

chapter is his ability to anticipate common questions and give answers at the end of many of his chapters. In addition, he gives a helpful summary at the end of each chapter. His communication style and approach make this an approachable book for a challenging topic.

One attractive feature of this book is its succinctness. This is because this book is not an update but a complement to his earlier and more comprehensive resource, *Discovering Church Planting*, published in 2009. This means that many topics do not receive an in-depth treatment, but its brevity may play favorably for a church planter wanting to pass this book out as a primer for team members who are not lovers of books.

Payne's book is easy to recommend for church planters, church planting team members, or leaders considering church planting. One caveat is that the title may need some explanation since *apostolic* may be misleading, but it does not take away from its biblical substance and practical helpfulness. Payne skillfully presents church planting as a work that is filled with both hope and difficulties that must be overcome. The stakes are high because at least four billion people in the world do not know Christ, and like Payne, I hope there will be many more church planters who heed God's call and respond with their lives for the glory of God among all peoples of the earth.

Ott, Craig, Ed. *The Mission of the Church: Five Views in Conversation*. Grand Rapids, MI: Baker Academic, 2106. 181 pp.

A review by Dustin Slaton, Campus Pastor of the South Campus of Green Acres Baptist Church of Tyler, TX and a PhD student at Southwestern Baptist Theological Seminary.

In *The Mission of the Church: Five Views in Conversation*, Craig Ott, professor of mission and intercultural studies at Trinity Evangelical Divinity School, presents a conversation between five different perspectives on the nature of the church's mission. The book presents five chapters in which the authors make a case for their particular view, then follows up with five chapters where each author has an opportunity to respond to the other authors and to offer clarification. This review is written by a pastor with a western evangelical worldview, and will raise concerns from an evangelical viewpoint.

Steven B. Bevans's chapter presents the mission of the Church as the task of prophetic dialogue. The goal of prophetic dialogue is to engage the lost world in their context, using their own life and religious experience as the foundation for a conversation (4). Bevans is a Roman Catholic priest and missionary, who has written extensively on mission. Prophetic dialogue seeks to help people discover the validity of their own religious experience and discover the deeper truth within their experience. These deeper truths

will lead them to a better understanding of who God is. The core principles of prophetic dialogue are “(1) witness and proclamation; (2) liturgy, prayer and contemplation; (3) justice, peace and the integrity of creation; (4) interfaith, secular (and ecumenical) dialogue; (5) inculturation; and (6) reconciliation”(10). Bevan’s arguments show a definite concern for the well-being and care of individuals, reconciliation, and contextual ministry. However, evangelicals will have a difficult time with some of his conclusions regarding the role of evangelization as it engages other religions. He suggests that other religions can be a pathway to faith in God, writing that “they have come to realize that the religions among which they live are not demonic creations but vehicles of God’s saving power. And so they have come to realize that other religions are not Christianity’s rivals, but potential allies in working for the values of the reign of God”(7). Concerning the Holy Spirit, Bevan says in his response chapter that a non-linear approach to the Trinity “would allow room for the presence of the Spirit in other religions both before and after the advent of Jesus”(121). This is a definite problem for those who view salvation being by faith in Jesus Christ alone and the Word of God being found exclusively in the biblical text.

Darrell L. Guder’s chapter discusses a multicultural and translational approach to the mission of the church. Guder is a professor emeritus at Princeton Theological Seminary and has written on the mission of the church and mission theology. The multicultural and translational approach to mission has as its primary purpose the contextualization of the Gospel into culturally appropriate forms. “At every step of the way, the discourse evoked by this approach precludes any particular culture making claims to universal validity and normativity, recognizing that it is the Spirit’s empowering work to enable the articulation of the gospel in every culture, as it is translated by faithful witnesses carrying out the apostolic mission” (22–23). Guder’s focus is on the expansion of the church in these cultural forms, but he does not emphasize the role of evangelization as a vital element of that mission. The reader must read between the lines to discover if Guder believes evangelization has a vital role. He says, “Cultures require conversion just as individual sinners do”(28), and, “The mandate of the apostolic mission that generates the multicultural church is summarized in Matthew’s Great Commission: ‘Therefore go and make disciples of all nations’ (Matt 28:19)”(31). It would be preferable for him to make more emphasis on evangelism as it relates to the mission of the church.

Ruth Padilla DeBorst is a teacher and writer on the topic of mission, and she is coordinator of the Networking Team of the International Fellowship of Mission as Transformation. Her writing comes out of her experience as a Latin American Christian. Her chapter presents the integral transformational approach to the mission of the church. This approach emphasized the power of the Gospel to transform spiritual realities as well as physical

realities, providing restoration and reconciliation in multiple areas. She writes, “Reconciled relationships in the creation community are at the heart of transformation. And this transformation affects all dimensions of life, matters spiritual, social, political, economic, and ecological” (42). While DeBorst does say an emphasis on salvation has its place, it cannot be removed from social impact. In fact, DeBorst truly gives more emphasis to creating changes in the society and physical situation of people than on spiritual change. The gospel appears to take a back seat to meeting physical needs. Quoting Washington Padilla, she writes, “The integral transformational approach, in sum, is grounded in an understanding of the kingdom of the ‘triune God who hears the cry of the people’; the life and ministry of Jesus Christ, ‘model of solidarity and service to the poor’; and the ever-present work of the Holy Spirit ‘in human beings [that] produces transformation which also reaches social reality’” (48).¹

Edward Rommen’s chapter concerns the sacramental vision approach. Rommen is the rector of Holy Transfiguration Orthodox Church in Raleigh-Durham, NC, and an adjunct professor at Duke Divinity School. Rommen states, “The church and its sacraments are... the beginning and end of its mission” (69). Rommen argues the mission of the church is to bring more people into the church. He is concerned with evangelism, writing that “the most pressing duty for Christian witness is to introduce the person of Christ to those who do not yet know him” (74). Yet Rommen, writing from an Orthodox Church view, sees the goal as incorporating people into the church so that they may receive salvation and ongoing spiritual nourishment through receiving the grace-administering sacraments of baptism and communion in the Eucharistic celebration (74–75). Thus, from Rommen’s perspective, the mission of the church can only happen where the Orthodox church is present, because these sacraments can only be administered by “a canonically consecrated bishop or one of his ordained priests” (80). Church planting, therefore, can only occur through authorized missionaries who have “received this authority from this unbroken [Apostolic] chain of command,” and only those authorized can “legitimately engage in the mission of the church” (83). This high view of the place of the church, specifically the Orthodox Church, raises serious problems for the widespread expansion of the church, and gives no place for contextualization of the church as it spreads.

Ed Stetzer’s chapter is on the evangelical kingdom community approach to the mission of the church. Stetzer served as the executive director of LifeWay Research and is a prolific author on mission and the church. Stetzer defines his approach: “God’s people are to participate in the divine mission to manifest and advance God’s kingdom on earth through the means of sharing and showing the gospel of God’s kingdom in Jesus Christ” (92). He adds

¹ Padilla, Washington. *Hacia una Transformacion Intergral*. Buenos Aires: FTL, 1989. 95.

that it “must be rooted in the biblical text, focus on the work of Christ on the cross, call for conversion, and display activism as a missional church” (92). The mission of the church is primarily the evangelization of nations and the establishment of the kingdom of God in new areas. Along the way, Stetzer says social change will occur, and a contextualized church will be established (94–95). The primary impetus for all of this is God’s glory being manifested and proclaimed throughout the nations (97). Stetzer gives a biblical argument for this view that is solidly based on the Scripture rather than a particular church tradition or social situation. It would be good for Stetzer to add a more explicit reference to evangelization in his definition, perhaps adding “and to call people to salvation through faith in Christ.” Evangelism is more than just “sharing and showing the gospel.” It is sharing, showing, and calling people to response to what they have received. He includes this in his chapter, but it is missing from his definition.

This book is a quick read, being only 181 pages, including indexes and bibliographies. It offers a thorough, yet succinct, description of these five views on the mission of the church, and gives some space for interaction between the contributors. It would have been preferable if the contributors’ responses could have been included with the original chapters, so arguments could be directly pointed toward each specific view of mission. However, it is obvious Ott’s goal was to have more of a conversational tone, which is accomplished by the general responses in the second half of the book. This is a great resource for developing conversation on the mission of the church. It is perfect for expanding the reader’s understanding of mission beyond his or her own denominational understanding. This contribution to the conversation by Craig Ott is necessary and appreciated.

Patrick, Darrin. *Church Planter: The Man, The Message, The Mission*. Wheaton: Crossway, 2010. Print. 240 pp. \$14.00.

Reviewed by Jamie Booth. Booth earned a BA in Bible from Central Bible College in Springfield, Missouri, and an MDiv from Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts. Currently, he is pursuing a Doctor of Ministry degree from Talbot School of Theology, La Mirada, California. Booth serves as the Executive Pastor of Calvary Christian Church, Lynnfield, Massachusetts.

Church Planter is a well-written and thought-provoking book that covers three crucial elements for any church plant: the man planting the church, the message the church proclaims, and the mission that the church carries out. The author of this book, Darrin Patrick, was a church planter himself. Darrin began The Journey church in St. Louis, Missouri, in 2002. Since its inception, The Journey has grown to be a multisite church with six campuses throughout both Missouri and Illinois. The church has also planted