

**10**  
**THE CHALLENGES OF**  
**EVANGELIZATION IN AMERICA:**  
**THEOLOGICAL AMBIGUITIES**

*Darrell L. Guder*

The theme for this paper addresses the challenges confronting evangelization in North America today, in a context we are learning to see as a mission field. This is the operative assumption that is guiding the work of a rapidly growing network of missional theologians on both sides of the North Atlantic. We are the heirs, the stewards, and in some ways, the victims of the long and complex process that we call “western Christendom.” To describe our situation now as that of a “mission field” is to affirm that, to all intents and purposes, the Christendom project is over, although its ending is complex and even erratic. This complexity expresses itself in a variety of distinctive ways on both sides of the North Atlantic.

The context for this paper is the Consultation on Global Mission held by the Boston Theological Institute in honor of a missiologist whom I greatly respect and with whom I had the opportunity to work on a number of occasions. My first encounter with Orlando Costas was through his book *Liberating News*, in which he interpreted the biblical and theological meaning of the gospel of liberation across political and economic boundaries, enabling a constructive theological interaction between the northern and

Darrell L. Guder

southern hemispheres. It was the book about which I wrote my first published review, an enthusiastic one, and I continue to be his debtor as his legacy challenges us to hear the radical gospel calling into question the comfortable assumptions of the Christendom that so profoundly conditions us. I appreciated not only his theological courage and wisdom, but also his skill as a conversation partner, his wonderful sense of humor, his commitment to respectful and honest multi-cultural dialogue, and, unforgettably, his magnificent tenor voice.

Mission in the United States is a complex affair. For example, we have practiced the separation of church and state for over two centuries. Yet our society is noted for its high level of religiosity with a proliferation of organized forms of Christian activity. The focus upon churchly success, numbers of participants and programs, and voluntaristic funding is so vigorous that it is not misplaced to suggest that the partnership of church and state has been replaced by the partnership of church and market place!

Across the Atlantic, we have seen in the last years the disestablishment of the Swedish Lutheran Church, moving from state church to free church status. In the former eastern Germany, the churches which had been disestablished under the Socialist regime have been re-established as they were required to merge into the west German *Volkskirche* as part of re-unification. The Lutheran Church of Denmark, with a state church structure which might be considered almost anachronistic today, is experiencing missional and theological revitalization especially among young adults, as Danes are responding to the emigration of Muslims by earnestly investigating what their own Christian faith is all about. In central Europe, the traditionally dominant churches of Hungary, the Czech Republic, Slovakia, Poland, Russia, and Romania, now liberated from Socialist control and repression, have had properties and privileges returned in various versions of semi-establishment.

Given this complex context, my thesis is that Christian evangelization, or in broader terms, the Christian mission in the cultures of what was once western Christendom, is fraught with *theological* ambiguity. That the problems confronting us are at bottom theological is not that obvious to everyone engaged in western evangelization. There is no dearth of evidence that in North America, at least, the task of evangelization is seen primarily as a matter of method, of better, more productive, more successful tactics. To contest that and to stress the theological challenges before us is to open up the first ambiguity with which we have to deal.

### **1. Is mission a matter of method or of theology?**

Since Schleiermacher's draft of the theological curriculum for western modernity, mission has commonly been assigned to "practical theology" with an emphasis upon practices, methods, and strategies for soul-winning and member recruitment.<sup>1</sup> This practical emphasis characterizes much organized evangelization in the west, whether we are considering Charles Finney's detailed instructions on how to bring about the conversion of souls or we are attending the latest workshop on more effective strategies for church member recruitment. The Enlightenment's noted emphasis upon method, upon rational strategies to solve problems and attain goals, coupled with optimistic confidence in our human capacity to accomplish what we set out to do, has shaped a "how to" approach to mission. Western Christians have become expert managers of the processes that build successful churches.

This practical emphasis has usually been linked to a problematic distinction often made between evangelization and mission: mission is what happens beyond the boundaries of Christendom while evangelization is what we do within Christendom. Traditionally, westerners assume that they are doing mission when they leave Christendom to carry "the gospel and the benefits of western civilization" to the unbelieving world. Back home in our western cultures, we address the problem of secularization, that is, the growth of unbelief among our own populations who are culturally conditioned as Christians but do not "practice their faith," by engaging in *evangelization*. Our task within our boundaries has been to "re-evangelize" the "cultural Christians" among us so that personal conviction and practice will accord with cultural identity. I have often suggested that evangelization in the United States suffers from the "90% fallacy." We assume that 90% of what it means to be a Christian is, in effect, handled by the process of socialization in our Christendom cultures. What remains to be done is to lead people to "accept Jesus," join a church, and (ideally) start tithing.

My first pastoral assignment, after completing my theological education at the University of Hamburg, was, as I later realized, an encounter with the fact that Christendom was ending. The visionary youth pastor of a district of the Lutheran Church in the suburbs of Hamburg asked me to set up a new outreach ministry to upper school students. These were fifteen- to twenty-year-old university-bound students who had been "confirmed out of the church." By entering their upper schools as a teacher of religion (a privilege accorded the established churches of Germany), I was to engage them with the Gospel so that their "Christianity" might not continue to be merely a matter of cultural and institutional identity but might become a

personal conviction and calling. I soon discovered that my task was not just a question of “finding a better way to do it.” These young people confronted me with profound theological questions, rooted in their struggles with their German history, the Third Reich and the Holocaust, the subjection of Eastern Europe, including a large part of their homeland, to atheistic ideologies, and the established church’s lost of credibility in their own experience. The rites of confirmation were themselves a theological problem: they often confessed their total lack of clarity of what they had been doing and saying when they took the traditional confirmation vows.

It was in that experience that I began to be aware that to look upon mission and evangelization primarily as a practical issue is to ignore the profound theological ambiguity that surrounds and permeates the discussion of mission in the west. Ultimately this ambiguity crystallizes into fundamental questions about the very nature of mission and of the church, which leads us to a further level of ambiguity.

## **2. Is mission one of several major tasks or aspects of the Christian church, or is it definitive of the Christian church?**

There is no shortage of typologies which will describe the work of the church under rubrics such as “worship,” “service,” and “mission.” Countless curricula in practical theology in western seminaries train future pastors by examining the various ministries of the congregation in this way. The end of Christendom forces us to ask whether this subdivision of the activities of ministry is adequate. Is mission properly defined as one of the several things that churches do? Is the task of evangelization properly understood if a congregation has an “evangelism committee” whose task is usually defined as “new member recruitment and assimilation?” To assess this question will require that we take a longer look at what we mean by Christendom and what has happened in this long and complex process.

The impact of the Constantinian project upon the theological understanding and ecclesial practice of mission has been enormous. We begin to get a sense of what is at stake when we investigate the fundamentally missional nature of early Christianity. The apostolic strategy disclosed in the New Testament documents is unambiguously missional. Wherever they took the gospel, they formed communities with the express sense that their task and purpose was to continue the apostolic witness that had brought them into being. They were to be Christ’s witnesses (Acts 1:8), Christ’s letter to the world (2 Cor. 3:1-3), salt and light on the earth (Matt. 5:13-16), “a chosen race, a royal priesthood, a holy nation, God’s own people, that

[they] may declare the wonderful deeds of him who called [them] out of darkness into his marvelous light” (1 Pet. 2:9-10). Every one of the apostolic congregations was to “lead [its] life worthy of the calling with which [it] had been called” (Eph. 4:1, cf. 1 Thess. 2:12; Phil. 2:27; Col. 1:10). That calling was to the vocation of witness to the gospel.

The scriptural testimonies functioned then as the apostolic instruments for continuing formation of such missional congregations. To interpret the New Testament scriptures appropriately requires the development and application of an expressly missional hermeneutic. These texts reveal their missional dynamic as we probe them with the question, “How did this scriptural testimony continue the formation of a particular community for its apostolic vocation then, and how does it do so today?” As Martin Kähler asserted a century ago, it was the early Christian mission that fostered the development of the church’s theological inquiry: “Mission is the mother of theology.”<sup>2</sup> This is especially evident when we examine the catechetical disciplines developed in the patristic period: the instructions written for catechumens were quite explicitly focused on their formation for the distinctive vocation of witness, with the behaviors that such witness entailed.<sup>3</sup> The rigor of catechetical formation declined from the fourth century on, as the rapidly expanding numbers of Christians gradually made it impossible to enforce. Baptism as the outcome of disciplined formation for admission to the witnessing community was gradually replaced by baptism as the actual event of baptismal regeneration, making its administration as early as possible after birth an urgent matter. The sacrament was gradually “fractured,” with the local priest retaining the right to baptize while the bishop had to be present to confirm.

In this process of Christianization of the culture, mission gradually disappeared from the church’s self-understanding although never from its practice. This was, in a sense, an understandable process. If, over time, the conviction grows that the entire population is Christian, based both upon one’s birth into a Christianized society with its virtually universal practice of infant baptism, why would mission continue to be emphasized? It would emerge more and more as the special concern of particular communities, such as the monastic orders that expanded the boundaries of Christendom outward. Thus, we can study the continuing process of Christian mission, as does Kenneth Scott Latourette in his study of the *Expansion of Christianity*,<sup>4</sup> but we find virtually no evidence of theological reflection on mission as ecclesiology develops into a systematic discipline. Rather, the systematic reflection on the church focused on its offices, its sacraments, and its authority. David Bosch makes the acute observation that the Great Com-

mission at the end of Matthew's gospel is never related to the calling and practice of the Christendom church of the Middle Ages.<sup>5</sup> It was regarded as the apostolic commission that generated the early church, but it was superseded by the Constantinian establishment of Christianity. In its place, the missionary mandate of medieval Christendom was more likely to be Luke 14:23:<sup>6</sup> "Compel them to come in." It would not be until William Carey's notable "Inquiry" in 1792 that the Great Commission was again read as relevant for the modern church.<sup>7</sup>

We are indulging here in broad-stroke interpretations of a long and complex history, contending that the neglect of mission in western theology is a given. It must also be stressed, however, that we need to approach the question of the Christendom legacy with caution. It is not a process that can be divided easily into its positive and negative components. Rather, the Christendom story is complex and requires a dialectical reading, similar to the way that the Old Testament stories of the kings are narrated. God is not absent from this history that is so obviously shaped by human frailty and compromise. The gospel witness is passed along from generation to generation, in spite of the reductionisms and accommodations that creep in. There is a constant sub-text of reform and renewal throughout the history, centering especially on the monastic movement, which as we noted was also a major agency of continuing mission. If not theologically addressed, mission was being practiced. It was, for the most part, "mission by diffusion" (Sanneh),<sup>8</sup> the spreading outwards of the boundaries and dominance of Roman Christianity. But "mission by translation" was also happening, as we see in the examples of the Slavic mission of Saints Cyril and Methodius, the Irish mission of St. Patrick, the Iro-Scottish mission of Saint Columba and his successors, and emerging from there the north European mission of Saint Bonifatius and many others.

Wilbert Shenk contends that "the Christendom model of church may be characterized as church without mission."<sup>9</sup> The instances just alluded to make it clear that this is an over-generalization. But it is certainly accurate to assert that Christendom's theological disciplines ignore mission. Christian ecclesiology develops over centuries, up to the present day, without any attention given to the fundamental "missionary nature of the church" (Vatican II)<sup>10</sup>. We look in vain for any mention of mission in the theologies that emerge from the Reformation of the 16th century. There is profound grappling with issues of soteriology, and ecclesiological consequences are drawn as evidenced by the Reformation marks of the true church: Word and Sacrament. But the theological reflection on the nature and purpose of the church focuses on office, sacraments, perhaps unity, but not on the

### *The Challenge of Evangelization in America*

church's basic missional mandate. Within the Reformed tradition, mission does not emerge as a confessional theme until 1905 when the northern Presbyterians in the United States added paragraph XXXV to the Westminster Confession of Faith: "Of the Love and God and Missions."<sup>11</sup> It is a recognition that the modern missionary movement had become such a significant force that it needed somehow to be mentioned in the basic confessional standard of Presbyterianism. But its wording betrays a thoroughgoing Euro-centric and patronizing understanding of mission, not far from Kipling's "White Man's Burden."

It is the global missionary movement of the last three centuries that has generated the World Church (the "great new fact of our time") and, in the process, has re-instated mission as the fundamental theme of ecclesiology! The existence of the global church has restored the language of mission and evangelization to our vocabulary. When one looks back over the emergence and development of the Ecumenical Movement since the Edinburgh Conference on World Mission of 1910, one can see that the modern missionary movement not only motivated the search for unity; it also generated a theological process leading, ultimately, to the merging of ecclesiology and missiology. From the mission fields arose the question, 'How can the church carry out its mandated witness faithfully if it is a divided church?' This practical question led necessarily to the more basic questions: 'What is the ecclesial significance of the mission movement? What is the mission of the church? Can mission be done legitimately in separation from the church? Can the church truly be the church if it is not essentially missional?' These questions are the basic agenda of the ecumenical theologies that come to the fore in the course of the 20th century. The ecumenical process initiated at Edinburgh set out under the principle that it would focus on practical issues and avoid doctrinal debates. But that proved impossible. The relationship between church and mission has proven to be a catalytic force. Already at the Jerusalem Conference of the International Missionary Council in 1928, there was a clear sense that the missionary movement required constant re-engagement with the theology of the Gospel itself. In the Tambaram Conference in 1937, the discussion was focused on theological challenges: How the gospel defines the church and its relationship to the world of religious plurality.<sup>12</sup>

This movement towards missional theology is also reflected in the organizational evolution. The 1910 Edinburgh Conference was a gathering of mission societies, with varying degrees of linkage to ecclesial structures. The International Missionary Council was a consulting body of such societies as well as of emerging National Councils of Churches. The World

Council of Churches was formed, in 1948, as a fellowship of churches, rather than societies. The merger of the International Missionary Council and the World Council in 1961 in New Delhi was intended to underline the fundamentally missionary nature of the church. That conviction certainly motivated Lesslie Newbigin as he led the IMC into that new partnership and became the first Director of the WCC's Commission on World Mission and Evangelism. He articulated the vision of churches uniting in mission in his address at New Delhi – only to experience over subsequent years growing disillusionment as he saw the World Council's approach to mission move away from that initial commitment.

Thus, in the 20th century, mission emerged as a central theological theme. Vatican II's "Decree on the Church's Missionary Activity," *Ad Gentes Divinitus*, gave this process its classic articulation: "The Church on earth is by its very nature missionary."<sup>13</sup> The consensus that expressed the centrality of mission began to be described at the "theology of the *missio Dei*."<sup>14</sup> Put in a variety of ways, this theological consensus stresses that the character, purposes, and actions of God are missional: God is a sending God. The Father sends the Son; the Father and the Son send the Spirit; the Triune God sends the church as the sign, instrument, and foretaste of God's healing mission for the whole world. Missiological ecclesiology defines the church within the doctrine of the Trinity as an essential dimension of God's loving and saving purposes and action.

To speak of a "*Missio Dei* consensus," while validly describing the movement away from church-centered to Trinitarian and Christocentric theologies of mission, unduly simplifies the current discussion. The relationship between mission and church, in the present debate, is variously defined, ranging from taxonomies such as "worship/service/mission" to claims that mission essentially defines the church's calling and practice. Also part of the debate, of course, is the continuing controversy about the modern missionary movement. Some critique the missionary movement for its Eurocentric, paternalistic, and culturally destructive partnership with colonialism. Others call for the reshaping of mission as action for peace, human rights, social reform, eschewing all claims to truth or attempts to convert, especially in relation to the world religions. In the meantime, the center of gravity of world Christianity has shifted from the northern hemisphere to the southern, from the north Atlantic cultures to Africa. In spite of all the criticisms of the missionary movement, it obviously worked! Now the challenge placed to the churches that are heirs to the Christendom legacy is to make theological sense of a world Christian movement which has resulted from western mission but is moving rapidly beyond it.

**3. The reclamation of the missional calling of the church reveals a spectrum of theological ambiguities which the heirs of Christendom must now address if we are to be faithful to our calling in the western mission field**

In the last twenty years of his life and ministry, Lesslie Newbigin's voice emerged as one of the most penetrating and prophetic readers of the missional crisis of the Christian movement in the west.<sup>15</sup> He returned from decades of missionary and ecclesial ministry in India to discover that Christendom in Europe was over. Rather than lament its passing, he focused our attention on the question, Can the western church become again a missionary church? He expounded the fundamentally theological thrust of this inquiry by his emphasis upon Gospel, Church, and Culture – an approach which has come to be known as “the Newbigin Triad.” It is essential that we constantly ask these fundamental questions:<sup>16</sup>

(1) What is the Gospel and how does the Gospel form and confront the church? What has happened to the Gospel in the course of western Christendom? How do we reclaim the fundamentally event character of the Gospel over against more abstract, propositional renderings of it? How do we engage the fundamental translatability of the Gospel?

(2) What is the church and what is its purpose? How do we reclaim the church's essential vocation as witness to the gospel, as light, leaven and salt, as Christ's letter to the world. How does the church after Christendom learn what it means to “lead its life worthy of the calling with which it has been called?”

(3) What is the interaction between the church and the cultures in which it is planted? How does the gospel through the church both confront and affirm cultures as ways in which witness becomes concrete. Here again, we are asking about the fundamental translatability of the gospel, recognizing, as Lamin Sanneh has taught us, that the Gospel “destigmatizes” every culture by affirming it as a potential bearer of gospel.<sup>17</sup> How does the witness to the gospel become appropriately embodied in diverse cultures, while continuing to confess the one message of the one Triune God?

We probe these questions and grapple with the complex inter-relationships among all three sides of this triad in a global context. Worldwide Christianity, by now profoundly multi-cultural, challenges us in the west to recognize our own cultural provincialism. We can no longer afford to delude ourselves that our traditions represent “normative Christianity.” Rather than continuing to export our theology as some prescription for the theology of the church around the world, we need to turn our theological skills to thoughtful and self-critical analysis of the effects of Christendom upon us. We can be

helped by the encounter with the theological process in the non-western world. It is, for example, stimulating for us to learn, with African theologians such as Kwame Bediako, how the patristic legacy can be read without the detour through western Christendom.<sup>18</sup>

One of the ways in which the Newbigin Triad has worked productively has been through the work of the Gospel and Culture discussion in North America. Since the late 1980's, it has explored many aspects of the church's fundamentally missionary nature, giving special attention to the interaction of Gospel, Culture, and Church. It has continued to ask, in various ways, Newbigin's basic question: If one assumes that the church is missionary by its very nature, what must then a missional ecclesiology look like?<sup>19</sup> This question became the project of a research team under the aegis of this Network, which set out to explore what the dimensions and characteristics of such an ecclesiology might be. The resulting volume was intended to serve as a stimulus for further and broader discussion.<sup>20</sup> The term "missional" was adopted as an attempt to emphasize that the church is defined by and exists for God's mission. In the ensuing discussion (which has surpassed the research team's expectations!) the term "missional" has been adopted by

The critique of Christendom by its heirs must address these theological ambiguities, in constant interaction with the global, non-western community. To do so, it is helpful to ask:

- ~ What has the theology of Christendom reduced that needs to be restored to its fullness?
  - ~~ The gospel of the kingdom reduced to the gospel of individual salvation
  - ~~ The calling of the church to witness to the world reduced to the management of salvation
  - ~~ The baptismal calling of each Christian to apostolic witness reduced to the clergy-lay distinction with different possibilities of spiritual faithfulness and obedience
- ~ What has the theology of Christendom equated that cannot be equated?
  - ~~ The culture of western Christendom with normative Christianity.
  - ~~ The kingdom of God with the institutional church
  - ~~ God's promised rule with a particular human program of

*The Challenge of Evangelization in America*

social, political, and economic design.

~ What has the theology of Christendom separated that may not be separated?

~~ The benefits of the gospel from the missional calling of the Christian (Barth's critique of the 'classic definition of Christian identity') – another way of describing the individualistic reduction of the gospel.

~~ The calling of baptism from the calling of ordination: two or more classes of Christians

~~ The present from the future: the loss of the impact now of that which is promised and still coming.

**(4) The challenge of the task:**

~ Confronting the conformities: Romans 12:2

~ Receiving "transformation by the renewal of the mind" (Romans 12:2)

~ The crucial role of the world church, calling the heirs of western Christendom to account

~~ "Can the west be saved?"

~~ "Can we be good stewards of our legacy, especially our property and wealth, for the upbuilding of the entire body of Christ around the world? Should the western churches see themselves as the Hellenistic congregations formed by Paul, carrying out their financial responsibility for the Christians in Jerusalem/the non western Churches?"

~~ "Does the accession of the Christian movement to social and economic power fundamentally change its calling as defined by the NT?"

~~~ Challenge now in the "next Christendom" – African countries officially calling themselves "Christian nations!" while Europe is arguing about how it can refer to its own Christian past!

~~ Can we really articulate, as a world community of faith and witness, what we commonly believe and testify to, what practices we share that are the same in all their cultural differentness, and what we commonly hope and expect from God's hand?

## End Notes

- <sup>1</sup> See Olav Myklebust, *The Study of Missions in Theological Education*, 2 vols., Oslo: Forlaget Land og Kirke, 1955, 1:85f; Johannes Verkuyl, *Contemporary Missiology: An Introduction*, Grand Rapids: Wm. B. Eerdmans, 1978, 6f.
- <sup>2</sup> Martin Kähler, *Schriften zu Christologie und Mission* [Theologische Bücherei, 31], München: Chr. Kaiser Verlag, 1971, 190.
- <sup>3</sup> See, as representative of growing scholarship on the early Christian catechumenate, Edward Yarnold, S.J., *The Awe-Inspiring Rites of Initiation: The Origins of the R.C.I.A.*, Collegeville, MN: Liturgical Press, 2nd ed., 1994.
- <sup>4</sup> Kenneth Scott Latourette, *A History of the Expansion of Christianity*, 6 vols., New York: Harper & Row, 1937ff, repr. Grand Rapids: Zondervan, 1970.
- <sup>5</sup> David Bosch, "The Structure of Mission: An Exposition of Matthew 28:16-20," in Wilbert R. Shenk, ed., *Exploring Church Growth*, Grand Rapids: Wm. B. Eerdmans, 1983, 218-248; David Bosch, *Transforming Mission: Paradigm Shift in Mission Theology*, Maryknoll, NY: Orbis, 1991, 56-57
- <sup>6</sup> David Bosch, *Transforming Mission*, 236, 240, 339.
- <sup>7</sup> William Carey, *An Enquiry Into the Obligations of Christians to Use Means for the Conversion of the Heathens*. New Facsimile Edition, London: Carey Wingate Press, (1792), 1962; abridged version in R. D. Winter, S. C. Hawthorne, eds. *Perspectives on the World Christian Movement: A Reader*, Pasadena; William Carey Library, rev. ed., 1992, B-94-102.
- <sup>8</sup> Lamin Sanneh, *Translating the Message: The Missionary Impact on Culture*, Maryknoll: Orbis Books, 1989, 28-34.
- <sup>9</sup> Wilbert R. Shenk, *Write the Vision: the Church Renewed*, Valley Forge: Trinity Press International, 1995, 35, his italics.
- <sup>10</sup> "The Church on earth is by its very nature missionary..." in *Ad Gentes Divinitus*, 2, Austin Flannery, O.P., General Editor, *Vatican Council II: The Conciliar and Post-Conciliar Documents*, Collegeville: Liturgical Press, 1975, 814.
- <sup>11</sup> "The Westminster Confession of Faith," par. XXXV, in *The Constitution of the Presbyterian Church (U.S.A.); Part I: The Book of Confessions*, Louisville: Office of the General Assembly, 1996, 6.187-6.190.
- <sup>12</sup> William Richey Hogg, *Ecumenical Foundations: A History of the International Missionary Council and its Nineteenth Century Background*, New York: Harper & Brothers, 1952, reissue: Eugene OR: Wipf & Stock, 2002.
- <sup>13</sup> See note 10; see also *Lumen Gentium*, I, 350-358.
- <sup>14</sup> For the best brief summary on *mission Dei*, see David Bosch, *Transforming Mission*, 389-393.
- <sup>15</sup> Geoffrey Wainwright, *Lesslie Newbigin: A Theological Life*, Oxford: Oxford University Press, 2000.
- <sup>16</sup> Lesslie Newbigin, *The Gospel in a Pluralist Society*, Grand Rapids: Wm. B. Eerdmans, 1989; George R. Hunsberger, "The Newbigin Gauntlet: Developing a Domestic Missiology for North America," in George R. Hunsberger

& Craig Van Gelder, eds., *The Church Between Gospel and Culture*, Grand Rapids: Wm. B. Eerdmans, 1996, 3-25.

<sup>17</sup> See Sanneh, *Translating the Message*, loc. cit.

<sup>18</sup> Kwame Bediako, *Theology and Identity: the Impact of Culture upon Christian Thought in the Second Century and in Modern Africa*, Oxford: Regnum Books, 1992.

<sup>19</sup> See [www.gocn.org](http://www.gocn.org).

<sup>20</sup> Darrell L. Guder, ed., et al., *Missional Church: A Vision for the Sending of the Church in North America*, 1998.

