbard, prompting us in his introductory remarks about the book of Amos, writes, "[O]ur worship must motivate and inform our acts of righteousness and justice towards all humanity, especially the poor, afflicted, and oppressed."[18] Amos' rebuke of Israel serves as a reminder that Christians are called to action on behalf of the marginalized and the poor.

A second example can be identified in the New Testament missional practice of both Jesus and the Holy Spirit. As David Bosch states, "once we recognize the identification of Jesus with the poor, we cannot any longer consider our own relation to the poor as a social ethics question; it is a gospel question."[19] Jesus laid the foundation for missional praxis. Luke also portrays the early church's practice of compassion and sharing in Acts 2:43–47; when God's Spirit came upon the people at Pentecost, they were empowered to care for everyone in their midst who was in need. This shows that God awakened believers' hearts to participate in his all-encompassing kingdom. In this way, the New Testament places a heavy emphasis on social action.

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[17] Here the poor is not merely a socioeconomic class but is an "all-embracing category for those who are the victims of society, including the marginalized." David Jacobus Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, American Society of Missiology Series, no. 16 (Maryknoll, NY: Orbis Books, 1991), 436.

[18] David Allan Hubbard, *Joel and Amos: An Introduction and Commentary*, Tyndale Old Testament Commentaries: 22b (Leicester; Downers Grove, IL: InterVarsity Press, 1989), 88.

[19] Bosch, *Transforming Mission*, 437.

In *The Moral Vision of the New Testament,* Richard Hays presents several diverging yet interrelated images for the social mission of the church. Firstly, the church as a resurrection community embodies the kingdom of God "in the midst of a not-yet-redeemed world."[20] In this image, we see a focus on empowerment for mission. Secondly, the church has been understood as a countercultural community. In this portrayal, the church is called out and instructed not to conform to the ways of the world. This thematic emphasis has been popular in works like David Platt's *Radical: Taking Back Your Faith from the American Dream* or the older Donald Kraybill's *The Upside Down Kingdom*. Thirdly, the church may emphasize God's love for the world (Jn 1:29; 3:16). Hays, explaining this image, writes, "to manifest love and service within the community, the disciples who share in Jesus' mission to the world can hardly remain indifferent to those outside the community of faith."[21] Fourthly, the church may be a community of liberation. The Lukan lens is most helpful in this regard, because Luke has long been noted for his particular concern for the vulnerable in both his gospel and Acts. The theme of liberation is pneumatic in that, "where the Spirit is at work, liberation is underway."[22] A theme that runs through these four motifs is that God's people transformed by his love and shaped by the inner life of the Trinity are called to be God's agents to care for the poor and liberate those imprisoned by unjust societal structures.

We find these motifs modeled as we consider a brief historical sketch of Christian social action in the global North. As early as the seventeenth century, the Religious Society of Friends protested the treatment of prisoners and their living conditions, especially for children imprisoned with their mothers.[23] Starting in 1865, the Salvation Army also demonstrated what faith in action looked like. They established schools in Britain in order to teach children who were unable to attend public schools how to read. The faithfulness of the Salvation Army's care for the poor across time, even to the present, is legendary.[24] Timothy Smith, a social historian, reminds us that attention to social issues characterized the post-1865 era in America.[25]

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[20] Richard B. Hays, *The Moral Vision of the New Testament: Community, Cross, New Creation: A Contemporary Introduction to New Testament Ethics* (San Francisco: HarperSanFrancisco, 1996), 198.

[21] Ibid., 145.

[22] Ibid., 135.

[23] Jim Powell, "William Penn, America's First Great Champion for Liberty and Peace," *The Freeman*. http://www.quaker.org/wmpenn.html (accessed May 17, 2016).

[24] Roger J. Green, "William Booth's Theology of Redemption," *Christianity Today* 26. http://www.christianitytoday.com/history/issues/issue-26/2627.html (accessed June 17, 2016).

[25] Timothy Lawrence Smith and Alfred D. Chandler, *Revivalism and Social Reform: American Protestantism on the Eve of the Civil War* (New York: Harper & Row, 1957), 148–49.

While the dominant preoccupation was with personal, spiritual faith and the preparation of souls for another world, attention to "poverty, workingmen's rights, the liquor traffic, slum housing, and racial bitterness"[26] surged. Seminaries began to stress sociology, and settlement work was found in many large cities. Several of those classified as perfectionists theologically taught that a sanctified Christian "must relieve the poor, visit the sick and imprisoned, and instruct the ignorant in the ways of the Lord."[27] For example, Charles Finney was deeply committed to such social transformation.[28] As a leading evangelist of the Second Great Awakening, Finney called for the reformation of humankind and served as founder and president of Oberlin College. Finney brought a great deal of impetus to the female role in social action and Christian ministry through revivalism, in addition to joining the fight against slavery.

Furthermore, the inner-city missions that are associated with Chicago, Pacific Garden Mission, and New York City illustrate a concern to help the down-and-out in American society. Even though the vibrancy of social action by Christians waned as America entered the twentieth century, the social action associated with the Civil Rights Movement aroused congregants once again. One can note the presence of clergy at the forefront of the marches led by Martin Luther King Jr. in Selma, Alabama.

A gamut of responses by evangelicals emerged following the Civil Rights Movement. Some Christians had eagerly awakened from their inactive slumber to participate in the movement for racial equality; others had stood mutely on the sidelines, perplexed about the church's role in the political and social tensions of the era. Out of this crusade for racial justice came concerns about the moral fiber of the evangelical church. Calls for a radical examination of their spiritual roots and heritage abounded. In 1977, one of the more influential books that attempted to honestly assess complacent Christian praxis was Ron Sider's *Rich Christians in an Age of Hunger*. Common to many of the writers was the proposal that one's life needed to bear witness to holistic gospel transformation.[29] In other words, an inner transformation needed to be reflected in one's action, or as James 2:17 says, "In the same way, faith by itself, if it is not accompanied by action, is dead."[30]

What then has occurred is a maturation of evangelical assistance to the needy in which early, well-meaning attempts sometimes resulted in harm-

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[26] Ibid., 148.

[27] Ibid., 155.

[28] Donald W. Dayton, *Discovering an Evangelical Heritage* (Peabody, MA: Hendrickson, 1988), 88.

[29] Timothy Bradshaw, *Grace and Truth in the Secular Age* (Grand Rapids, MI: W.B. Eerdmans Pub., 1998), 144.

[30] NIV.

ing the very people they were trying to assist. Christians involved in the spheres of sociology, anthropology, political science, and business began to join the crusade to help the needy, and, in doing so, they brought greater clarity to effective holistic praxis. Thus, a more thorough consideration emerged regarding the short- and long-term consequences of proposed assistance and of the efficacious ways of administrating ministry. Exemplary of this paradigmatic shift are the books, *Walking with the Poor: Principles and Practices of Transformational Development* and *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor*.[31] Especially, a widely used textbook among Christian institutions, *When Helping Hurts* offers a way for Christians to engage in holistic transformational development. The popularity of this text has resulted in other authors extending the discussion on holistic ministry, as can be seen through works like the recently published *Advocating for Justice: An Evangelical Vision for Transforming Systems and Structures*.

Maturation in evangelical missional praxis resulted in the movement from transactional service to holistic transformational development.[32] Transactional service, often taking the form of handouts, is limited because it rarely involves ongoing, transformative interaction with the needy; in this way, the relational dimension is limited to a one-way exchange because service systems are based on inadequacies.[33] Consequently, much of the transactional service ends up leading to an unhealthy dependency by the poor. On the other hand, holistic transformational development, using the model of partnerships, is predicated upon relationships and capacities. Theologically, holistic trasnsformational development grounds relationships in both the Great Commandment (person-to-God) and the Great Commission (person-to-person), so someone who has been transformed then reaches out to someone in need. This shift in thinking further posits an understanding of poverty alleviation based upon the concept of biblical stewardship (person-to-creation); specifically, thinking patterns are transformed regarding humanity's right relationship with creation (Ge 1:26–28). Holistic transformational development helps us realize who we are as co-creators

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[31] Steve Corbett and Brian Fikkert, *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor—and Yourself* (Chicago, IL: Moody Publishers, 2009).

[32] Ram A. Cnaan and Stephanie C. Boddie, *The Invisible Caring Hand: American Congregations and the Provision of Welfare* (New York; London: New York University Press, 2002), 10–11; John Perkins, *Restoring At-Risk Communities: Doing It Together and Doing It Right* (Grand Rapids, MI: Baker Books, 1995), 163–80; John McKnight, *The Careless Society: Community and Its Counterfeits* (New York: BasicBooks, 1995), x–xiii.

[33] John McKnight, "Why 'Servanthood' Is Bad: Are We Service Peddlers or Community Builders?" *The Other Side* 31, no. 6 (November 1995): 2.

with God in our cultivation of the world in all of our activities.[34] In this way, holistic transformational development integrates whole-life discipleship (the Great Commission and the Great Commandment) with a call to cultivate the world (the Creation Commission).

As North American evangelicals have shifted their attention to helping the poor holistically, a growing number of churches discovered their *raison d'etre* in the process, and churches have become beacons of help and hope in their neighborhoods. What then is emerging is that evangelical social action is built on the trifold mission of relief assistance, transformational development, and structural change. Some churches are now embracing advocacy to bring attention to needed reforms in institutions of power.[35] Even though evangelical discourse on advocacy still largely remains individualistic or community based, a few voices are emerging that engage structures to bring about kingdom-based transformation that equalizes access and the use of societal resources to those who are marginalized by current social arrangements.[36] This evangelical advocacy seeks to level the playing field by ensuring justice, equality, freedom, sustainability, and shalom as a foretaste and embodiment of God's kingdom. The problem is exacerbated because few people show love to the needy and help the marginalized to create prosperity for their families and communties through the work of their hands. What is thus needed is a framework for empowerment toward transforming social structures within their sphere of influence. Thus, some evangelical voices are now combining holistic transformation with advocacy.

Taken together, the ultimate goal of the social mission of the church is to participate with the God of righteousness and justice in championing the cause of the weak and oppressed. The Exodus narrative illustrates well how

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[34] Greg Forster, "Theology That Works," *Oikonomia Network*, August 5, 2013. http://oikonomianetwork.org/wp-content/uploads/2014/02/Theology-that-Works-v2-FINAL.pdf; Stewardship comes from the same Greek word (*oikonomia*) as economics, which refers to "the care for our common home" or "the art of living together." Howard A. Snyder, *Liberating the Church: The Ecology of Church & Kingdom* (Downers Grove, IL: InterVarsity Press, 1983), 61.

[35] Brian Steensland and Philip Goff, *The New Evangelical Social Engagement* (New York, NY: Oxford University Press, 2014), 252–57; Gregg A. Okesson, "A Theology of Institutions: A Survey of Global Evangelical Voices," *Evangelical Review of Theology* 40, no. 1 (January 2016): 38, 43; Mark R. Amstutz, *Evangelicals and American Foreign Policy* (New York: Oxford University Press, 2013), 113–17.

[36] Refer to "For the Health of the Nation," which is a 2004 document produced by the National Association of Evangelicals, http://www.ricklove.net/wp-content/uploads/2010/04/For_The_Health_Of_The_Nation1.pdf. Steensland and Goff, *The New Evangelical Social Engagement*, 254.

God liberated the people of Israel from Egyptian economic, social, political, and spiritual oppression.[37] Social participation necessitates solidarity with those who cry under the weight of economic, political, social, and spiritual injustice. It is not enough to merely acknowledge oppression; solidarity with suffering requires connecting the dots between sound biblical theology and transformative praxis. Since solidarity is multifaceted, it should include the elements of relief, development, and structural change based upon context and need.

In view of all that has been mentioned thus far, an appropriate vision of ecclesial social mission with the poor involves being a countercultural community as participants in God's mission, "because to be church means to share in the mission of Jesus, which is to preach, to serve, and to witness with his whole heart to the kingdom of God."[38] Here a countercultural community is a missional community called out but sent into the world to act for God's universal mission. This missional community, then, requires both gathering and dispersing, exclusion and embrace, and institution and organism.[39] Borrowing from Abraham Kuyper, the church as an *institution* maintains its distance from society and retains its missional focus in calling people to itself and equipping them to be disciples of Jesus as shown in Ephesians 4.[40] The church as an *organism*, however, does not hide its light or withhold its salt from the world. Rather, informed by God's self-giving love and guided by scriptural precepts as opposed to societal norms, the body of Christ goes out to the world[41] and seeks to transform the world by forming transformative social justice networks.[42] Accordingly, the church as *institution* and *organism* interdependently bears witness to the five marks of mission: 1) "to proclaim the Good News of the Kingdom, 2) to teach, baptize, and nurture new believers, 3) to respond to human need by loving service,

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[37] Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove, IL: InterVarsity Press, 2006), 272.

[38] Stephen B. Bevans and Roger Schroeder, *Constants in Context: A Theology of Mission for Today*, American Society of Missiology Series, no. 30 (Maryknoll, NY: Orbis Books, 2004), 306.

[39] R. Paul Stevens, *The Other Six Days: Vocation, Work, and Ministry in Biblical Perspective* (Grand Rapids, MI: W.B. Eerdmans; Vancouver, BC: Regent College Publishers, 1999), 211; R. Paul Stevens, *Liberating the Laity: Equipping All the Saints for Ministry* (Downers Grove, IL: InterVarsity Press, 1985), 22; Miroslav Volf, "A Vision of Embrace: Theological Perspectives on Cultural Identity and Conflict," *Ecumenical Review* 47, no. 2 (April 1995): 200–205.

[40] Gordon Graham, *The Kuyper Center Review* (Grand Rapids, MI: William B. Eerdmans Pub. Co., 2010), 78.

[41] Ibid., 79.

[42] Timothy J. Keller, *Generous Justice: How God's Grace Makes Us Just* (New York, NY: Dutton, Penguin Group USA, 2010), 145–46.

4) to seek to transform unjust structures of society, and 5) to strive to safeguard the integrity of creation and sustain and renew the life of the earth."[43] To use James Davison Hunter's words, the church is the "faithful presence within,"[44] and it aims to reflect holistic gospel transformation in its action.

As can be seen from the scriptural passages, historical examples, and the emergence of a countercultural vision in harmony with the early church, it is evident that the church has decisively stood in solidarity with the poor and marginalized by meeting their needs and in seeking justice and shalom throughout the centuries. Across time, the church has functioned politically, economically, educationally, and as a family, but its transcendence comes from allowing the reign of Christ to dominate all spheres. Therefore, the God-given role of the church in society is to become neighborly to the poor and needy in every aspect of life as God became a neighbor to us all.[45] If ECP rediscovers this vision, the doorway will be opened widely to evangelism, reconciliation to God, self, others, and creation, and the flourishing of humanity.

A HOLISTIC FRAMEWORK FOR MEASUREMENT OF ECP

Thus far, we have examined the eschatological "not-yet" gaze on the social nature and the mission of the church for contemporary missional praxis. Hopefully this discussion has provided a theoretical and theological framework for contemporary Christian relationships with the poor. It is, therefore, cautiously assumed that genuine spiritual transformation and human flourishing (the Great Commission and the Creation Commission) occur through loving, relational interaction with God and others (the Great Commandment). Thus, if an assessment tool of ECP centers on relationships,[46]

[43] The General Synod of the Church of England adopted the Five Marks of Mission in 1996. Cf. *Mission in the Twenty-First Century: Exploring the Five Marks of Global Mission*, eds. Andrew F. Walls and Cathy Ross (Maryknoll, NY: Orbis Books, 2008), xiv.

[44] James Davison Hunter, *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World* (New York: Oxford University Press, 2010), 237–54.

[45] Kōsuke Koyama, "Neighbor: The Heartbeat of Christ-Talk," *The Living Pulpit* 11, no. 3 (July 2002): 24.

[46] Bryant L. Myers' book entitled, *Walking with the Poor*, highlights "relationship" in all kinds of ways as the link. This book also talks about assessment as well (i.e., who is the assessment for, what should be assessed, who has a voice in developing the assessment apparatus, etc.). Though those metrics tools cannot be directly used for the type of assessment that the research hopes to do, they contain many helpful ideas and principles that may help the researcher develop an assessment tool. In measuring ECP ministries, the following indicators will enable us to get an idea of whether the ECP church/business solves its target economic, social, and evangelistic problems and determine whether an individual, community, and nation have been transformed.

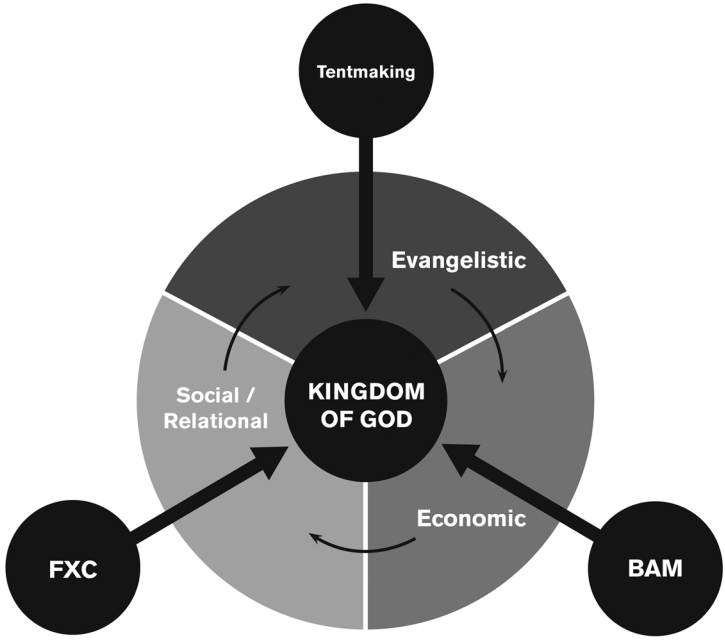
in the three other models (Tentmaking, BAM, and FXC), their deficiencies might be corrected. Here loving, relational interaction with God and others (the Great Commandment) involves the Holy Spirit's call for God's people to apply the relational commission of love for God and others in their roles and responsibilities (the Great Commission). Thus, it should be noted that evangelization is a chief priority in the gospel proclamation of the church, and that the Holy Spirit is the prime transforming agent of that gospel proclamation. He empowers believers with various gifts to continue the mission of Jesus Christ and the Father in the world. We thus can observe a type of holistic synergy between the Holy Spirit's power and the pouring out of his gifts upon all flesh; the Spirit empowers believers for partnership with God and others toward global holistic transformation.

With the above discussion in mind, I developed a holistic foundation for metrics. The following diagram may serve as a framework for tracking church planting and business effectiveness of ECP.

Diagram 1 seeks to provide an integrated model that demonstrates that instead of separating ECP metrics of success into the three categories of financial stewardship (BAM), versus evangelism and church planting (Tentmaking), versus relationality (FXC), mission endeavors should be

DIAGRAM 1.

ECP's Holistic Framework for Measurement



measured by the "functional integration" of ministry.[47] The functional integration of ministry indicates that each ministry is functionally integrated so that a change in the social sector will influence economic and evangelistic sectors to create change. Furthermore, the diagram above implies that all three of these ministries have the same goal—the kingdom of God. My thesis is that ECP coalesces all elements reflecting the coming of the kingdom by proclaiming the gospel and making disciples (the Great Commission), becoming neighborly to the poor and needy (the Great Commandment), and seeking the shalom of creation through stewardship (the Creation Commission).[48]

Though ECP seeks to offer a holistic paradigm that unites evangelistic vitality with economic sustainability, metrics have been complicated by a perceived need for quantitative outcomes. For example, Tentmaking has emphasized the quantitative scale (numbers or activity),[49] while BAM has sided with an economic emphasis. Besides the inherent complexities of uniting these two visions together, FXC's additional emphasis on the social dimension only heightens the need to have a holistic metric centered on the kingdom of God. However, as mentioned above, no suitable measures to evaluate FXC activities are currently available.

Therefore, we now must explore relationality further in terms of the metric, due to a current lack of metrical interest. While Tentmaking quantified evangelization, and BAM measured profitablity, little has been offered in terms of a metric for relationality. Thus, I created ECP's holistic assessment tool that assists in fleshing out what the holistic framework for measurement of ECP centered on relationships (the Great Commandment) might entail. I assume that relational connection may serve as an entry point for both personal and community-based transformation. In other words, the social dimension will open doors to evangelism, reconciliation to God, self, others, creation, and the flourishing of humanity. It is believed that with clear and relevant ways to assess these three outcomes, accountability can occur, and effectiveness can be evaluated in ECP efforts.

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[47] I adapt Charles Kraft's functional integration of culture model, adjusting this to ECP. For more information on the functional integration of culture, refer to Charles H. Kraft, *Anthropology for Christian Witness* (Maryknoll, NY: Orbis Books, 1996), 122–26; Jay Moon, "Holistic Discipleship: Integrating Community Development in the Discipleship Process," *Evangelical Missions Quarterly*, January 1, 2012, 17–18.

[48] Snyder, *Models of the Kingdom*, 153. Snyder pointedly remarks that we are not kingdom builders but kingdom workers, because the kingdom of God is God-initiated, God-oriented, God-centered, God-fulfilled, and God-glorified. Newbigin also strongly asserts that mission is not our business, but God's.

[49] Lovejoy, *The Measure of Our Success*, 26; Reggie McNeal, *Missional Renaissance: Changing the Scorecard for the Church* (San Francisco, CA: Jossey-Bass, 2009), xvi–xvii.

The focus of this measurement tool is on multifaceted relationships, because it is in relational space where holistic transformation occurs. As implied by Diagram 2, relationality requires progressing from an intial connection to a more rooted relationship. Because the holistic framework for measurement of ECP assumes that all three dimensions are necessary for a synergetic revelation of God's kingdom, I have provided a chart below that explores in more detail the role relationality plays into this metric. ECP's holistic assessment indicators imply how to maintain balance between church planting and business activities through three types of relationship—initial, rooted, and transforming relationships. To push the use of this holistic metric for ECP ahead, further discussion of how to make the three relationships a reality is put forward in Chart 1 below.

Each indicator listed above taps into different aspects of the relationships found across the dimensions in the holistic framework for measurement. Intentional initial relationship provides specific examples of ways to personally relate to people in the neighborhood. These activities may take people out of their comfort zone, particularly when venturing into the neighborhood. Yet, the neighborhood is where the people are. They need to become known as they are. Initial relationship actions range from organizing a com-

DIAGRAM 2.

ECP's Relational-Centered Framework for Measurement

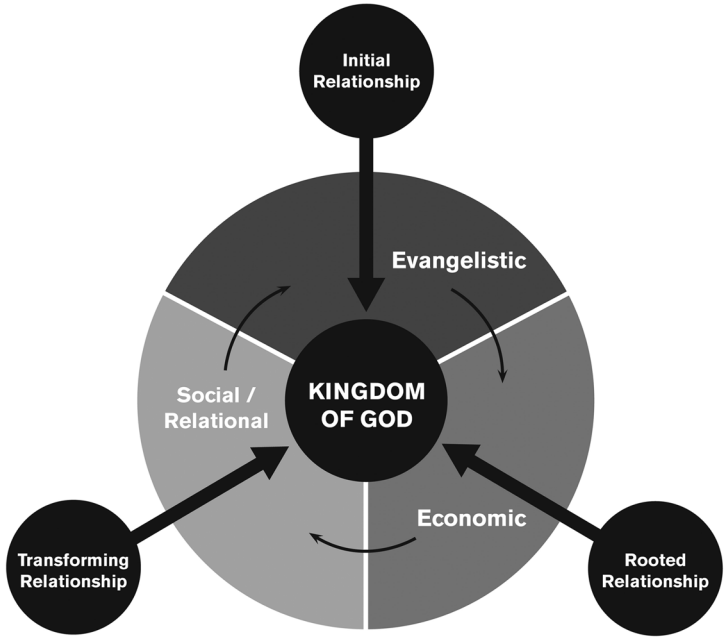

CHART 1.

Operational Indicators of Three Relationship Types

Initial Relationship	Rooted Relationship	Transforming Relationship
• Introduction of the church and yourself to the neighborhood	• Hosting job fairs for the unemployed	• Developing a neighborhood quality-of-life plan
• Saturday morning fellowship sessions within the church	• Providing space for people to learn how to find, apply for, and keep a job	• Taking care of the local environment together
• Social committee participation	• Initiating a new family crisis support program for non-custodial parents	• Increased awareness of neighborhood needs
• Serving meals weekly	• Providing reentry housing to help people adjust to society	• Forming networks of holistic transformation
• Hosting a barbecue competition for the neighborhood	• Offering mentoring assistance for people to become self-supporting	• Collaboration with local churches
• Organizing community gatherings	• Resume training and job follow-up	• Racial integration and collaboration
• Accompanying/standing in solidarity with people on trial	• Increased economic dynamism based on employment numbers	•Enhancing the sense of community ownership
• Visiting mentally/physically handicapped, those with addictions, and people with a criminal record	• Socioeconomic integration in which employees give back to society	• Manifestations of collective neighorly efforts toward aid and care

munity fellowship to providing a mutually recognized gathering venue for local events, such as hosting a neighborhood meal once a month. Actions may include standing outside the church in the morning with a coffee urn to attract people by offering a free hot drink. Additionally, initial relationship allows an opportunity to demonstrate the incarnate presence of Jesus and the good news in a neighborhood of need. For example, ECP practitioners can help their neighbors come alive in God by revealing greater spiritual understanding and depth to their Christian walk in conversations. Accordingly, the activities I listed under initial relationship help in demolishing barriers between church and neighborhood and between people and people.

The second dimension, rooted relationship, happens as an ECP seeks not only to extend beyond boundaries, but also to open up new spaces

for economic productivity.[50] As an ECP begins to respond to neighborly problems, new spaces for the wellbeing of the neighbors and neighborhood emerge. For example, an ECP hosts job fairs and puts up notices that the fair is being held to help the unemployed find jobs. Additionally, some places specifically collect clothes so people can be dressed appropriately for job interviews. Furthermore, ECP provides space where people can learn how to find, apply for, and keep a job. ECP is willing to come alongside new hires to teach them how to function in a work setting. All these multiple spaces can create neighborly love between Christians and neighbors. Interestingly, one facet of rooted relationship is very similar to the idea of "reflected love," which refers to lived-out expresssions of paying forward what a person has received from another. Both rooted relationship and reflected love find their expression in their economic activities and transactions. By working alongside neighbors in relationships that lead to economic flourishing, people trust each other and create value for one another. In this way, rooted relationship can be measured in part by improved responsible stewardship that leads to mutual economic development in the neighborhood.

The last dimension, transforming relationship, indicates participation in the *missio Dei* (divine self-giving). As people get involved with the church and their neighbors, they recover the *imago Dei* in rooted relationship. They come to recognize that the flourishing of their community is not an end in itself; rather, the community seeks to point beyond itself to the kingdom of God. This transforming relationship can be gauged in part in areas such as developing a quality-of-life plan for the community, cleaning up a messy area of a city, and collaborating with local churches across racial barriers. All of these examples involve mutual collaboration between church members and neighbors for the common good. Furthermore, it is through the level of volunteering for wider social change that one may survey neighborly collaboration occurring in a local community. Illustrations of possible variables of neighborly collaboration include: intentional mixing of black, white, brown, and yellow individuals to break down barriers; internship programs for the steady maintenance of neighborly collaboration; and the level of participation in neighborly collaborative programs. Success would consider the formation of new friendship circles in neighborly collaboration. For example, transforming relationship indicators will track teens released from drug and alcohol rehab programs to make sure they have a suitable place with a positive environment in which to live, along with required participation in volunteer projects so they could learn the benefit of helping others. What most people do not understand is that new friendship circles need to be formed upon release from a rehab program. This is because old friends support their involvement with drugs or alcohol. Thus, success is to see that an increasing number of teens involved with an ECP are getting training or finding employment.

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[50] Alan J. Roxburgh, *Missional: Joining God in the Neighborhood*, Allelon Missional Series (Grand Rapids, MI: Baker Books, 2010), 103–4.

Collectively, the indicators for each relationship type are tabulated to help ECP practitioners clearly describe how far an ECP has come towards its outcomes. They are also listed to deepen ECP practitioners' understanding of how and when ECP activities should be conducted to meet holistic transformation. Note that, rather than the focus being primarily on counting ECP activities, the variables are categorized to supply a systematic way of measuring ECP's *neighborly* movements towards its outcomes. In other words, the variables listed above are intended to give more attention to the quality of relational connection rather than numbers. The danger with statistics is that data tends to imply a one-size-fits-all approach without navigating context or multiple causation. In this way, numbers are not the most helpful indicator of goal achievement.[51] However, since counting ECP's resources and activities is at the root of ECP's outcomes, quantification cannot be totally discounted in the development of metrics. Therefore, both quantified numbers and descriptions of ECP's outcomes need to be taken into account regarding effectiveness.

Let us briefly consider the usefulness of a holistic framework for metrics for ECP outcomes and ECP's holistic assessment indicators. If used rightly, the framework and indicators may provide a way of visualizing how various relational activities generate initial, rooted, and transforming relationship in the church, in the business, or in the wider community. Additionally, tracking of indicators may foster a relational assessment of holistic transformation. Another use of metrics may be to see if an ECP is progressing from initial relationship to rooted relationship, and eventually to transforming relationship. At this juncture, ECP practitioners may need to quantify initial relationship activities to see if they have diversified across racial or social class lines over time. Greater diversification or relational growth will be taken to indicate the progression of relationship. If initial relationship activities are undertaken for four years and fail to advance to rooted relationship, activities need to be improved or replaced by other programs. I suggest four years because this should give the ECP enough time to be economically sustainable, socially connected, and spiritually progressive.[52] We must not be afraid to honestly evaluate the current level in our ministries, because it is the only way to move forward in relational growth.

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[51] Gilbert R. Rendle, *Doing the Math of Mission: Fruits, Faithfulness, and Metrics* (Lanham, Maryland: Rowman & Littlefield Publishers, 2014), 59–60.

[52] Literature on startups and on church planting usually suggests that it takes four years for either a church plant or business to achieve a level of survivability. Refer to Ryan Jorden, "What Are the Real Small Business Survival Rates?" *Linkedin*, September 15, 2014. https://www.linkedin.com/pulse/20140915223641-170128193-what-are-the-real-small-business-survival-rates (accessed January 17, 2017); Ed Stetzer and Warren Bird, "The State of Church Planting in the United States: Research Overview and Qualitative Study of Primary Church Planting Entities," *Journal of the American Society for Church Growth*, July 1, 2008, 8.

CONCLUDING REMARK

In this article, I developed a systematic way to evaluate ECP through the creation of a holistic framework for metrics relevant to ECP activities and its assessment indicators. I speculated that the relational view of ECP to address the three commissions (the Creation Commission, the Great Commision, and the Great Commandement) offers a corrective to the tension between business (economics) and ministry (evangelism/church planting). In particular, the framework highlights that proximity of relationships is a significant standard against which an ECP enterprise can operate and measure. Furthermore, it underscores that universal standards for practitioners of ECP to measure mission endeavors do not exist. Instead, proximities of relationships, both in Community and in *a* community, are a significant standard against which an ECP enterprise can operate and measure. Here, Community (capital C) refers to the perichoretically-entangled *missio Dei* of the triune God in the world, and community (small c) refers to transformed human relationships. Practitioners with a heart for neighborly proximity create opportunities for ECP to achieve the eschatological not-yet gaze of social mission of the church. The focus on neighborly movements in *perichoretic* relationships permits the use of various paths to narrow the gap between the kingdom of God and a not-yet-redeemed world.

Thus, the vision of those who use ECP should include the *missio Dei* where interaction between the church and the neighborhood/society occur. This is because the mission of the church is to engage in the *missio Dei* as two-way traffic of intercultural interactions between the church and the neighborhood/society and between whole-life discipleship (the Great Commission and the Great Commandment) and a call to cultivate the world (the Creation Commission). In the process of presenting the entire gospel, faith, work, and economics should eventually integrate. This integration will enhance the quality of ministry in global churches to reflect a holistic picture of God's working in the world—ministries that feature Christian communities living out the entire gospel in their neighboring communities, the larger society, and the world.

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