Articles

How Lutherans Can Think about Worship and Mission:
Some Proposals from the Post-Constantinian United States of America

Joel P. Okamoto

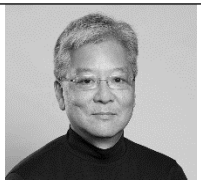
Introduction

It says something that *Lutheran Mission Matters* invites thinking and talking about the relationship between worship and mission. The New Testament certainly helps us to faithfully frame our questions, concepts, distinctions, aims, and responses on all matters of faith and life, including both worship and mission. But it does not explicitly reflect on this relationship. The Gospels do not show us Jesus addressing this relationship. The book of Acts does not record a debate over this relationship. The Apostle Paul does not teach about this relationship or exhort churches to do something about it.

Some of us connected with *Lutheran Mission Matters* find that we have both important questions and noticeable disagreements about how public worship and the mission of the church relate to each other. And we know we are not alone.

The "Call for Papers" for this issue on worship and mission outlined some of these questions and hinted at some of these disagreements. But the questions noted there were not only for prospective authors. They were for all readers, and for anyone who is interested or should be interested in worship and mission. And the questions themselves invite other questions and hint at other disagreements.

I look forward to reading some thoughtful, helpful, and faithful answers to specific questions in this issue of *Lutheran Mission Matters*. But I am just as interested in the bigger picture and the larger questions about worship and mission, especially questions like "Why does 'worship and mission' matter?" and "What holds them together theologically?" This article offers a few reflections for Lutherans on thinking about worship and mission.



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It begins by considering how we might understand "mission" in this conversation. I settle on the notion of "evangelism." This notion is still rather nebulous, but I run with a particular understanding of evangelism suited to the so-called "post-Constantinian" situation here in the United States. The post-Constantinian situation explains that both a lot of evangelism and a lot of worship play down *transformation*. Christians have long disagreed about the nature and place of transformation, but Lutherans have a specific stance on it: Sanctification, that is, transformation, always follows justification. At this point, things open up. Justification and the transformation it works take place with the preaching of the gospel and the administration of the Sacraments. This makes clear a particular connection between evangelism and worship: worship, where the Church regularly and publicly preaches the gospel and gives the Sacraments, is an essential and obvious location in which the justifying and transforming work of God that evangelism aims for takes place.

The post-Constantinian diagnosis is pivotal for this article, and so a few words about this choice are in order. Why this diagnosis? Apart from the fact that it fits, there is no reason I chose it over "God is dead" (Nietzsche) or the "triumph of the therapeutic" (Rieff), and there is no argument to prefer a post-Constantinian analysis over a political or an economic analysis. I ran all of these through in a back-of-the-envelope thought exercise, and I could tell that each would yield quite different essays. This is not at all surprising, of course. Thinking about God, justification, the Church, or the Word all look different from these different perspectives, too.

What is "mission"?

The first question to consider is, "What are we talking about? What is meant by 'worship and mission'?" The "Call for Papers" is clear that "worship" in this conversation means "public worship services." Whatever you call it—"church," "Divine Service," "liturgy," "Mass"—worship happens when Christians "assemble to hear and discuss God's Word and then to offer praise, song, and prayer to God" (LC I, 84).[1]

But "mission" is less clear. This is nothing new, because "mission" does not refer to a kind of event or occasion like a public worship service. Finding adequate definitions for mission has been unsatisfying for many. Consider, for example, David Bosch's attempts. In his 1980 book *Witness to the World* he wrote: "The most adequate formulation subsumes the total *mission* of the Church under the biblical concept *martyria* (witness), which can be subdivided into *kerygma* (proclamation), *koinonia* (fellowship) and *diakonia* (service)." He cited the Willingen Conference (1952) for this definition, and then he added a fifth term, "*leitourgia,* liturgy, that is the encounter of the Church with her Lord. This is, in the last analysis, the fountain of the entire mission of the Church and the guarantee for her distinctiveness."[2] Later, in his book *Transforming Mission*, Bosch conceded that this formula "has severe limitations." He agreed with Ludwig Rütti that, while this formula expands the idea of mission beyond "proclamation and church planting… in the final analysis it only helps to illuminate traditional ideas and activities." He called for "a more radical and comprehensive hermeneutic of mission," one that included activities as diverse

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as witness, service, healing, reconciliation, contextualization, church planting, and more, but without constraining mission to simply a list.[3]

Bosch has an important point. But this conversation on worship and mission does not need a comprehensive yet open-ended concept of "mission," even though it doesn't rule it out. It only needs concepts that do not constrict a wide idea of mission.

We could relate several concepts of "mission" to worship, but the one I will pursue is mission as "evangelism." Of course, "evangelism" needs to be made more precise, too. Here are two instances. The first is from Robert Webber, who contended that evangelism "not only converts people, but also brings them into the full life of the church and keeps them there."[4] The second is a slightly longer version from Rodney Clapp:

> [E]vangelism [must] be understood not simply as declaring a message to someone but as initiation into the world-changing kingdom of God. It is not enough to think of evangelism as proclamation. We must understand it once again as the earliest Christians did, as 'the persuading of people to become Christians and take their place as responsible members of the body of Christ.'[5]

Why choose these definitions of "evangelism"? The answer, in a word, is "context." Webber and Clapp are among the growing number Christians in the United States who recognize that they should not take for granted that their stories, practices, beliefs, values, and institutions are widely known and appreciated. They saw that the future of evangelism, to say nothing of worship, preaching, and spiritual care, would be different than it had been. For Webber, this situation means adopting an "ancient-future" approach to ministry and theology. This approach argues that "you can best think about the future of the faith after you have gone back to the classical tradition."[6] The idea of evangelism Webber promotes exemplifies this approach. He said it was from the third century.

For Clapp, the emerging situation called for a so-called "post-Constantinian" approach to ministry and theology. The "Constantinian" or "Christendom" situation is one where society and the Christian Church largely support one another. The Church of England is a Constantinian artifact. The state of Missouri, where I live, still prohibits car dealerships from doing business on Sundays, and only very recently were all Sunday restrictions on the sale of alcohol lifted in my area. These are examples of a Constantinian situation.

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In the case of the United States, churches until recently could assume that everybody had some knowledge and respect for Christian beliefs, practices, institutions, and values. They could assume that people mostly knew what it meant to be Christian. Not everybody, of course, was always active, but that is what evangelism was for: reviving their faith and their engagement as Christians. Revivals were a common means of evangelism.[7]

But much of the United States and Canada, like much of Europe and parts of Latin America, are "post-Constantinian." Society and the Church have gone separate ways. And now evangelism needs to be a larger task, not only "converting" people from one set of beliefs and values to another, but giving them a new identity and bringing them into a new community and way of life. Post-Constantinian writers like Clapp understood that this concept of evangelism was anything but new. In fact, he like Webber intentionally reached to the early church: "For the earliest church, then, evangelism was not a matter of inviting individuals to recall what they somehow already knew. It was rather a matter of inviting them to become part of nothing less than a new humanity, reborn of the last Adam who was Jesus the Nazarene."[8]

And now evangelism needs to be a larger task, not only "converting" people from one set of beliefs and values to another, but giving them a new identity and bringing them into a new community and way of life.

My situation here in the United States is why I am attracted to the "ancient-future" or "post-Constantinian" or "post-liberal" or "after-modern" understandings of evangelism. I share it so you have some context to understand me. But I also share it because I suspect it is relevant for those in some of the many non-Constantinian situations, that is, places where the Church has never been a major force or feature of society, where Christians are "others" or "outsiders" or "on the margins."

Worship and Mission in a Post-Constantinian Situation

It is increasingly clear that churches in the United States know they are no longer in the center of social and cultural life. One sign of this growing awareness is literally a sign seen at many church exits: "You are now entering the mission field." This sign also shows that these churches recognize that somehow worship and mission are related.

But *how* are worship and mission related? There are several ways to answer this, but I will continue to follow the post-Constantinian line of analysis.

As we have already noted, a post-Constantinian approach to mission understands that evangelism aims at making various people in the world into the one holy people of God. At one level, there is nothing exceptional about this. Evangelism in this sense is "making disciples," as the Lord put it (Mt 28:19). Evangelism means that "once you were not a people, but now you are the people of God" (1 Pt 2:9). But the reason for stressing this understanding is that it had been obscured. If being Christian is normal for being a member

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of a Constantinian society, then becoming a new person and leading a new life would normally be irrelevant.

Evangelism understood from a post-Constantinian position is a matter of *transformation*. Evangelism, you might say, does not only make a difference to a person; it makes a person *different*.

Transformation, moreover, is an obvious way to relate mission and worship, because worship, too, should aim for transformation. Put more specifically, public worship is the essential and obvious venue for transformation and therefore essential and obvious for evangelism.

Perhaps it is obvious to you and your situation that worship and evangelism both aim for transformation, but it is not in mine. There are both a general cultural reason and a specific theological reason that obscure this aim. The general cultural reason is a residue of the Constantinian influence. Stanley Hauerwas, probably the most well-known post-Constantinian theologian in the United States, once explained it in political terms:

> Most preaching in the Christian church today is done before strangers. For the church finds itself in a time when people have accepted the odd idea that Christianity is largely what they do with their own subjectivities. Politically we live in social orders that assume the primary task is how to achieve cooperation between strangers. Indeed we believe our freedom depends on remaining fundamentally strangers to one another. We bring those habits to church, and as a result we do not share fundamentally the story of being God's creatures, but rather, if we share any story at all, it is that we are our own creators. Christians once understood that they were pilgrims. Now we are just tourists who happen to find ourselves on the same bus.[9]

The preaching to which Hauerwas refers is preaching in public worship services, and when he mentions "church," he means the public worship service itself. The politics here are American politics, and the "odd idea that Christianity is largely what they do with their own subjectivities" is symbolized by the First Amendment of the United States Constitution, which prohibits the Congress from establishing any religion, including the Christian religion.

As a post-Constantinian theologian, Hauerwas is concerned that preaching in particular and worship in general tends to uphold the status quo—this is a Constantinian reflex. In the United States at least, it is not only civil politics that encourages Americans to believe they are their own creators. So do economics and communications. We see this in how talk about worship in the United States resembles marketing to consumers.[10]

Hauerwas rightly is concerned that preaching allows, even encourages hearers to stay like they are. He is calling for preaching and worship to aim for turning sinners into saints, turning aliens into citizens, turning unbelievers into believers, making alive what was once dead—in a word, for "transformation."

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Transformation itself, however, is the specific theological reason why Lutherans might object to calling this the aim of worship and mission. One objection would be that this suggests something more Roman Catholic or Wesleyan than Lutheran. A Lutheran conception of worship and mission should have justification, not sanctification, in its sights.

My response is itself Lutheran: "Sanctification always follows justification." The Augsburg Confession brings this out when it confesses, first, the justifying faith comes through the gospel and the Sacraments (AC V)[11], and then that the faith of the justified "should yield good fruit and good works and that a person must do such good works as God has commanded for God's sake" (AC VI, 1)[12]. The same point about justification, sanctification, and the gospel comes out when Article XX teaches: "Faith alone always takes hold of grace and forgiveness of sin. Because the Holy Spirit is given through faith, the heart is also moved to do good works" (AC XX, 28–29)[13]. Sanctification *logically* follows justification. Oswald Bayer's summary of Luther's own understanding applies also to the Lutheran Confessions: "Justification and sanctification are not for him two separate acts that we can distinguish, as though sanctification follows after justification, and has to do so. In talking about sanctification Luther stresses the institutional side of the event of justification."[14] If there is no transformation, then there has been no justification. So, I am not denying or implying that justification is not central. I am getting there by another route.

Another objection would be that I should have started with justification in the first place. I could have, and in different circumstances, I would have. But in my experience, too many Lutherans mistakenly assume that, if nothing else, they are right about justification. They either do not grasp or cannot put into practice what the Apology confesses: "For these are the two chief works of God in human beings, to terrify and to justify the terrified or make them alive" (Ap XII, 53)[15]. A common sign of this mistake is understanding justification as "just as if I'd never sinned." This is a half-truth. Justification is not a fiction. Justification does not only pronounce sinners righteous; it makes them righteous. It makes them alive. Justification happens when God's good news is announced and when God's promises are made. An angel announced God's good news when he told the shepherds in the field, "I bring you good news of great joy that will be for all the people. For unto you is born this day in the city of David a Savior, who is Christ the Lord" (Lk 2:10–11). The shepherds believed the message, went to Bethlehem, and saw Christ the Lord for themselves. And they returned, "glorifying and praising God for all they had heard and seen, as it had been told them" (Lk 2:20). The good news made things right for them, and they were transformed. An angel had earlier come to Mary, promising:

> And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end (Lk 1:31–33).

Mary believed the promises, and she sang:

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> My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has looked on the humble estate of his servant. For behold, from now on all generations will call me blesses; for he who is mighty has done great things for me, and holy is his name (Lk 1:46-49).

The promises made things right for Mary, and she was transformed.

We could extend this discussion of justification, sanctification, and the preaching of the gospel for a long time, but I have said enough to make my point. This point, once again, is that an important way to view the relationship between worship and evangelism is that both aim for *transformation*, and that evangelism regularly accomplishes this transformation through public worship. An important challenge to seeing this relationship comes in Constantinian situations, because they obscure the need for transformation. Another challenge specific to Lutherans comes when they deny in effect that justification is transformative.

Worship and mission are more than justification, and this, too, must not be overlooked. But worship and mission would be badly misguided if they did not aim always for justification. And one is not aiming for justification if one does not expect transformation. To be sure, transformation is never fully realized in this present evil age. Sanctification accompanies justification, but sanctification is an ongoing and sometimes uneven process.

Reflecting on worship and mission

The ideas of worship and mission that I've pursued so far bear on how I would think about some of the questions in the "Call for Papers." I run through them to illustrate how these ideas might work out on specific matters.

1. Questions of *focus*
   Who makes up the worshiping community?
   Who defines the "worshiping community"?

   If we understand that evangelism "not only converts people, but also brings them into the full life of the church and keeps them there,"[16] then it naturally follows that the worshiping community might be made up of not only Christians but also those who may become Christians. There remains a clear difference among them: between those who are baptized and those who are not yet baptized; between those who have heard and heeded the call to follow Jesus Christ, and those who do not yet follow; those who confess with their lips that Jesus is Lord and those who do not yet make this confession.

   Notice that the difference is not "Christians and non-Christians" as much as "now Christians and not-yet Christians." If the difference were "Christians and non-Christians," and both were considered part of the worshiping community, then a significant portion of worship would be apologetical. Some time and effort would have to aim to deal with those who have doubts, objections, or no interest in following Christ. The entire notion of a public worship service as hearing and dealing with God's Word and as returning praise, thanks, and prayers would be hard, if not impossible, to maintain in this situation.

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But when the difference is between "now Christians and not-yet Christians," then the idea of public worship can be preserved, because the situation is different. With a community that includes "not-yet Christians," you are assuming that they have some interest in being Christian, and that what they need is to learn the stories and language and customs and values of Christians.

2. Questions of *content* and questions of *form*
   How do we decide what and how our worship services will proclaim, teach, and pray for, especially when we know and want others to listen?
   How do we assess and adapt our worship forms in both theological and contextual terms?

Matters of content and form are sometimes treated as if they were separable. We can distinguish, and sometimes we should. But it is unhelpful when the two are treated as separate entities. This has been true in conversations about worship in the United States, where a common impression is that form matters more than content. This is as true for those who insist on using hymnals and wearing vestments as those who do away with both. No one actually thinks that form matters more, but content is often taken for granted.

Questions and confusions like this happen in other aspects of life. Because of this, we can learn something from those who pay attention to "style." One example comes from Alan Jacobs, an American professor of English who writes regularly about matters of Christian faith *and* has written about football ("soccer" for those in the United States). About ten years ago he wrote about the style of FC Barcelona:

> There's so much talk about Barcelona's style of play in large part because it's just that: a style. And styles are not easy to come by in soccer. The term can mislead, because it suggests mere aesthetics, how a team looks. But a genuine style is more than that. Just as a poet's style is not just a few habits of sound-making but a whole way of organizing experience and language, a coherent strategy for marshaling forces of thought and feeling and then deploying them, a soccer style is a complete approach to the game. This is why some sports journalists like to call it a "philosophy," but "style" is better: it suggests thought embodied, thought enacted on the pitch. And it nods to the aesthetic element, which is real, though not everything.[17]

Jacobs is right: the term "style" can mislead, but the idea that "style" refers to "a whole way of organizing experience and language" makes at least as much sense for thinking about public worship services as it does for a sport. Style for worship includes literary forms (e.g., sermons and prayers), music, clothing, and architecture of worship, but also the content.

With this, I have three brief points about content and form.

First, public worship, at least in post-Constantinian and non-Constantinian situations, should have *everything* as its content. In these situations, Christians should

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assume their non-Christian friends and neighbors know very little, so nothing should be taken for granted. Or everything should be available to them. By "everything," I mean the one true God and His dealing with creation. Worship should not focus only on the individual worshipers and their relationship to God (although it should never neglect them, either). Worship should set forth the universe as the creation of our God; human beings as creatures whom this God made to live by faith; sinners as human creatures who will not live by trusting God the creator; Jesus Christ as the Son of God sent to make all things new and to offer forgiveness of sin and eternal life in the world to come.

The second point is one of form: This content may be conveyed in different forms, but its most basic form is as a story. This story has long been told in various forms, including the creeds, the church year, lectionaries, and art. Worship, especially when it is linked to evangelism, will do well to take advantage of these forms, and to try out new ones.

The third point is about music. There are many forms of music, but to think of music as a "form" is at best misleading. I am unqualified to offer thoughts along these lines, but I do find the following set of questions by John Witvliet to be helpful in thinking about worship and mission:[18]

> Question 1, a theological question: Do we have the imagination and resolve to speak and make music in a way that both celebrates and limits the role of music as a conduit for experiencing God?
>
> Question 2, a liturgical question: Do we have the imagination and persistence to develop and play music that enables and enacts the primary actions of Christian worship?
>
> Question 3, an ecclesial question: Do we have the imagination and persistence to make music that truly serves the gathered congregation, rather than the musician, composer, or marketing company that promotes it?
>
> Question 4, a question about aesthetic attitudes: Do we have the persistence and imagination to develop and then practice a rich understanding of "aesthetic virtue"?
>
> Question 5, a cultural question: Do we have a sufficiently complex understanding of the relationship between worship, music, and culture to account for how worship is at once transcultural, contextual, countercultural, and cross-cultural?
>
> Question 6, an economic question: Do we have the imagination and persistence to overcome deep divisions in the Christian church along the lines of socioeconomic class?

3. Questions of *community*

> How should a congregation explain and administer Baptism and Holy Communion?

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The given question here, like the next one, is just an example of a question of community. But it is instructive, especially for evangelism understood as making a person a member of the Church, that is, part of the Christian community, because evangelism thought in this way requires asking *how* this happens and *how* this is upheld and maintained.

The answers to these questions are "Baptism" and "Holy Communion." Baptism is how God makes someone His own child, just as He called Jesus His Son and gave Him the Holy Spirit when He was baptized in the Jordan. Baptism is how someone is made a disciple of Christ. Baptism is a kind of adoption. Holy Communion is just that: a holy communion with God and Christ by eating Christ's body and blood, but also with all gathered around the table, eating the one body and drinking the one cup. Holy Communion is a kind of family meal.

Lutherans should acknowledge that they have often played down these aspects to the sacraments. The Catechisms teach what each sacrament is, what its benefits are, and how one is to receive it. But they do not teach what each sacrament *does* (although the very label "Holy Communion" conveys what happens).

4. Questions of *biblical interpretation*

> How do we deal with the fact that the Old Testament prescribes much for Israel's worship, but the New Testament hardly anything for the Church?

This question is also just an example of the kinds of questions that arise. The answer to this question begins by remembering that "Christ is the end of the law" (Rom 10:4). The prescriptions, regulations, and imperative in the Law of Moses served their purpose (Gal 3:10–29) and now of themselves have no binding force for Christians. They live by keeping all Christ has commanded (Mt 28:20).

Of course, the problem is that the New Testament hardly prescribes anything for the Church. Put another way, the problem for biblical interpretation seems to be that there is very little to interpret. This is true if one thinks of the New Testament as a *source* concerning worship. But the New Testament is canonical not primarily because it is a source but because it is a canon, that is, a standard, a rule, a norm. So, the key question of biblical interpretation is, "What does it mean to read the Scriptures as a norm?"

5. Questions of *Christian unity*

> How can the practices and concerns of other churches provide faithful insights into a broader spectrum of worship and its role within the wider community?

Here I must take up a question that I haven't dealt with yet: What is a "Lutheran"? My answer, given in the interest of Christian identity and unity, is "The word *Lutheran* refers to a right way of being Christian." The word *Orthodox* would work well for this.

Lutherans are Christians, meaning they believe in "one God, the Father… and one Lord, Jesus Christ" (1 Cor 8:6). They believe in "the Holy Spirit, the holy Christian

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church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting" (SC II, 5).[19] They recognize the authority of the Old and New Testaments and confess the ancient creeds. They recognize a kinship with others who do the same.

For this reason, they are interested in what other Christians think and do, they are ready to acknowledge that they can learn from those who are not Lutheran. But how? One basic way is to be willing to consider anything relevant that is consistent with the Lutheran Confessions. "Consistent with the Lutheran Confessions" is, I grant, a rather loose expression, but it is no looser than the Confessions themselves. The Confessions are primarily *regulative*. They govern how we should think, speak, and act. They do little to dictate precisely what is to be said or done. When it comes to worship, they do not prescribe specific orders, lectionaries, hymns, or collects, to say nothing of music, vestments, or architecture. When it comes to evangelism, they do not dictate how and when it should be done.

If I press the "how" question further, then it would be to pay attention to the concerns first, not the practices. This is because it is usually easier to decide whether someone else's concerns, questions, or problems are relevant and appropriate than to figure out what to make of someone else's practices or requirements. Hauerwas—not a Lutheran—is concerned that much preaching assumes that the hearers are strangers to one another—and plan to remain that way. That's a real problem. Witvliet—also not a Lutheran—is concerned Christians *fight* too much over music in worship. That's a real problem. When someone has identified an important concern, a valuable question, or a real problem, all of us can benefit from faithful responses, answers, and suggestions.

A related question about unity is how to manifest appropriately our Christian unity. Here is the place where orders, lectionaries, hymns, collects, music, vestments, and architecture are worth considering.

6. Questions of *outreach*

   How does God's "divine service" extend beyond the public worship service in those empowered by Word and Sacrament to be the Body of Christ into the world?

Lesslie Newbigin gives a wonderful way to answer this question in his chapter on "The Logic of Mission" in *The Gospel in a Pluralist Society*.[20] Newbigin wanted "to explore the question of how the mission of the Church is rooted in the gospel itself."[21] His reason for doing this is because a lot of mission thinking understands mission as obeying a command, not something that arises from hope and joy from hearing and believing the gospel. The New Testament portrays mission as "a kind of explosion of joy. The news that the rejected and crucified Jesus is alive is something that cannot possibly be suppressed. It must be told. Who could be silent about such a fact?"[22]

In dogmatic terms, Newbigin is pointing out that mission in the New Testament arose because people were transformed. Faith came by hearing, and what was heard

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was the message of Christ (Rom 10:17), and the faithful could not keep the news to themselves.

It is always like that with good news. You find a really good restaurant and you share it with anyone who asks for a recommendation—and some people who don't. You get engaged to be married and you can't stop talking about it. Good news for you makes a difference to you. It changes you.

What is true about good news of mundane kinds is true about the divine good news of Jesus Christ.

So, the remaining question for worship is whether truly good news is proclaimed regularly.

Endnotes

[1] Robert Kolb, Timothy J. Wengert, and Charles P. Arand, *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Minneapolis, MN: Fortress Press, 2000), 397.
[2] David J. Bosch, *Witness to the World: The Christian Mission in Ttheological Perspective* (London: Marshall, Morgan & Scott, 1980), 227.
[3] David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1991), 512. He cited Ludwig Rütti, *Zur Theologie der Mission: Kritsche Analysen und neue Orientierungen* (Munich: Chr. Kaiser Verlag, 1972), 244.
[4] Robert E. Webber*, Celebrating Our Faith: Evangelism through Worship* (San Francisco: Harper & Row Publishers, Inc., 1986), vii.
[5] Rodney Clapp, *Peculiar People: The Church as Culture in a Post-Christian Society* (Downers Grove, IL: InterVarsity Press, 1996), 167. He quoted William J. Abraham, *The Logic of Evangelism* (Grand Rapids: Wm. B. Eerdmans, 1989), 81.
[6] Robert Webber, *Ancient-Future Faith: Rethinking Evangelicalism for a Postmodern World* (Grand Rapids: Baker Books, 1999), 7.
[7] Rodney Clapp: "Yet renewed attempts at evangelism are widely and deeply hindered because most of them still rest on Constantinian assumptions. It is as if the churches have realized they must evangelize, but only know how to evangelize Constantinians. Thus they reach out with purposes and methods that were developed to draw in a tribe once spread the world over—yet this tribe is now on the verge of extinction. And the church's methods are accordingly about as successful as missionaries trained and immersed in the culture of Australian aborigines, then sent to do their work in the suburbs of London….

Thus the most prominent American evangelistic paradigm from the eighteenth century right into our day—revivalism—is a profoundly Constantinian approach to Christian mission. The very designation implies a Constantinian context. Revivalism aims to revive or revitalize the preexisting but now latent faith of birthright Christians. It presupposes a knowledge of the languages and practices of faith. 'It is an evangelistic strategy that depended on the American population being Protestant.'" *A Peculiar People*, 159, 163. The closing sentence quotes Frank E. Sugeno in "Evangelism: Avoiding the Errors of the Past," *Anglican and Episcopalian History* 60 (1991): 283.
[8] Clapp, *A Peculiar People*, 165.
[9] Stanley Hauerwas, "Introduction" in William H. Willimon and Stanley Hauerwas, *Preaching to Strangers: Evangelism in Today's World* (Louisville: Westminster John Knox Press, 1992), 6.

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[10] I should add at this point that not all talk about marketing and the church is unfaithful or unhelpful.
[11] Kolb/Wengert, 40.
[12] Kolb/Wengert, 40.
[13] Kolb/Wengert, 56.
[14] Oswald Bayer, *Living by Faith: Justification and Sanctification*, trans. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans, 2003), 59.
[15] Kolb/Wengert, 195.
[16] Webber, vii.
[17] Alan Jacobs, "Styles Make Fights," 8 April 2010. http://www.runofplay.com/2010/04/08/styles-make-fights/.
[18] John D. Witvliet, "Beyond Style: Rethinking the Role of Music in Worship," in *The Conviction of Things Not Seen: Worship and Ministry in the 21st Century*, ed. Todd E. Johnson (Grand Rapids: Brazos Press, 2002), 70–80.
[19] Kolb/Wengert, 355.
[20] Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids: Wm. B. Eerdmans, 1989), 116–127.
[21] Newbigin, *The Gospel in a Pluralist Society*, 116.
[22] Newbigin, *The Gospel in a Pluralist Society*, 116.

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