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24. Ibid., 54.
25. Ibid., 17.
26. Ed Morales. *Living in Spanglish: The Search for Latino Identity in America* (New York: LA Weekly Books, 2002), 5.
27. Ibid., 6 (emphasis added).
28. M. Daniel R. Carroll, "The Challenge of Economic Globalization for Theology: From Latin America to a Hermeneutics of Responsibility," 199-212 in *Globalizing Theology: Belief and Practice in an Era of World Christianity*, Craig Ott and Harold A. Netland, eds. (Grand Rapids, MI: Baker Academic, 2006), 202.
29. Ibid., 211.
30. Daniel Ramirez, "Public Lives in American Hispanic Churches: Expanding the Paradigm," in *Latino Religions and Civic Activism in the United States*, ed. Gaston Espinosa, Virgilio Elizondo, and Jesse Miranda, 177-195 (New York, NY: Oxford University Press, 2005), 192.
31. Bryan Stone. *Evangelism after Christendom: The Theology and Practice of Christian Witness* (Grand Rapids, MI: Brazos Press, 2007), 12 (emphasis on "people" added).
32. 1 Peter 2:10a, *The Holy Bible*, New International Version.

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Derrick Lemons

Missional Church

The missional church movement pivots on the statement that a church in mission is being sent out and called beyond to interact with the outside culture, share Christ, and serve the community (Barrett et al. x, Bevans and Schroeder 8-9). The history of the missional church movement provides an informative starting point for understanding how existing cultures should change to embrace these ideals.

The modern missional church movement began in 1932 with a paper that Karl Barth gave at the Brandenburg Mission Conference. In his paper he said the following:

> The congregation, the so-called homeland church, the community of heathen Christians should recognize themselves and actively engage themselves as what they essentially are: a missionary community! They are not a mission association or society, not a group that formed itself with *the firm intention* to do mission, but a human community *called* to the act of mission [emphasis authors]. (Guder, "From Mission")

From Barth's paper Karl Hartenstein in 1934 coined the term *missio Dei* to intentionally make the point that churches do not exist for themselves. They exist to participate in God's mission to the world. After World War II, the missional church movement remerged at a meeting in 1952 in Willingen, Germany. One of the historically significant parts of the Willingen, German meeting was that Lesslie Newbigin began to help guide the discussion about the missional church movement (Bevans and Schroeder 290).

The missional church model of ministry continued to build momentum in 1958 at Achimota, Ghana at the International Missions Council meeting. After this meeting, Newbigin published a pamphlet which summarized the current understanding of a missional church. The following quote highlights the heart of Newbigin's message:

> (1) "the church is the mission", which means that it is illegitimate to talk about the one without at the same time talking about the other; (2) "the home base is everywhere", which means that every Christian community is in a missionary situation; and (3) "mission in partnership", which means the end of every form of guardianship of one church over another. (Bosch 370)

Newbigin's understanding of these issues grew and culminated in his seminal work *The Gospel in a Pluralist Society*, published in 1989. This work opened the gates for David Bosch, Darrell Guder, and others to expand the influence of the missional church movement. Guder et al. should receive credit for coining the term missional church. They hoped to forever marry the church identity to mission (Guder, "From Mission").

At the present, one focus within the missional church movement is on describing what a missional church looks like, e.g., what patterns should be seen in a missional church. Although 57 years passed between Barth's paper and Newbigin's sketch of missional church characteristics, the 16 years since 1989 have involved a flurry of activity to recast and expound upon Newbigin's work.

Patterns of a Missional Church

Many people are confused about what are the essential characteristics of a functional church. The two most popular figures who set forth the essential characteristics of a functional church are Rick Warren and Christian Schwarz. Warren focused on what he called the five biblical purposes of the church: worship, fellowship, discipleship, membership, and evangelism. Schwartz introduced eight quality characteristics of a healthy church: empowering leadership, gift-oriented ministry, passionate spirituality, functional structures, inspiring worship service, holistic small groups, need-oriented evangelism, and loving relationships. Warren and Schwartz filled a niche by encouraging failing churches to become purposefully healthy.

However, the major problems with the focus of becoming purposely healthy are that these church models assume that (1) the goal is to attract people to church, (2) the task of ministry is

to take care of those who have been attracted, and (3) mission is just one of many activities of the church. In contrast, the missional church movement sees the Church's biblical call as preparing laity to be sent as missionaries to their own communities (Guder et al. 5). The Church's biblical call as a missional community ministers to its larger community setting and prepares its members to be sent as missionaries. Therefore, mission becomes the all-encompassing vocation of the church instead of just one of many activities of the church. The fact that Lesslie Newbigin's list of characteristics pre-date any list from other missional church proponents verifies his influence in the missional church movement; other missional church proponents built on and made more explicit Newbigin's characteristics (Guder, "Dissertation").

Newbigin listed six characteristics of a missional church (see Table 2.1) which assumed the Church's missional nature. The term missional was coined by Guder et al. although missional clearly fits what Newbigin articulated in his works (Guder, "Missional Church" 11-12). Newbigin's six foundational characteristics of a missional church are the following: the missional church (1) praises God, (2) stands on Christian truth, (3) engages with secular community, (4) empowers to disperse, (5) models exemplary community, and (6) is grounded in Christian history and focused on the eschaton (227-232).

From Newbigin's genesis, people have been further defining these characteristics. In order to communicate the living nature of these characteristics, missional church proponents have called them patterns, practices, indicators, elements, and principles. In the paragraphs that follow I describe the work of missional church proponents, particularly as they relate to the work of Newbigin (see Table 2.1). Admittedly, most missional church proponents are very resistant to their missional ideas being limited or confined lest the richness of meaning be lost (Frost, "Dissertation"). However, these categories and patterns will be refined as they are tested in the real world.

Darrell Guder et al. at the Gospel and Our Culture Network in America were the first to expand upon Newbigin's characteristics. They came up with twelve *indicators* of a missional church that connect with all six of Newbigin's characteristics: (1) engaging celebrative worship, (2) proclamation of the gospel, (3) discernment of God's specific missional vocation in order to be sent as missionaries, (4) hospitality, (5) visible impact on community, (6) growth in discipleship, (7) informed by Bible, (8) community, (9) distinctively Christian (10) Christian behavior, (11) loving accountability, and (12) community in process (Guder, "Empiri-

cal Indicators").

Tim Keller articulates nine *elements* of missional churches: they (1) discourse in the vernacular, (2) enter and re-tell the culture's stories with the gospel, (3) theologically train lay people for public life and vocation, (4) hold Christian community as counter cultural and intuitive, (5) practice Christian unity as much as possible on a local level, (6) live in the city, (7) stand on doctrinal-truth/experience, (8) live in kingdom hope, and (9) work for the common good of the whole city ("Missional Church"; "Dissertation"). Keller's elements connect with five of Newbigin's six missional church characteristics, and his third element (i.e., theologically train lay people for public life and vocation) bridges two of Newbigin's characteristics (engages with secular community and empowers to disperse). Out of all of the missional church proponents surveyed in this review, Keller has created his missional approach to ministry while serving an existing church. He summarizes his missional development by saying, "I'm doing this stuff as I write it" ("Dissertation").

Two other missional church proponents, Michael Frost and Alan Hirsch, cite the work of Guder et al. and then add three principles to "give energy and direction" to Guder et al.'s indicators (Hirsch, "Forge Mission Training Network"). They say that the missional church is: (1) incarnational, (2) messianic, and (3) apostolic (Frost and Hirsch 11, 12). Interestingly, by mapping these three principles alongside Newbigin's characteristics (see Table 2.1), one can see that their ideas are not novel, but rather help to expound on Newbigin's characteristics. The term "messianic" straddles Newbigin's characteristics of praising God and engaging with the secular community. Frost and Hirsch believe that messianic means God is worshipped in all places and God's prevenient grace covers even the secular arena (Frost, "Dissertation"). In order to prescribe more than describe, Frost and Hirsch use different language from the indicators of Guder et al. and the characteristics of Newbigin. They feel that merely describing what a missional church looks like is not enough. Frost and Hirsch believe that missional churches must radically critique existing church structures, and they hope to communicate this need by adding more action-oriented words (Hirsch, "Forge Mission Training Network").

Milfred Minatrea outlines nine practices of a missional church: (1) rewriting worship, (2) living apostolically, (3) expecting to change the world, (4) sending out for mission, (5) teaching to obey, (6) holding a high threshold for membership, (7) being authentically Christian, (8) ordering actions according to purpose, and (9) placing kingdom concerns first (29-139). Minatrea correlates or expands on all but one of Newbigin's characteristics (see Table 2.1).

Lois Barrett et al. (also part of the Gospel and Our Culture Network), in their work *Treasures in Clay Jars*, discerned eight patterns of missional churches. These church patterns are: (1) worship as public witness, (2) missional authority, (3) missional vocation, (4) biblical formation and discipleship, (5) risk-taking as a contrast community, (6) practices that demonstrate God's intent for the world, (7) pointing toward the reign of God, (8) dependence on the Holy Spirit (xii-xiv). The eight patterns correlate well with Newbigin's characteristics (see Table 2.1). Perhaps the most significant contribution Barrett et al. have made to missional church understanding is that they drew their patterns from actual missional churches. Using Guder et al.'s indicators, Barrett et al.'s group identified several churches that are consistent with the missional idea, and extracted their eight patterns from the study of these churches. Therefore, the theoretical characteristics of a missional church were more practically considered. From this study three new themes emerged to emphasize risk-taking, group prayer and leadership (Guder, "Dissertation").

After reviewing and comparing all of these characteristics, indicators, elements, principles, practices, and patterns, I see an apparent move by missional church proponents to synthesize the basic pieces of a missional church. To date, no one has expanded outside of Newbigin's foundational six characteristics of a missional church. They have helped to further explain Newbigin's characteristics. Although Newbigin's characteristics still seem to control the understanding of what a missional church looks like, the missional church movement on the whole is in its infancy. Therefore, in the future someone will surely add an additional characteristic which will be woven into missional churches.

Table 2.1. The Evolution of Missional Church Characteristics

Newbigin—1989	Guder et al.—1998	Keller—2001	Frost and Hirsch—2003	Minatrea—2004	Barrett et al.—2004
Characteristics	Indicators	Elements	Principles	Practices	Patterns
Praises God	Engaging celebrative worship		Messianic	Rewrite worship	Worship as public witness
Stands on Christian truth	Proclaims the gospel	Stands on doctrinal-truth/experience			Biblical formation and discipleship
Engages with secular community	Discerns God's specific missional vocation Practices hospitality Visible impact on community	Discourse in the vernacular Enter and retell the culture's stories with the gospel Theologically train laypeople for public life and vocation Work for the common good of whole city Live in the City	Incarnational Messianic	Live apostolically Expect to change the world Mission-sending	Missional vocation
Empowers to disperse	Growth in discipleship	Theologically train laypeople for public life and vocation	Apostolic	Teach to obey	Biblical formation and discipleship
Models exemplary community	Bible informs community Distinctively Christian Christian behavior Loving accountability Diverse constituency	Christian community as countercultural and counterintuitive Practice Christian unity as much as possible on local level		High threshold for membership Authentically Christian Order actions according to purpose	Missional authority Taking risks as a contrast community Practices that demonstrate God's intent for the world
Is grounded in Christian history and focused on the eschaton	Community in process	Lives in kingdom hope		Place kingdom concerns first	Pointing toward the reign of God Dependence on the Holy Spirit

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