

Missio Dei in Worship Service

A case study of the Christian Church of Groningen

A thesis submitted to the
Protestant Theological University
Groningen, the Netherlands

In partial fulfillment of the requirement of the degree of

MASTER OF THEOLOGY
(Practical Theology)

By

Sangjun Lee

Supervisor: Dr. Theo Pleizier

Second reader: Dr. M. van der Meulen

2017

1. INTRODUCTION.....	4
Why the Christian Church of Groningen?.....	6

PART I . THEORETICAL FRAMEWORK

2. <i>MISSIO DEI</i> : THE THEOLOGICAL BASIS OF THE MISSIONAL CHURCH.....	9
2.1. The Emergence of <i>Missio Dei</i>	9
2.2. Various Understandings of <i>Missio Dei</i>	10
2.2.1. Georg F. Vicedom: The Lordship of God and the Sending.....	10
2.2.2. J.C. Hoekendijk: The Messianic <i>Shalom</i>	14
2.2.3. Christopher J. Wright: A Missional Hermeneutic.....	16
2.3. Conclusion.....	19
3. THE CONNECTION BETWEEN <i>MISSIO DEI</i> AND THE MISSIONAL CHURCH.....	21
3.1. Emergence of the Missional Church.....	22
3.2. Key Feature of the Missional Church: Apostolicity.....	22
3.3. The Missional Church.....	24
3.4. Conclusion: <i>Missio Dei</i> and The Missional Church.....	26
4. THE CONNECTION BETWEEN <i>MISSIO DEI</i> AND THE MISSIONAL WORSHIP SERVICE.....	27
4.1. Worship Service.....	27
4.1.1. Definition.....	27
4.1.2. Elements of Worship Service.....	28
4.1.3. Purpose of Worship Service.....	30
4.2. Missional Worship.....	31
4.2.1. Definition.....	31
4.2.2. The Elements and Characteristics of Missional Worship.....	33
4.3. Conclusion.....	40

PART II. RESULT OF THE EMPIRICAL STUDY AND ANALYSIS

5. CHRISTIAN CHURCH OF GRONINGEN AS A MISSIONAL CHURCH.....	43
5.1. Methodology.....	44
5.1.1. Interview.....	45
5.1.2. Participant Observation.....	48
5.2. What makes the CCG a Missional Church?.....	49
5.2.1. The CCG's Understanding of <i>Missio Dei</i>	50
5.2.2. The CCG Members' Understanding of the Church.....	55
5.2.3. Recognition of the CCG Members' Self-Identity and Role.....	59
5.3. Conclusion.....	61
6. CCG'S WORSHIP SERVICE AND <i>MISSIO DEI</i>	62
6.1. The Elements of the Missional Worship Service.....	63
6.1.1. Time and Space.....	63
6.1.2. Order of Service.....	64
6.1.3. Conclusion.....	66
6.2. Apostolicity / Contextualization in Actual Worship Service.....	67
6.2.1. Apostolicity in Actual Worship Service.....	68
6.2.2. Contextualization in Actual Worship Service.....	74
6.2.3. Conclusion.....	76
6.3. Features of the CCG's Worship Service.....	77
6.3.1. Learning.....	77
6.3.2. Experiencing.....	78
6.3.3. Sharing.....	78
6.3.4. Sending.....	79
6.4. Conclusion.....	79
7. Conclusion.....	81

APPENDIX 1. The CCG Chapel.....	84
APPENDIX 2. Selected Song Lyrics.....	85
BIBLIOGRAPHY.....	87

CHAPTER 1. INTRODUCTION

Following the end of the Korean War (1950-53), there was a rapid Westernization and industrialization in South Korea. Particularly between the 1960s and the 1990s, the South Korean church had grown dramatically along with these cultural and economic changes. The industrialization of South Korea was centered on major cities such as Seoul and Incheon. Many people in rural areas had been driven to seek work in the expanding metropolises, while the cities themselves developed rapidly. In this situation, those who left their hometowns were forced to break existing bonds to their rural communities and faced the need to create ties in their new urban environment. Urban churches meantime had been quickly set up, and offered not only social bonds, but along with them, a new self-identity for those Koreans new to city life. However, by the 1990s, this rapid growth had reached a plateau, and with it the influence and high regard of the South Korean Church started to stagnate as well.¹ There are three major reasons for this dilemma: 1) a reduced population due to lower fertility rates; 2) secularization; and 3) maladjustment of the current generation to modern culture. In the foreseeable future, the steadily declining public interest in and influence of the church in Korean society will likely continue.²

Given this climate of uncertainty and malaise, many churches in South Korea started to develop an interest in the concept of the missional church. This new perception of the church was introduced by Darrell L. Guder in his book, “The Missional Church: A Vision for the Sending of the Church in North America” (1998). When it was translated and published in South Korea in 2013, it became quite popular among Korean churches. In his book, Korean church leaders saw a chance to reinvigorate public interest in the church and reconnect to a society that was rapidly changing and modernizing. In addition to Guder’s work, Timothy Keller’s “Center Church: Doing Balanced, Gospel-Centered Ministry in Your City” (2012) added to the interest in the missional church. Following its translation and publication in 2016, many South Korean churches started paying attention to the missional church as a model for the next generation of new churches in the country.

Within this context, as a young Korean pastor, I came to the Netherlands with

¹ Wansang Han et al, *A Sociological Review on the Quantitative and Rapid Growth of the Church: Case*

² Yoonsik Choi, *2020-2040 A Future map of the Korean Church* (Seoul: Lifeword, 2013), 55-60.

unanswered questions regarding the missional church. I wanted to see what was happening in Western churches that had already experienced a great decline in public interest in Christianity and how they were dealing with this situation. In Groningen, I encountered a missional church, which is something I had not experienced in South Korea. At this point, I had four basic questions in mind, which echoed those of the theologian Osmer: “What’s going on?”, “Why is this going on?”, “What ought to be going on?”, and “How might we respond?”³ I applied these questions to two situations.

The first situation is the decline of Christianity in Western society. In this context, some scholars have established a new ecclesiology called “missional church” based on the theology of *missio Dei* to deal with this situation. In this thesis, I want to know why they have this new ecclesiology and what this new ecclesiology is.

The second is the situation of the missional church. The church expresses the theology and thoughts of the church through worship. Thus, I want to know how this new ecclesiology is being applied in missional church worship services.

Therefore, the main research question of this paper is as follows: What role does the theological idea of ‘*missio Dei*’ play in the worship service of a local missional congregation? To get a proper answer to this central question, I will also discuss the following sub-questions:

- 1) What is the theological idea behind ‘*missio Dei*’?
- 2) How does ‘*missio Dei*’ relate to a missional church and its worship services?
- 3) What makes a local church become a missional church?
- 4) How is ‘*missio Dei*’ embodied in worship services of a local missional church?
- 5) How do participants experience ‘*missio Dei*’ in worship services of local missional churches?

This thesis consists of two parts. The first part is the theological and theoretical study of the missional church and its worship service, and the second part is the empirical research of the Christian Church of Groningen (CCG), one of the missional churches in

³ Richard Robert Osmer, *Practical Theology: An Introduction* (Grand Rapids, Mich: William B. Eerdmans Pub. Co, 2008), 4.

Groningen.

This paper has 6 chapters in total. Chapter 1 presents the motivation and purpose of my research. Chapter 2 is a study of *missio Dei*, the theological and theoretical basis of the missional church. Specifically, I will introduce in this chapter the theories of three theologians, Georg F. Vicedom, J. C. Hoekendijk, and Christopher J. Wright, and their association with *missio Dei*. In Chapter 3, I will discuss the missional church and its worship services. In this part, I would like to discuss the unique identity of the missional church and missional worship services. Chapter 4 consists of two parts. The first is the methodology of the empirical research, and the second is an analysis of the characteristics of the missional church of the CCG, which is my research field. I would like to explore why the CCG is a missional church based on what I have covered in Chapter 3. In chapter 5, I want to analyze the CCG worship service. I want to focus on the characteristics of the CCG's worship service and how this service conveys the concept of *missio Dei* to the participants. As Chapter 6 is the conclusion of this thesis, I will summarize my discussion of the missional church and the missional worship service that I have seen so far, and finally answer my main research question.

Before exploring the main research section of this study, I would like to explain why the CCG is the most suitable research field for my thesis.

Why the Christian Church of Groningen?

I know some missional churches in Groningen, including a Korean church in Groningen called Han-Min. Another church I was considering studying was Vineyard Church, which was also in my area and gives services in English. However, I decided to do my case study on the CCG through interviews and in my participation in its worship services. There are three reasons why it seemed the best choice.

Firstly, the CCG consists of diverse members. By "diverse," I mean two things. For one thing, the CCG congregation includes various generations. While this church is composed of different age groups, from children to the elderly, Han-Min in Groningen has about a 95% student congregation in its 20's, and so it has a generational imbalance. Another thing is that the CCG has people who come from an assortment of countries. As the many flags in their chapel tell, there are people of different races and countries in

attendance. As a pastor had told me, people come from various countries and live in the neighborhood around the church. When I visited this church, two new believers were baptized. One was a young Dutch man, the other was a middle-aged Iranian woman. Nevertheless, this church does not forget to pay attention to Dutch locals. It is well reflected in the carrying out of the worship services in Dutch. By contrast, Han-Min Church, as an immigrant church, functions only in Korean, while Vineyard Church as an international church, uses English.

Next, unlike Han-Min and Vineyard, the CCG has their own building. According to Ammerman, buildings are one of the main resources of a congregation. In fact, I think that having a building is a medium that makes it easier to communicate with neighbors. In other words, congregations can have a meeting during the week and make a party. Through these events, congregations can communicate with neighbors. As a matter of fact, the CCG has a prayer meeting every Thursday at 11:30, and every June, the CCG has been throwing a BBQ party for the locals for the last five years. In contrast, Han-Min and Vineyard, without their own building, have their meetings in members' houses, and consequently, the attendance is low.

Lastly, the most important reason for my choosing the CCG is that it has a longer history compared to the other churches. It has been 15 years since the CCG opened its doors. In particular, it has functioned as a missional church for about five years after having appointed minister Oliveiro Emmauel. The CCG has also attempted various changes in its worship service, and now has a fairly simple form of worship order. By comparison, the Han-Min Church is merely two years old, while the Vineyard Church is only just now starting to become a missional church.

For all the above reasons, I concluded that the CCG was the most suitable choice for studying the missional church in Groningen.

PART I . THEOLOGICAL FRAMEWORK

CHAPTER 2. *MISSIO DEI* - THE THEOLOGICAL BASIS OF THE MISSIONAL CHURCH

2.1. THE EMERGENCE OF *MISSIO DEI*

Karl Hartenstein is the first person who used the theological term, *missio Dei*, to express the teachings of Karl Barth. In one of Hartenstein's lectures on Christian missions in 1928, he linked the mission to the doctrine of the Trinity. In 1932, at a mission conference in Brandenburg, Germany, Barth referred to the concept of God's mission. Barth and Hartenstein stressed that a Christian mission is based on the Triune God's own works. From this perspective, the Triune God reveals Himself in this world, and obedience is the proper response of man to the mission.⁴

At the International Missionary Council in Willingen in 1952, the concept of *missio Dei* was revealed and it was understood that the Christian mission originated from God's nature. Until that time, the mission was perceived in the context of soteriology or ecclesiology. By contrast, the *missio Dei* interprets the mission through the perspective of the Trinity, namely, "God the Father sending the Son, and God the Father and the Son sending the Holy Spirit."⁵ This term became popular in the ecumenical camp through the book of Georg F. Vicedom, *The Mission of God: An Introduction to a Theology of Mission*.⁶

However, since the Willingen Conference, the notion of this term has been gradually modified. Barth and Hartenstein wanted to protect the mission from secularization and horizontalization, and to subordinate the mission entirely to God.⁷ But this did not happen. Those who support the broad concept of *missio Dei* have insisted that God's mission is greater than the mission of the Church, and have moved to the point of excluding the participation of the actual Church in missions.⁸ In short, for them, '*missio*

⁴ Christopher J. H Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Nottingham: Inter Varsity Press, 2006), 62-63.

⁵ David Jacobus Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, American Society of Missiology Series, no. 16 (Maryknoll, N.Y: Orbis Books, 1991), 390.

⁶ Wright, *The Mission of God*. 63.

⁷ Bosch, *Transforming Mission*. 391-392.

⁸ *Ibid.*, 392.

Dei means that God does not need the missionary efforts of man or the Church because God carries out mission by Himself.⁹

As we can clearly see, the understanding of *missio Dei* is wide and diverse in history. Now, I would like to look at various views on *missio Dei* and then define what it supports in the present thesis.

2.2. VARIOUS UNDERSTANDINGS OF *MISSIO DEI*

2.2.1. GEORG F. VICEDOM: THE LORDSHIP OF GOD AND THE SENDING

Vicedom interprets the *missio Dei* as the lordship of God and the sending of God. The lordship of God refers to the subject of the mission, while the sending of God is about the way the mission is carried out. In particular, Vicedom understands *missio Dei* through the approach of biblical theology. He understands the Bible through the “Kingdom of God” structure, ie: Creation, the Fall, Redemption, and Completion.¹⁰ Based on this structure, I am going to consider God’s lordship and sending.

Above all, God created man in his own image (*Imago Dei*). This means that God created man in order to have a connection with Him.¹¹ In this fellowship, God’s sovereignty was natural and did not have to be emphasized. This fellowship, which God has given, is inherently the Kingdom of God.¹² However, because of the Fall of man, this union was cut off, and man became the antagonist of God.¹³ Sinful humanity had thus cast away its relationship with God and above all questioned His authority. Fallen man rejected the sovereignty of God and opposed it.¹⁴ But God made man return to his right place through Jesus Christ.¹⁵ This means that God restored His fellowship with man and liberated him from sin.¹⁶ Through this act, God has restored His sovereignty over this

⁹ Bosch, *Transforming Mission*, 392.

¹⁰ Georg F. Vicedom, *The mission of God: an introduction to a theology of mission* (St. Louis: Concordia Publishing House, 1965), 15-17.

¹¹ Vicedom, *The mission of God*, 15.

¹² *Ibid.*, 15.

¹³ *Ibid.*, 15-16.

¹⁴ *Ibid.*, 16.

¹⁵ *Ibid.*, 22-23.

¹⁶ *Ibid.*, 16.

world and man, and He is building His own Kingdom.¹⁷ This is the goal and content of God's mission and His sovereignty.¹⁸

Thus, in Vicedom's view, God made His Kingdom, continues to make it, and will fulfill its completion at the end of time. This is God's sovereign action, and no one else's; it is the restoration of God's ownership of all things, and the reestablishment of God's authority.

Vicedom also speaks about how this Kingdom of God is in the process of developing, that is, how the mission is carried out. He emphasizes that God's mission and revelation are closely connected.¹⁹ In other words, through the content of the Bible, we can understand how God's mission is progressing. Vicedom claims that the Bible describes God as a person who is related to man, and that God only refers to Himself when it is judged that man's salvation is necessary.²⁰ Thus, the revelation of God always shows His actions for human salvation.²¹ Vicedom claims that the Bible itself reflects the mission as it describes the saving acts of God. He explains that the Bible expresses God's salvation through what Vicedom terms 'the sending,'²² which he defines as follows: "[what] He has in mind for man's salvation is offered to men through those whom He has sent, so that men, freed from sin and removed from the other kingdom, can again fully come into His fellowship. Thus, the sending becomes an act of the love of God to lost humanity. It is an expression of His mercy."²³

This sending of God is embodied in His choosing Israel to fulfill His mission. God calls Israel the tool of His mission for the whole world and uses the Israeli nation as "the bearer of the promise and the mediator of the blessing."²⁴ But Israel equated itself with the Kingdom of God, and Israel went to its destruction.²⁵ Yet, the expectation of the Savior to come forth was produced out of the remnants of Israel.²⁶ When God revealed

¹⁷ Vicedom, *The mission of God*, 25.

¹⁸ *Ibid.*, 17.

¹⁹ *Ibid.*, 45.

²⁰ *Ibid.*, 8-9.

²¹ *Ibid.*, 9.

²² *Ibid.*, 9.

²³ *Ibid.*, 45.

²⁴ *Ibid.*, 48.

²⁵ *Ibid.*, 50.

²⁶ *Ibid.*, 50-51.

Himself to all men and sent His Son as David's son to fulfill His work of grace, "Israel's mission call was finally fulfilled."²⁷

The sending of Jesus Christ was a further development of God's mission. As Vicedom explains, Jesus is the starting point of a "special *missio Dei*" unlike the earlier mission: "for in Him God is both the Sender and the One who is sent, both the Revealer and the Revelation, both the Holy One who punishes and the One who redeems. Through His Son in the incarnation and enthronement God makes Himself the very content of the sending."²⁸ Thus, the mission work of Jesus is based on the sending of the Father, and He fulfills the will of the Father through His being and life.²⁹ This means that the work of providing the content of the sending is completed in Jesus. Thus, all of God's sendings were given meaning and purpose, but there is no greater revelation of God than Jesus. The Holy Spirit also comes from His envoy, and in this way leads people to the truth.³⁰

Nowadays, the mission for gentiles is possible because God has continued His sending through the gifts of the Holy Spirit, and by once sending His Son.³¹ As Vicedom puts it, "The Holy Ghost is the impulse to mission."³² Therefore, the apostles were able to start their work and fulfill their calling only after the coming of the Holy Spirit.³³ But the Holy Spirit is also sent; it comes from the Father and the Son. Therefore, the Triune God is active in the movement of the Holy Spirit.³⁴ The Holy Spirit makes people its messengers and tools, and sends them out in the name of Jesus Christ. Especially in the New Testament, the people who Jesus called and sent with a specific mission are called the apostles.³⁵ They are witnesses of what Jesus did.³⁶ According to the Lord's instructions, the apostles' proclamation is nothing but a historical event in Jesus' earthly life, especially in the historical events from the time of His arrest to His ascension.³⁷ But not all witnesses are apostles; only those who receive a special calling or tasks become

²⁷ Vicedom, *The mission of God*, 51.

²⁸ *Ibid.*, 52.

²⁹ *Ibid.*, 52.

³⁰ *Ibid.*, 53.

³¹ *Ibid.*, 54-55.

³² *Ibid.*, 55.

³³ *Ibid.*, 55.

³⁴ *Ibid.*, 55.

³⁵ *Ibid.*, 56.

³⁶ *Ibid.*, 60.

³⁷ *Ibid.*, 57-58.

apostles.³⁸ That is why there were many witnesses to the resurrected Lord, but only twelve disciples were chosen. However, it should be emphasized that the sending of the apostles was done by the Triune God. Therefore, the apostles were ultimately sent by the Father, but Jesus sends the apostles on behalf of the Father as the resurrected one. The dispatch of the apostles and the dispatch of Jesus are not fundamentally different, and this must also be understood as ‘God’s mission.’³⁹

The ascended Lord handed over the work of sending to the Church through the Great Commission and thus made the Church His messenger to the nations of the world. In the mission of God, the Church is a tool of His mercy. Therefore, the Lord passed down the proclamation of the apostles and the apostolic office was given to the Church.⁴⁰ However, there is a precondition for this apostolic task: It is having a relationship as a disciple with Jesus.⁴¹ To be a disciple of Jesus means to listen, obey, and follow Him.⁴² In other words, the disciple can be said to be a follower of Jesus, and this applies equally to all Christians.⁴³ Through the Holy Spirit, the disciples become witnesses and co-workers of the Lord. They should also make those who receive the gospel into disciples, just as they themselves are.⁴⁴ But this does not mean that by accepting Christ people should simply follow a cultural routine such as going to church on Sundays just for the sake of tradition; instead, it means taking people to the Lord and making their lives defined by Christ.⁴⁵

Vicedom explains that, “[the] apostolate of the church is based on this discipleship,” and this is the foundation of the church.⁴⁶ This mission of the church is not the work of an independent institution on a voluntary basis. It is also not determined by circumstances. “Instead, the mission,” Vicedom goes on, “is the work which lays the foundation - in its inception, nature, and mandate it is God’s own work. God also remains the One who sends, who leads, and who decides in the mission of the Church.”⁴⁷ The

³⁸ Vicedom, *The mission of God*, 60.

³⁹ *Ibid.*, 60.

⁴⁰ *Ibid.*, 66.

⁴¹ *Ibid.*, 73.

⁴² *Ibid.*, 76.

⁴³ *Ibid.*, 77.

⁴⁴ *Ibid.*, 80.

⁴⁵ *Ibid.*, 80-81.

⁴⁶ *Ibid.*, 81.

⁴⁷ *Ibid.*, 83.

church can only do this because it gives the Holy Spirit the ability to do so. Through the Holy Spirit, the Church works subordinate to God as God had done with His Son. The Church now does what it sends. Now, by the Church, God's mission is revealed to the world.⁴⁸

2.2.2. J.C. HOEKENDIJK: THE MESSIANIC *SHALOM*

Before J.C. Hoekendijk began his missionary theology, he had a fundamental question regarding the mission. It was, "Why do Christians evangelize?" Hoekendijk points out that "In fact, the word 'evangelize' often means a Biblical camouflage of what should rightly be called the reconquest of ecclesiastical influence."⁴⁹ In other words, this evangelism is a kind of propaganda and it is to achieve churchfication through evangelism.⁵⁰ According to Hoekendijk, the Biblical basis for the mission is that of the Great Commission of Christ in Matthew 28: "The gospel of the Kingdom shall be preached in all the world for a witness to all the heathen, and then shall the end come (cf. Matt 24:14)."⁵¹ Based on this, Hoekendijk reaches two conclusions: "The first is that the Messiah (i.e., the Christ) is the subject of evangelism. [...] The second consequence is that the aim of evangelism can be nothing less than what Israel expected the Messiah to do, i.e., He will establish the *shalom*. And shalom is much more than personal salvation. It is at once peace, integrity, community, harmony, and justice."⁵²

Hoekendijk, above all, writes about the subject of evangelism. He made it clear that the subject of evangelism was not the church but the Messiah. He says: "The nature of the church can be sufficiently defined by its function, i.e., its participation in Christ's apostolic ministry. To proclaim the gospel of the Kingdom throughout the *oikumene* is the church's *opus proprium*, in fact, it is not her work at all but *ergon Kyriou*."⁵³ In other words, the church is no longer the subject of missions. The role of the church may be to lead the mission of God, but only as a tool. It is Christ who truly leads the mission.

⁴⁸ Vicedom, *The mission of God*, 83-84.

⁴⁹ J. C. Hoekendijk, *The Church Inside Out* (Philadelphia: The Westminster Press, 1964), 15.

⁵⁰ *Ibid.*, 23-25.

⁵¹ *Ibid.*, 20-21.

⁵² *Ibid.*, 21.

⁵³ *Ibid.*, 42.

Furthermore, the purpose of evangelism is not the restoration of “Christendom,” but instead that of the *shalom* which is to be completed by the Messiah.⁵⁴ With regard to this *shalom* and the role of the Messiah, Hoekendijk suggests the following verses in the Bible: “The Messiah is the prince of shalom (Isa. 9:6), He shall be the shalom (Micah 5:5), He shall speak shalom unto the heathen (Zech. 9: 10) [...] and He will realize the plans of shalom, which the Lord has in mind for us, to give us a future and hope (Jer. 29:11)”⁵⁵ This Messianic *shalom* is very important in the New Testament as well. Jesus shared the *shalom* with His disciples (John 14:27). The preaching of His disciples was summarized by *shalom*’s sermon through Jesus Christ (Acts 10:36). It is expressed by the Apostle Paul in 2 Corinthians 5: 20-6: 2; the messenger of Christ said that we work with the Lord to proclaim that this is the day of *shalom*.⁵⁶ In conclusion, Hoekendijk says this comprehensive richness, the redemption of the whole of creation, must be the main purpose of Christian work.⁵⁷

Hoekendijk continues to discuss how the Messianic *shalom* is going on in the world today. He states that evangelism is being done through *kerygma*, *koinonia*, and *diakonia*.⁵⁸ First, *kerygma* is a proclamation that *shalom* has arrived.⁵⁹ That is, Jesus Christ is here now. The second is *koinonia*, which “is a place where *shalom* is already lived.”⁶⁰ It does not have a specific form or structure and has great flexibility.⁶¹ The important thing is that the content of the proclamation, *shalom*, must now be brought to this place.⁶² Finally, *diakonia* is the act of turning *shalom* from verbal expression into action. It means living with neighbors who are called poor, and improvising in the environment. Only when we receive and live in a communicative relationship with the poor, and when we live endlessly with respect towards the Lord’s hidden presence, we become involved with the Lord. In this sense, we have to look at *diakonia*.⁶³

⁵⁴ Hoekendijk, *The Church Inside Out*, 21.

⁵⁵ *Ibid.*, 21.

⁵⁶ *Ibid.*, 21-22.

⁵⁷ *Ibid.*, 22.

⁵⁸ *Ibid.*, 25-26.

⁵⁹ *Ibid.*, 26.

⁶⁰ *Ibid.*, 29.

⁶¹ *Ibid.*, 30.

⁶² *Ibid.*, 30.

⁶³ Hoekendijk, *The Church Inside Out.*, 148.

Hoekendijk calls the conclusion of this Messianic *shalom* “humanization”.⁶⁴ For him, the world is the place where God’s *shalom* occurs because he insists on the paradigm of God-world-church.⁶⁵ In other words, God’s top priority is the world. God’s mission is done in human history, namely in this world through His sending.⁶⁶ Therefore, people can find and join in God’s mission in their daily lives. Therefore, participating in God’s mission cannot be separated from the history of this world. As a result, God’s mission is conducted in a historical context, and history itself is completed by God’s mission. Therefore, all the secular work humanity does can be a part of the mission of God. Based on this understanding, Hoekendijk claims that *shalom* (the goal of the mission) eventually becomes humanization.

2.2.3. CHRISTOPHER J. H. WRIGHT: A MISSIONAL HERMENEUTIC

Christopher Wright’s basic idea of God’s mission is consistent with Vicedom’s. In other words, Wright also understands God’s mission through the structure of redemptive history: Creation - the Fall - Redemption - Completion.⁶⁷ However, Wright’s Biblical understanding is more specific and inclusive than that of Vicedom. He refers to the Bible as follows:

“The Bible renders to us the story of God’s mission through God’s people in their engagement with God’s world for the sake of the whole of God’s creation. The Bible is the drama of this God of purpose engaged in the mission of achieving that purpose universally, embracing past, present and future, Israel and the nations, “life, the universe and everything,” and with its center, focus, climax, and completion in Jesus Christ.”⁶⁸

Based on this Biblical understanding, he argues that “Fundamentally, our mission (if it is Biblically informed and validated) means our committed participation as God’s people, at

⁶⁴ J. C. Hoekendijk, *Horizon of Hope* (Nashville: Tidings, 1970), 17-18.

⁶⁵ Hoekendijk, *The Church Inside Out*, 70-71.

⁶⁶ Hoekendijk, *Horizon of Hope*, 18-19.

⁶⁷ Christopher J. H. Wright, *The Mission of God: Unlocking the Bible’s Grand Narrative* (Nottingham: Inter Varsity Press, 2006), 63-65.

⁶⁸ Wright, *The Mission of God*, 22.

God's invitation and command, in God's own mission within the history of God's world for the redemption of God's creation."⁶⁹ In other words, "our mission flows from and participates in the mission of God."⁷⁰

Wright states that we need a consistent interpretation of the Bible. For him, the consistency is based on the Messianic and missional interpretation.⁷¹ That is, the Old Testament converges on Jesus, and the New Testament emanates from Him. His assertion is based on Jesus' interpretation. In Luke 27:27 and 24:44-49, Jesus teaches His disciples how the Old Testament points to Him and says, "repentance and forgiveness of sins should be proclaimed in His name to all nations, beginning from Jerusalem." (Luke 24:47) This interpretation considers "[the Bible] itself fundamentally as a narrative, a historical narrative at one level, and a grand metanarrative at another."⁷²

God the Father revealed Himself to Israel through His actions and words.⁷³ God's actions are two fold. The first action is grace. The Israelites experienced the actual salvation of God through the Exodus and return from captivity in Babylon.⁷⁴ The other action is judgment. He judged Egypt through the ten disasters, and the Israelites who did not love God by destroying Babylon. Many nations also revealed God Himself by judgment.⁷⁵ Through these events, the Bible shows God's transcendent uniqueness and universality.⁷⁶

Jesus has the same identity as the Father. The New Testament calls Jesus as *kyrios* and *adonai*.⁷⁷ This means that the writers of the New Testament and the believers recognized Jesus as God, not just a savior. Thus, they call Jesus the Creator, the Ruler, the Judge, and the Savior.⁷⁸ When Jesus is known by these titles, Jesus can be understood,

⁶⁹ Wright, *The Mission of God*, 22-23.

⁷⁰ *Ibid.*, 23.

⁷¹ *Ibid.*, 41.

⁷² *Ibid.*, 63.

⁷³ *Ibid.*, 75.

⁷⁴ *Ibid.*, 75-92.

⁷⁵ Wright, *The Mission of God*, 75-103.

⁷⁶ *Ibid.*, 103.

⁷⁷ *Ibid.*, 106-109.

⁷⁸ *Ibid.*, 109-121.

above all, as the one who accomplishes YHWH's mission.⁷⁹ Because Jesus is God, when Jesus is proclaimed, the glory of God will shine forth.

God chosen a specific person named Abraham as a partner for His mission. And the goal of that mission, the reason for Abraham's choice, is to bless all nations (Genesis 12: 1-3).⁸⁰ How, then, can Abraham bless the nations? First, Abraham himself must have faith and obedience to the promises of God.⁸¹ His offspring should also be committed to the ethical demands of the covenant. Through this faith, obedience, and devotion, they can have the right relationship with Him.⁸² God acknowledges this condition as blessing.⁸³ When Abraham himself is blessed, he can also share his blessing. All nations are blessed through Abraham, ultimately through Jesus Christ.⁸⁴ In conclusion, God chose Abraham as a partner for His mission, so He conducted His own history and mission to bring Jesus, the Messiah, into the world.

Although the selection of a particular person named Abraham led to a mission in human history, the choice was made in the context of universal.⁸⁵ As I have already mentioned several times, God's mission has a universal and general character, including all ethnicities and nations, and even all created worlds. And these choices and missions are still going on in the same way. God calls His people. And the people of God will join in the mission of God by faith, dedication, and obedience to the ethics of God and by sending Him into the world.⁸⁶

The first covenant of the Bible is the one between God and Noah. In particular, Noah's covenant has two key contents. First, it is universal in the scope of the covenant.⁸⁷ In other words, God made not only a covenant with Noah (and in turn humanity), but with all creatures of the Earth (Genesis 9:10). Through this, God has established the

⁷⁹ Ibid., 121-126.

⁸⁰ Ibid., 194.

⁸¹ Ibid., 207-208.

⁸² Ibid., 221.

⁸³ Ibid., 208-220.

⁸⁴ Ibid., 219-220.

⁸⁵ Ibid., 222.

⁸⁶ Wright, *The Mission of God*, 243-252.

⁸⁷ Ibid., 326.

foundation of the mission. Second, Noah's covenant clearly reflects God's command to Adam in Genesis 1.⁸⁸ In other words, although human beings are fallen, there is still an obligation to cultivate and care for this world. From the missional perspective, it means that human beings are able to accomplish God's mission through their own existence.⁸⁹ Therefore, the mission is universal, including all created worlds.

From a missiological point of view, the covenant with Abraham is the most significant of all the Scripture covenants. It was the origin of God's choice of Israel as a tool to bless the nations, and the New Testament supports Paul's theology and mission to the Gentiles. In the context of the Old Testament, it is theologically appropriate to regard the Covenant of Sinai and the Davidic Covenant as not entirely separate covenants, but that the Abrahamic covenant developed in new circumstances.⁹⁰ In Genesis 12, God calls Abraham and assigns His mission. It is that "in you all the families of the earth shall be blessed". It repeats six times in Genesis, and serves as the Biblical foundation of the mission. In other words, the purpose of God's mission is to bless the nations.⁹¹ Therefore, the mission is not limited to a specific nation, but all nations and ethnicities of the land are subject to it. Therefore, the mission is ethnically universal.⁹²

2.3. CONCLUSION

I have so far looked at the views of three theologians of *missio Dei*. They all stress that the subject of the mission is God, not the church. In other words, the mission refers to God's zeal to make His Kingdom. Our mission is merely to join in God's mission. However, there are some differences in the role of the church in this mission. Vicedom and Wright acknowledge the role of the church in His mission. However, both recognize that the subject of the mission is strictly the Triune God, and emphasize that the church is only a tool of His mission.

However, Hoekendijk suggests a new paradigm, the God-World-Church. As a result, he minimizes or rejects the role of the church in the mission. This idea recognizes

⁸⁸ Ibid., 327.

⁸⁹ Ibid., 326.

⁹⁰ Ibid., 327.

⁹¹ Ibid., 328.

⁹² Wright, *The Mission of God*, 328.

the world as a place where God's *shalom* occurs, and equates the world with the Kingdom of God. As a result, he has put the purpose of God's mission into a small frame of humanization. In this sense, the church does not play any role in the mission.

In conclusion, I think that the Biblical and redemptive understanding of Vicedom and Wright present the proper theological direction of God's mission, especially the missional church. I can summarize the arguments of these two scholars in a few points. First, the subject of the mission is the Triune God. In other words, the Father sends the Son, the Father and the Son send the Holy Spirit, and the Father, the Son, and in turn the Holy Spirit sends the Church into the world. Second, based on this sending of God, the Church is used as a tool for God's mission. In particular, the church carries out God's mission through apostolic functions or apostolic offices. Finally, this mission of God is universal in nature, and the world of creation is the object of His mission. In short, God's mission is more than merely the salvation of individuals, it is also the salvation of society and the world.

CHAPTER 3. THE CONNECTION BETWEEN *MISSIO DEI* AND THE MISSIONAL CHURCH

In the previous chapters, I defined the term ‘*missio Dei*’ as the mission of God and then considered its characteristics through the views of various scholars. Once again, *missio Dei* is missionary work, essentially and ultimately, an act of the Triune God for the world and a privileged ministry for the church to participate in.⁹³ In this definition, the features of the *missio Dei* are well reflected. First, the leader of the mission is the Triune God. Second, the church is a tool for God’s mission. Finally, the staging ground of the mission is the world of creation. This new perception of the mission, seen within the context of God’s character and purpose as a missionary and mission leader, has introduced a new ecclesiology. David J. Bosch explains this new understanding of the mission:

“Mission was understood as being derived from the very nature of God. It was thus put in the context of the doctrine of the Trinity, not of ecclesiology or soteriology. The classical doctrine on the *missio Dei* as God the Father sending the Son, and God the Father and the Son sending the Spirit was expanded to include yet another “movement”: Father, Son, and Holy Spirit sending the church into the world.”⁹⁴

This new ecclesiology emphasizes the mission as the essence of the Church. Other scholars have also been supporting this view. Lesslie Newbigin claims that, “The church is both missionary and missionizing.”⁹⁵ Darrell Guder, in particular, contributed to the new concept of the church’s mission by explaining, “To be authentically evangelical, [...]our ecclesiology must be missional.”⁹⁶ He coined a new term, ‘missional,’ among

⁹³ David Jacobus Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, *American Society of Missiology Series*, no. 16 (Maryknoll, N.Y: Orbis Books, 1991), 392.

⁹⁴ *Ibid.*, 390.

⁹⁵ *Ibid.*, 373.

⁹⁶ Darrell L. Guder, *Called to Witness: Doing Missional Theology, The Gospel and Our Culture Series* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2015), 75.

these discussions and introduced the term ‘missional church’ to emphasize the missionary nature of the church.⁹⁷

3.1. EMERGENCE OF THE MISSIONAL CHURCH

After the Willingen Conference in 1952, the Church began to understand its identity in the framework of the ‘mission of God’ theology. The Church does not define its own purpose for existence, but it must understand it in the bigger picture of God’s mission.⁹⁸ The theology of *missio Dei* defines the Church within the framework of the doctrine of the Triune God. The nature and purpose of the Triune God revealed through the Bible is known as ‘sending.’ In other words, the Father sends the Son, the Father and the Son send the Holy Spirit, and the Father, the Son, and the Holy Spirit send the Church to the world.⁹⁹ Therefore, the Church is an agency sent to the world by the Triune God and a tool that exists for God’s mission. In conclusion, God’s nature is missionary. Thus, the nature of the Church must also be missionary. The missionary nature of these churches is embodied through the apostolicity.

3.2. KEY FEATURE OF THE MISSIONAL CHURCH: APOSTOLICITY

There is a group of men in the New Testament who is “sent” by Jesus. In the Bible, they are called the ‘apostles.’ This is the Greek word for persons who are “sent.” In particular, these are the witnesses of Jesus, who were sent by Him into the world to preach the gospel. They play a role in connecting Jesus and the Church as witnesses to the life and resurrection of Christ.¹⁰⁰ Since the time of the apostles, God has handed to the Church this apostolic task, a testimony of what God has done for mankind in the Kingdom of God and what He will do in the future.¹⁰¹

This characteristic of the Church is reflected in the Nicene Creed: *Et unam, sanctam, catholicam et apostolicam ecclesiam* (We believe in one holy catholic and apostolic church). The word ‘*apostolicam*’ (apostolic) can be understood in two ways.

⁹⁷ Darrell L. Guder and Lois Barrett, eds., *Missional Church: A Vision for the Sending of the Church in North America, The Gospel and Our Culture Series* (Grand Rapids: W.B. Eerdmans Pub, 1998), 11.

⁹⁸ *Ibid.*, Called to Witness, 74.

⁹⁹ Bosch, *Transforming Mission*, 390.

¹⁰⁰ Vicedom, *The mission of God*, 60-61.

¹⁰¹ Vicedom, *The mission of God*, 65-66.

First, it means that the Church stands on the foundation made by the apostles and prophets.¹⁰² In other words, it rests upon what the prophets prophesied, and the apostles testified to, that is, the Kingdom of God or God's reign. This reign refers to the prosperity of God's people who live under His endless and compassionate care. The peace of God is realized in justice and equality.¹⁰³ Second, the meaning of 'apostolic' is that which is sent from someone. Hence, the Church is not a place to gather people through the construction of specific organizations and systems, but to be sent out into the world by God.¹⁰⁴

It is important to emphasize that the apostolicity of these churches has a cultural context. In other words, the Church must be culturally appropriate in a particular context because the Church is constantly and dynamically connected to both the gospel and the realities of the field.¹⁰⁵ The Church always exists in a certain culture. Therefore, the Church shares the customs and traditions of a particular locality, including language, food, clothing, and other habits. But the people of God were called to refer to the culture of His new community beyond any social context.¹⁰⁶ This does not mean that the Church ignores or alienates cultures; the gospel is always transmitted through a specific cultural lens. As Barrett explains, "The message of the reign of God, the gospel, is always communicated with the thought constructs and practices prevalent within the cultural setting of the Church in a specific time and place."¹⁰⁷

In conclusion, the apostolicity is a crucial element of the missional church. This apostolicity can be distinguished from apostolic gospel and apostolic ministry. The apostolic gospel inherits the gospel that the church has witnessed by apostles and prophets. The message of the Church does not change. The Church must have the gospel of this Kingdom of God centered on Christ. In addition, the apostolic ministry is to preach the apostolic Gospel to each culture and nation. This apostolic ministry must include contextual consideration of the culture and environment of the local church. The content of the gospel remains unchanged, but there are many ways to communicate it.

¹⁰² Vicedom, *The mission of God*, 72.

¹⁰³ Guder and Barrett, *Missional Church*, 91.

¹⁰⁴ *Ibid.*, 110.

¹⁰⁵ *Ibid.*, 18.

¹⁰⁶ *Ibid.*, 113-114.

¹⁰⁷ *Ibid.*, 114.

3.3. THE MISSIONAL CHURCH

To make this missional community, Jesus chose the twelve Apostles and began His work by sending them into the world. This sending of God is still going on by the people of Earth who are called by Him.

The Bible refers to the missional community in the parables. For instance, it calls this group devoted to Christ's teachings as "the light of the world," "the salt of the world," and "the city on a hill." Barrett says that these parables speak of the identity of the missional community. According to him, the salty taste of salt is a characteristic, not the behavior of salt. In the same way, the city on the hill and the light of the world reflect the nature of these things, not any specific actions.¹⁰⁸ The missional community is similar. Barrett tells us what this missional community of God is like:

"Who the community is and how it lives points to God and is an invitation to join the community in praising God. The church by its life together shows others the nature of the reign of God. The church is a preview of life under the rule of God in the age to come, a forerunner of the New Jerusalem, a foretaste of the heavenly banquet, a sign of the reign of God."¹⁰⁹

Guder also mentions the identity of the missional community and its formation, in particular the identity of the believer. He explains:

"[Christians or Christian communities] know, or they are learning to know, who they are and what they are for. Their identity is beginning to be defined for them by the biblical accounts of witness, of being Christ's letter to the world, of being disciples now who are being sent out as apostles, as being those that bear Christ's cross. To put it another way, their identity is defined by God's calling and not by their own religious needs, or the continuation of their religious tradition or their ethnicity or whatever the other agenda might be."¹¹⁰

¹⁰⁸ Guder and Barrett, *Missional Church*, 128.

¹⁰⁹ *Ibid.*, 128.

¹¹⁰ Guder, *Called to Witness*, 118

Therefore, the greatest feature of this missional church is to ensure the believer's Christian identity and that of his community are in accordance with the teachings of the Bible. In other words, this missional church cannot be formed without being aware of who the believer is, that is, one who is called or sent by God.

Furthermore, Bosch argues that all local churches on Earth must have several characteristics in order to be an authentic missional community of God.¹¹¹ He presents the following features as being necessary for the church to fulfill its missional role: (1) be a true worshipping community; (2) welcome outsiders and make them feel at home; (3) have a horizontal structure; (4) consist of members who recognize their social calling; (5) have a flexible and innovative structure; and (6) do not support any specific interest groups.¹¹² Bosch argues that these characteristics enable the church to participate in missions beyond its walls, such as true gospel and ministry for justice and peace.¹¹³

In conclusion, the new form of the Christian community, the missional church, is not a church-based organization or system. It is not like the all-powerful church in early Christendom nor does it function through a church-growth program to increase its membership. The missional church is based on a new awareness of ecclesiology. That is, the church is perceived as a tool of God for His mission, which originates from His nature. Therefore, the church must recognize what its identity is, and that perception leads to the proper behavior of the church in terms of God's plan. Thus, the missional church is in this way recognized as an agency for the mission of God; it is based on the awareness that the missional church is God's instrument to proclaim and fulfill His Kingdom or reign on Earth.

3.4. CONCLUSION

So far, I have been going over what the missional church is. I would like to emphasize that the missional church is not a particular or new class of church form or organization, but a new ecclesiology. In particular, this new ecclesiology cannot be separated from *missio Dei*. This is because *missio Dei* emphasizes the sending God, and

¹¹¹ Bosch, *Transforming Mission*, 378.

¹¹² *Ibid.*, 373.

¹¹³ *Ibid.*, 373.

God has been sending His mission through the church since the ascension of Jesus Christ. Therefore, the missional God and the missional church cannot be separated. In other words, the theology of *missio Dei* created this new ecclesiology and the missional church. Thus, *missio Dei* is the theological and theoretical basis of the missional church. Finally, I would like to briefly summarize the new ecclesiology, that is, missional church or the new community.

The new ecclesiology begins with a recognition of the nature of God in terms of *missio Dei*. As I have already mentioned, the missional church understands God's nature as "sending". The Father sends the Son, the Father and the Son send the Holy Spirit, and the Trinity God sends the Church to the world. This understanding of the nature of the Triune God necessarily develops into a recognition of the church's self-identity. This is a re-recognition of the apostolic nature of the church. Apostolicity is, in substance, the gospel of the Kingdom of God, which the prophets and apostles bore witness to, and the consciousness that the self (or church) was sent from the Triune God. Therefore, the church should not just gather people into its community, but rather send those believers who have been transformed by the gospel of Christ into the world. This is the nature and mission of the church in the theology of *missio Dei*. The church which is sent into the world must reveal the Kingdom (or reign) of God to the various cultures of this world. Therefore, although the church lives within a secular culture, there is a mission in these cultures, which aims at declaring, and revealing to the world what the Kingdom of God is.

In conclusion, I think that the core concepts of the missional church are the realization of God as the one who sends, the self-understanding of the sent church, and the comprehension of the true missional role of the church that has been sent by Him.

CHAPTER 4. THE CONNECTION BETWEEN *MISSIO DEI* AND THE MISSIONAL WORSHIP SERVICE

Until now, I have written about the missional church. In this section, I would like to discuss the worship service in the missional church, which Ruth A. Meyers calls, “missional worship.” Above all, it is essential to understand what the missional church is in order to understand the missional worship. First, we need to understand the new term, ‘missional,’ and secondly, we must comprehend how ‘mission’ and ‘church’ are connected. Thus, once again, I want to talk about the key elements of the missional church. It is an understanding of God’s nature and purpose, an understanding of the Church’s identity as a tool for God’s mission, and an understanding of the missional role of the sent church. In light of the foregoing, this understanding of the missional church is based on the theology of *missio Dei*, as already mentioned in the previous sections.

Now I want to discuss how *missio Dei* is reflected in the missional worship, in other words, what role *missio Dei* plays in the worship service. Before discussing missional worship, I would first like to clarify what worship is.

4.1. WORSHIP SERVICE

4.1.1. DEFINITION

To begin with, I will consider the views of many scholars regarding worship. According to Gerrit Immink, a “worship service is a religious practice. Broadly speaking, this means that the congregation is practicing its communion with God.” He goes on to explain that “a worship service is about the encounter with the crucified and risen Christ”¹¹⁴ and Paul W. Hoon has a similar view, and states, “Christian worship is God’s revelation of Himself in Jesus Christ and man’s response.”¹¹⁵ Another theologian, George Flovsky, writes, “Christian worship is the response of men to the Divine call, to the mighty deeds of God, culminating in the redemptive act of Christ.”¹¹⁶ Each of these

¹¹⁴ Gerrit Immink, *The Touch of the Sacred: The Practice, Theology, and Tradition of Christian Worship*, Calvin Institute of Christian Worship Liturgical Studies Series (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2014), vii.

¹¹⁵ James F. White, *Introduction to Christian Worship*, 3rd ed., and expanded (Nashville, TN: Abingdon Press, 2000), 26.

¹¹⁶ *Ibid.*, 28.

authors has different theological backgrounds, but their understanding of worship is similar. In particular, I can find two things in common with all of these definitions. First of all, worship is concerned with God's actions, especially the redemptive ministry of Christ. Secondly, worship is the human response (or act) to the work of redemption. Taking these ideas together, we can formulate the following definition: 'worship is the human response to God's ministry, especially Christ's redemptive ministry.' Keeping this definition in mind, we can now proceed with our analysis of the missional worship service.

4.1.2. Elements of Worship Service

Immink and White were separated into time, space, and *ordinarium* as elements of worship service. I am going to briefly describe these elements in accordance with their distinctions. First of all, the time of Christian worship has a special meaning. This is related to Christ's redemptive ministry. Jesus Christ died on Friday and resurrected on Sunday, the first day after the Sabbath. Later, the Christian community gathered on Sundays to commemorate the death and especially the resurrection of Christ.¹¹⁷ The gathering of believers on Sundays is an act, which reveals that they are witnesses to the resurrected Christ. Furthermore, the Christian community connects this day with the Creation. This is the first day of creation, the day God created light. Thus, they liken Christ to the resurrection, or the emergence of light in darkness.¹¹⁸ Therefore, Christian worship is performed every Sunday because it is the day of Christ's resurrection and the day of new creation.

Christian worship inevitably requires physical space.¹¹⁹ This is because it is the assembly of people into a congregation. In the Old Testament, the temple was a physically holy space.¹²⁰ In the temple, the Israelites met and experienced God.¹²¹ In the New Testament, the concept of holy space is located within the community of believers.

¹¹⁷ White, *Introduction to Christian Worship*. 55-57.

¹¹⁸ *Ibid.*, p. 55-57.

¹¹⁹ *Ibid.*, 90.

¹²⁰ Marcel Barnard, Johan Cilliers, and Cas Wepener, *Worship in the Network Culture: Liturgical Ritual Studies: Fields and Methods, Concepts and Metaphors*, *Liturgia Condenda* 28 (Leuven: Peeters, 2014), 297.

¹²¹ *Ibid.*, 298.

This fellowship that Jesus lives in believers creates a new holy space.¹²² In other words, the space in which believers gather has the potential to transform into a sacred space.¹²³

These spaces appeared in various forms of architecture in history. In particular, these buildings reflect the situation and culture of believers. In the early church, believers usually worshiped in a house.¹²⁴ This is because there was a risk of persecution. In the 4th century, as Christianity became legitimate, the church, with the support of the Emperor, built a luxurious building like the basilica or Roman law court.¹²⁵ Also, “from an early period of time, a tradition of a centralized building organized around a vertical axis in the center of the building also existed.”¹²⁶

Later, due to the development of architecture, the Orthodox Church built a dome-shaped building in the middle.¹²⁷ In the West, long vertical buildings were built due to Gothic style.¹²⁸ In the 17th and 18th centuries, Protestantism built many experimental buildings in a centralized form.¹²⁹ In recent years, space has pursued a more practical form. James F. White mentions a few things about the importance of this space as the symbolic body of Christ.¹³⁰ He writes that space is needed because there are movements such as baptism and communion during worship services, and that sound is considered in elements such as praise and preaching.¹³¹ Nowadays, however, the church building reflects its theology, thoughts or culture in space through banners and sculptures and so on.¹³²

What, then, does the Protestant community actually do during a worship service? From the past until now, there have been many elements in this service. Worship has been expressed in various ways depending on the cultural and ethnic background in

¹²² Barnard, Cilliers, and Wepener, *Worship in the Network Culture*, 301.

¹²³ *Ibid.*, 303.

¹²⁴ White, *Introduction to Christian Worship*, 97.

¹²⁵ *Ibid.*, 99.

¹²⁶ *Ibid.*, 99.

¹²⁷ *Ibid.*, 99-100.

¹²⁸ *Ibid.*, 100.

¹²⁹ *Ibid.*, 103.

¹³⁰ *Ibid.*, 93-97

¹³¹ *Ibid.*, 93-97.

¹³² Barnard, Cilliers, and Wepener, *Worship in the Network Culture*. 302-303

which it has been performed.¹³³ Nevertheless, there are elements that remain unchanged in worship. Immink calls this commonality, *ordinarium*.¹³⁴ These elements include: Songs of praise, sermon, prayer, baptism, and Eucharist.¹³⁵ In the protestant worship, believers emphasize or commemorate the salvation of Christ by carrying out these elements, and at the same time is presently participated in this redemptive event of Christ.¹³⁶

4.1.3. Goal of Worship Service

The last point to consider is the purpose of worshipping. What do Christians expect from the act of worshipping? What do they want to achieve by this act? In other words, why do believers attend worship services at all?

To answer these questions, we again need to turn to the definition of worship as being the ‘human response to God, especially Christ’s redemption.’ Many theologians have, in particular, emphasized Christ’s redemptive work, which is characteristic of the Reformation. “The Reformation,” Immink writes, “has always emphasized the unique and decisive character of the cross and the resurrection.”¹³⁷ Based on this, I think that the first purpose of worship is to testify and commemorate the cross and resurrection of Christ.

But worshipers do not stop there. Those who attend worship services expect to feel God’s presence by worshipping.¹³⁸ In other words, they are convinced that Christ’s cross and resurrection are also valid today by attending worship services.¹³⁹ They want to share in Christ’s salvation.¹⁴⁰ Believers wish to express how salvation through Christ by worshipping is beneficial to their lives. In short, believers want to experience God through worship.

We can therefore see that service has two purposes. First, the worship service commemorates the ministry of Christ in the world, especially the cross and the

¹³³ White, *Introduction to Christian Worship*, 37.

¹³⁴ Immink, *The Touch of the Sacred*, 11.

¹³⁵ Immink, *The Touch of the Sacred*, 11-22

¹³⁶ *Ibid.*, 39.

¹³⁷ *Ibid.*, 39.

¹³⁸ *Ibid.*, 23.

¹³⁹ *Ibid.*, 23.

¹⁴⁰ *Ibid.*, 36.

resurrection. By gathering together in congregations and carrying out acts that commemorate Christ, believers want to collectively remember God and God's actions. Secondly, through worship, believers want to experience the acts of Christ as their own. That is, on a private level, Christians wish to experience God in their life by worshipping.

4.2. MISSIONAL WORSHIP

Now I would like to look at missional worship. First of all, I want to discuss what missional worship is. I will then consider the features and elements of missional worship, and finally, explore the relationship between missional worship and *missio Dei*.

4.2.1. DEFINITION

The worship service is one of the core elements of the Christian community. In particular, the act of worshipping reflects the identity and character of the congregation.¹⁴¹ From this point of view, the worship of the missional church can be called "missional worship." Just as the missional church is not a church growth program, neither is missional worship a particular skill or technique. This is a matter of understanding and a certain attitude toward worship.¹⁴² Therefore, in order to understand more clearly the meaning of missional worship, it is necessary to redefine the terms 'mission' and 'missional,' which are terms the missional church uses.

First, some missiologists redefined the 'mission' on the basis of the theology of *missio Dei*. Theologians like Bosch, Hoekendijk, and Vicedom claimed that the 'mission' should be founded on the idea of participating in God's mission. The core of 'God's mission' is that God is the subject of the mission and the church is just a tool. Wright provides us with a good understanding of the mission. According to him, "Fundamentally, our mission (if it is biblically informed and validated) means our committed participation as God's people, at God's invitation and command, in God's own mission within the history of God's world for the redemption of God's creation."¹⁴³ Therefore, a mission should not only go to specific areas of the world to preach the gospel, but more

¹⁴¹ Ruth A. Meyers, *Missional Worship, Worshipful Mission: Gathering as God's People, Going out in God's Name*, Calvin Institute of Christian Worship Liturgical Studies Series (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2014), 15.

¹⁴² *Ibid.*, 232.

¹⁴³ Wright, *The Mission of God*, 22-23.

fundamentally, must proclaim the gospel of Christ and the Kingdom of God; Christian believers are people of God who live in various places in the world, and they need to practice God's justice and mercy wherever they live.¹⁴⁴ This emphasizes the participants' identities in the mission rather than focusing on the mission's programs. In other words, the mission is more a matter of being than doing.¹⁴⁵ Therefore, those who participate in missional worship either already have this awareness of the mission or develop this view as they participate in such missions.

Next, we should understand the term 'missional.' The missional church movement focuses primarily on God's nature and character. They claim that God's nature is "sending." According to them, God is the sending God. In other word, the Father sends the Son, the Father and the Son send the Holy Spirit, and the Father, the Son, and in turn the Holy Spirit sends the Church into the world.¹⁴⁶ In order to express these characteristics of God's sending, some theologians have created the new terms, 'missional' and 'missional church.' In the same sense, missional worship also emphasizes the identities of the worshipers and recognizes the church as being "sent by God", which is known as apostolicity.

Based on the above, I would like to look at how the terms 'mission' and 'missional' can be linked to worship. Ruth A. Meyers provides the following definition: "Missional worship is an understanding and practice of worship that engages worshipers in the mission of God, drawing them into God's self-offering of redemptive love through Christ and in the power of the Spirit."¹⁴⁷ In other words, Meyers argues that worship itself is a missional act, and that worshipers also realize the redemption of Christ through worshipping and participating in the mission of God with the guidance of the Holy Spirit. Meyers therefore described the relationship between mission and worship as "missional worship and worshipful mission"¹⁴⁸

I agree with Meyers' assertion that mission and worship are closely linked in the missional worship. Because firstly, *missio Dei*, the basic idea of missional worship, namely the mission of God, does not occur only at a specific time and place: worship is

¹⁴⁴ Meyers, *Missional Worship, Worshipful Mission*. 21.

¹⁴⁵ Meyers, *Missional Worship, Worshipful Mission*, 4.

¹⁴⁶ Bosch, *Transforming Mission*, 390.

¹⁴⁷ Meyers, *Missional Worship, Worshipful Mission*. 13.

¹⁴⁸ *Ibid.*, 13.

also a field of God's mission. Furthermore, God's mission is that of proclaiming the His Kingdom and God's reign by people who have been called by Him. This practice is most evident through public worship. Therefore, worship is itself one of the mission fields. Finally, one of the most important elements of *missio Dei* is the apostolicity. Worshipers recognize God and themselves through the worship service, especially by recognition that he or she has been redeemed through Jesus Christ and is now sent from God the Trinity. Worshipers renew or reinforce this consciousness through worship. Therefore, worship is the starting point of the mission.

In conclusion, missional worship is that of celebrating and commemorating the ministry of God. It is also an act of honoring God Himself, especially Christ's redemptive ministry. Missional worship is the place to realize God's nature and God's will towards the world, and to make worshipers participate in His mission.

4.2.2. THE ELEMENTS AND CHARACTERISTICS OF MISSIONAL WORSHIP

In the previous section, I have already mentioned the apostolicity as a key element of the missional church. The apostolicity is one of the four attributes of the Church in Nicene Creed. The Church was built on the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone (Eph. 2:20). In other words, the Apostolicity of the Church is that continuing to build up the body church of Christ based on the foundations of these prophets and apostles. Therefore, this apostolicity has basically the character of continuity.¹⁴⁹ This continuity can be divided into two elements. The first is the continuity of the content of the gospel preached by the prophets and apostles, and the second is the continuity of the ministry of the prophets and apostles.¹⁵⁰

First, the Church must deliver the gospel preached by prophets and apostles.¹⁵¹ Gospel of the prophets and apostles is the arriving of the Kingdom of God. That is for this the Messiah will come, and this Messiah is Jesus Christ. Jesus Christ died on the cross, and in three days after His burial, He was resurrected. The Church witnesses the death and resurrection of Jesus Christ and the Second Coming. In addition, the Kingdom

¹⁴⁹ John G. Flett, *Apostolicity: The Ecumenical Question in World Christian Perspective* (Downers Grove, Illinois: IVP Academic, an imprint of Inter Varsity Press, 2016), 288.

¹⁵⁰ Guder, *Called to Witness*, 84-85.

¹⁵¹ Flett, *Apostolicity*. 289-291.

of God has begun on the earth because of the first coming of Christ, and the Kingdom of God will be completed by Second Coming of Jesus Christ.¹⁵²

Second, the Church inherits the duties of the ministry of prophets and apostles.¹⁵³ Christ commanded that “you will be my witnesses to the ends of the earth (Acts 1: 8)” and also “go and make disciples of all nations (Matthew 28:19).” The apostles of Christ sacrificed everything of themselves to fulfill this command. Apostolic service is the preaching of this gospel, that is, mission. The early church strived to preach the gospel to other cultures and peoples.¹⁵⁴ Therefore, the succession of the apostolic task of the Church can be said to go out of the Church and preach the gospel of Christ, that is, missionary task.

In conclusion, the apostolicity of the Church is that the succession of the gospel preached by prophets and apostles and the succession of their ministry, namely, the mission. The apostolicity of the missional church is characterized by the succession of these two.¹⁵⁵ Now, the question is how do we convey the apostolicity of this church to the individual? There are many opportunities or mediums for the church community to communicate apostolicity to the believers. In this paper, I am going to focus on the worship service.

The order in which the worship service unfolds differs from congregation to congregation. But as I mentioned earlier, there are several elements that are universal in all worship services. These unchanging aspects are called the *ordinarium*.¹⁵⁶ In particular, these elements include: preaching, prayer, praise, baptism, and the Lord’s Supper.¹⁵⁷

a. Preaching

Since the Reformation, one of the important features of Protestant worship has been preaching.¹⁵⁸ The minister speaks God’s Words in vernacular, that is, in straight forward language which the congregation can understand. Thus, preaching is an element

¹⁵² Flett, *Apostolicity*, 291.

¹⁵³ *Ibid.*, 311-312.

¹⁵⁴ *Ibid.*, 326.

¹⁵⁵ Flett, *Apostolicity*, 330.

¹⁵⁶ Immink, *The Touch of the Sacred*, 11.

¹⁵⁷ *Ibid.*, 11-22.

¹⁵⁸ *Ibid.*, 12.

that can directly reveal God's Will through language.¹⁵⁹ In order to understand sermons, in particular, it is important to understand how the preacher understands and interprets the Bible. The missional church is based on the theology of *missio Dei*. As we have already seen, Vicedom and Wright understand the Bible from the perspective of redemptive history. Specifically, Wright suggests a Messianic and missional interpretation based on the Scriptures of Jesus (Luke 24:27; Luke 24: 44-49).¹⁶⁰ According to this point of view, the Bible is the story of God's mission as it is carried out by His people who are involved in His Kingdom for all of creation.¹⁶¹ Thus, as Meyers explains, "The proclamation of Scripture [...] informs and cultivates worshipers' identities as participants in the mission of God, drawn into God's self-offering of redemptive love through Christ and in the power of the Spirit."¹⁶²

Thus, preaching is a powerful tool to convey apostolic messages to the congregation. In other words, the gospel of Christ, which is the ground of the apostles and prophets, is strongly proclaimed to the congregation through preaching. Also, the gospel of the Kingdom of God, which is in the earth through Christ, is preached. Through this, the congregation can understand the followings: (1) the nature of God and the work of God, especially the redemptive work of Christ; (2) the proclamation of God's Kingdom and Reign; and (3) the demand to join in God's mission. Through these factors, worshipers can understand God, this world, and His mission.

b. Prayer

Prayer is also an essential element of the worship service. There are various kinds of worship prayers such as repentance prayer, confession prayer, supplication prayer, and intercessory prayer. However, the prayer in which the apostolicity is most evident in the missional worship is the intercessory prayer. In other words, it is a prayer that ranges beyond the one who is praying: it is for my neighbors and society, and for the world. This prayer is based on Jesus' victory over death, which is embodied in His cross and

¹⁵⁹ Barnard, Cilliers, and Wepener, *Worship in the Network Culture*, 133.

¹⁶⁰ Wright, *The Mission of God*, 41.

¹⁶¹ *Ibid.*, 22.

¹⁶² Meyers, *Missional Worship, Worshipful Mission*. 81.

resurrection.¹⁶³ Also, the intercessory prayer is based on Christ's promised Second Coming and the completion of His Kingdom.¹⁶⁴ "Offering intercession for the needs of the world", Meyers states, "is thus a form of participation in God's mission, joining in God's desire for the well-being of the whole creation and expressing confidence in God's promise of a new creation."¹⁶⁵

Furthermore, the prayer for the presence of the Holy Spirit (epiclesis) is a crucial element in the worship service.¹⁶⁶ Worshipers want to experience God through worship service. In other words, they want to be associated with the death and resurrection of Christ through the service.¹⁶⁷ Therefore, the worship leader specifically requests the presence of the Holy Spirit before sermon and sacrament.¹⁶⁸ Immink speaks about the role and effect of epiclesis as follows.

"In this prayer for the presence of the Holy Spirit, the congregation expresses its trust that God himself will be actively involved in the gathering of the church. This happens in such a way that the Word becomes a living reality for worshippers. It means that hearts will be opened and minds will be enlightened. In this prayer for the presence of the Spirit, worshippers therefore also ask for accessibility and receptivity on their part. The preaching of the Word and the celebration of the Lord's Supper are not accidental customs but spiritual exercises in which God's saving work is considered and experienced."¹⁶⁹

Believers who have thought and experienced Christ's death and resurrection through preaching and the sacrament reaffirm their identity. "This salvation becomes a concrete reality in the human person, in everyday life, in the ups and downs in the world."¹⁷⁰ In other words, "salvation penetrates our lives through the working of the Holy Spirit."¹⁷¹

¹⁶³ Immink, *The Touch of the Sacred*, 160.

¹⁶⁴ *Ibid.*, 162.

¹⁶⁵ Meyers, *Missional Worship, Worshipful Mission*. 108.

¹⁶⁶ Immink, *The Touch of the Sacred*, 52-53.

¹⁶⁷ *Ibid.*, 42.

¹⁶⁸ *Ibid.*, 53.

¹⁶⁹ *Ibid.*, 53.

¹⁷⁰ *Ibid.*, 43.

¹⁷¹ *Ibid.*, 43.

Therefore, the believer continues to participate in God's salvation event, namely God's mission. Therefore, prayer for seeking the illumination of the Holy Spirit is an important element that helps the believer to learn the Word of God and at the same time to experience the Word of God through the Holy Spirit.

c. Songs of Praise

In a worship service, acts of praise such as singing hymns, are an important part of the active participation of the congregation.¹⁷² They uniquely provide the members of the congregation opportunities to express their individual feelings or experiences during the service.¹⁷³ Songs of praise is also important in missional worship. The congregation expresses the confession or petition of what the community believes through songs. In other words, the missional community recognizes God and His redemption through repeated songs with themes such as the Kingdom of God, the attributes of God, the death and resurrection of Christ, and life as witnesses, and furthermore, can confirm their identity through such praise songs. Therefore, songs of praise are a factor influencing the formation of community identity in the missional worship service.

d. Baptism

Baptism is a ceremony of membership that brings a person into the church community. The New Testament says that being part of the body of Christ is partaking in Christ's death and resurrection. Therefore, baptism is an expression of repentance and participation in a new life.¹⁷⁴

However, there is no baptism ritual in every service. That is why the church can alternatively create a structure for repentance and remission of sins. The Presbyterian Church has confessions of sin and the assurance of forgiveness at the beginning of a worship service.¹⁷⁵ By contrast, Meyers points out that this step comes after preaching in a missional worship service. She explains,

¹⁷² Immink, *The Touch of the Sacred*, 1-2.

¹⁷³ *Ibid.*, 6.

¹⁷⁴ Meyers, *Missional Worship, Worshipful Mission*. 135.

¹⁷⁵ Immink, *The Touch of the Sacred*, 157.

“In hearing and responding to the Word, members of the assembly remember God's love and desire for all creation and their call to participate in God's mission of reconciling love. They may also recognize how they have fallen short in responding to their call to enact God's mission in the world. [...] By confessing our sin, we own up to our responsibility and seek God's forgiveness. The confession may be a specific prayer that follows the intercessions, or penitential petitions may be included in the intercessory prayers.”¹⁷⁶

e. Lord's Supper

In Protestant worship services, the Lord's Supper is one of the most important sacrament. James White understands the Lord's Supper as words of thanksgiving, communion or fellowship, commemoration, sacrifice, and presence.¹⁷⁷ From this view, we can understand two things about the Lord's Supper. The first is that it commemorates the sacrifice of Christ. Second, we confirm the identity of the community through it. While the first connection is between Christ and believers, the second is between believers.

We can clearly recognize aspects of the apostolicity through the Lord's Supper. First of all, believers recognize Christ, who participated in God's mission as reflected in the gospel.¹⁷⁸ Secondly, the worshipers join in the Lord's meal and confirm their identity. This identity reinforces the sense of community between believers, and also recognizes their role in the world. When a believer understands his/her role in the world, a believer develops an attitude of hospitality that invites his/her neighbor and the world to the Lord's Table and fellowship with God.¹⁷⁹

So far, I have looked at how apostolicity is reflected in the essential elements of the worship service: preaching, prayer, praise, baptism, and the Lord's Supper. The apostolicity begins the consciousness of 'being sent.' Therefore, first, those who have been sent must have the contents of God's gospel, which is the testimony of the apostles

¹⁷⁶ Immink, *The Touch of the Sacred*, 147.

¹⁷⁷ White, *Introduction to Christian Worship*, 240-241.

¹⁷⁸ Meyers, *Missional Worship, Worshipful Mission*. 151-152.

¹⁷⁹ *Ibid.*, 157-161.

and prophets. In worship service, preaching and praising songs reflect this content well. Worshipers learn and understand the gospel of Christ through preaching, and profess the content of this gospel through the lyrics of the songs. Also, the proclamation of the forgiveness of sins and the prayer for the presence of the Holy Spirit help to experience the redemption of Christ (content of the gospel) through worship service. Second, through missional worship, congregations are required to participate in their identity and role, that is, in apostolic ministry. The congregation should join in witnessing the gospel of Christ to their neighbors and in showing God's mercy and justice to the world. Particularly through intercessory prayer, the worshippers join in the mission of God toward the world. Also, the Lord Supper allows believers to understand what God's love and compassion are, and to have an attitude of hospitality that leads neighbors and the world to fellowship with God. Of course, the church may reveal the apostolicity through means other than worshipping, such as seminars or small group discussions. However, the worship service reveals the identity of the congregation and is a gathering place to confirm this identity. Therefore, the apostolicity must be reflected in the structure of the missional worship service.

Apostolicity is an identification of the congregation members with the missional worship service, and contextualization is the method by which the service achieves this goal. Contextualization is essential for the gospel (or theology) to work meaningfully in a particular context.¹⁸⁰ Local churches belong to different environmental and cultural contexts.¹⁸¹ Therefore, depending on the culture and background of local churches, worship is also different. With reference to this situation, Marcel Barnard said of the study of worship services, "As a consequence, the study of worship moves between anthropology and theology."¹⁸² This means that culture is a way of conveying the gospel.¹⁸³ Based on these ideas, the method of the missional worship service should consider the cultural background of the local church, the current time period, and the

¹⁸⁰ Stephen B. Bevans, *Models of Contextual Theology*, Rev. and expanded ed, Faith and Cultures Series (Maryknoll, N.Y: Orbis Books, 2002), 17-19.

¹⁸¹ Barnard, Cilliers, and Wepener, *Worship in the Network Culture*, 1-2.

¹⁸² *Ibid.*, 1.

¹⁸³ Guder and Barrett, *Missional Church* 18.

values of modern people. It also needs to be reflected in the words used in preaching, the manner and form of praise, and the composition and order of the worship service.

4.3. CONCLUSION

Until now, I have explained the definition, characteristics, and contents of the missional worship. First of all, the missional worship service celebrates and commemorates the ministry of God, especially Christ's redemptive ministry. In addition, worshipers are to understand the nature of God and the will of God toward the world. Therefore, for worshipers, missional worship is the starting point for God's mission and is the place to confirm his/her identity and ministry.

Next, I mentioned two features of missional worship: apostolicity and contextualization. Apostolicity is the content of the missional worship service, and contextualization is the method by which this is expressed to the congregation. Apostolicity is the recognition that the believer is sent from God toward the world, and is acts expressed from this recognition.¹⁸⁴ Apostolicity is reflected in each element of the missional worship service. In other words, missional worship emphasizes the work of God through His sending nature and sending, that is, the work of redemption, and emphasizes that He is still executing His mission by sending His agents into the world. Also, because of this emphasis, the worshiper can more clearly recognize that he/she is God's witness and agent, and understands his/her role, which is that of revealing God's justice and mercy to the world. I mentioned contextualization as another important element of missional worship. Contextualization allows a believer to consider the circumstances or region where the gospel is being transmitted in order to communicate the gospel more effectively.¹⁸⁵ The gospel is thus handed down through a specific culture.¹⁸⁶ In other words, in order for the gospel to be more easily accepted, Christians must understand it from their local contexts. Therefore, the gospel can be more effective when the gospel is transmitted in their own culturally specific thoughts, their language, and their expressions. Contextualization, in this way, is essential in missional worship. When I consider the definition and content of the above-mentioned missional worship, I

¹⁸⁴ Guder, *Called to Witness*, 87.

¹⁸⁵ Bevans, *Models of Contextual Theology*, 3-7.

¹⁸⁶ Guder and Barrett, *Missional Church*, 18.

can confirm that it is also closely connected with *missio Dei*. Missional worship emphasizes the identity of the sending God and the believers who are sent. In addition, missional worship helps worshippers understand how they should live as witnesses of God in their normal lives. Thus, this apostolicity and contextualization makes worshippers aware of what God's mission is and how one can participate in it. Additionally, weekly worship services continue to remind worshippers of the nature of their existence and role in the world; it serves as the engine or heart of God's mission. Therefore, missional worship is a central gathering of the missional community, and the mission of God begins with this worship service.

In conclusion, I argue that missional worship consists of two crucial points: apostolicity and contextualization. These two aspects are also closely linked to the theology of *missio Dei*. In fact, the theology of *missio Dei* had an influence on the formation of the missional Church. The missional worship service is one of the basic actions of the missional church, and finally reflects how God's mission begins with missional worship.

PART II . RESULT OF THE EMPIRICAL STUDY AND ANALYSIS

5. CHRISTIAN CHURCH OF GRONINGEN AS A MISSIONAL CHURCH

In the previous chapters, I conducted theological and theoretical research for the study of missional worship service. *Missio Dei*, which means “God’s mission,” is the theological and theoretical basis of the missional church and missional worship. From this theological perspective, the mission is essentially God’s work carried out on Earth, and it is the privileged ministry of the church to participate in His mission.¹⁸⁷ This new definition of the mission began with a new perception of the nature of God. Theologians who follow *missio Dei* theology argue that God’s nature is essentially “Sending.” In other words, they believe that God is the Father who sends His Son, the Father and the Son then send the Holy Spirit, and the Father and the Son and the Holy Spirit finally send the Church into the world. The missional church is a new ecclesiology based on this concept of *missio Dei*. Thus, the church community is sent into the world in order to fulfill God’s mission based on His attributes. These church communities, rather than being focused on merely assembling members for a congregation into a church, instead send people into the world to reveal God’s mercy and justice. Missional worship reflects the identity of the missional church. Therefore, missional worship gives participants the recognition that the church and their identity as a congregation are instruments of God’s mission. This perception can be said to be apostolicity. It is an apostolic ministry that witnesses and reveals the apostolic gospel, embodied by Christ’s salvation and God’s Kingdom, to the world. This apostolicity is reflected in missional worship, and forms the believer’s identity. That is, this type of worship service helps believers form their biblical identity, namely, the perception that they are sent from God. The formation of these believers’ identities also develops an understanding of the role of believers. Worship service that is repeated every week gives worshipers a constant reminder of the importance of their presence and role in the world. Therefore, missional worship is a central gathering of a missional community, and the participation of believers in God’s mission begins with missional worship.

¹⁸⁷ Bosch, *Transforming Mission*, 392.

Having summarized the missional church, I would now like to look over the answers to my main research questions by going over the results and analysis of the empirical research I have conducted. I will first analyze what makes a local church a missional church, and then explore how the theological concept of *missio Dei* is reflected in the worship service of the missional church.

5.1. METHODOLOGY

I have used qualitative research methods to acquire answers to my research questions. Before using this method, I first tried to figure out what kind of ontological and epistemological position my research has. According to Jennifer Mason, the main ontological perspective in qualitative research is encapsulated in the question, “What is the nature of the phenomena, or entities, or social reality?”¹⁸⁸ Based on this query, the ontological view of my work is *missio Dei*, the missional church, and the missional worship service. Mason states the following regarding this epistemological view: “What might represent knowledge or evidence of the entities or social ‘reality’ that I wish to investigate?”¹⁸⁹ My answer was to match the CCG members’ experiences, opinions and actions with my research topic. Given these ontological and epistemological perspectives, qualitative research methods were the most appropriate ones for my study. Mason defines qualitative research as follows:

“Through qualitative research, we can explore a wide array of dimensions of the social world, including the texture and weave of everyday life, the understandings, experiences, and imaginings of our research participants, the ways that social processes, institutions, discourses or relationships work, and the significance of the meanings that they generate. We can do all of this qualitatively by using methodologies that celebrate richness, depth, nuance, context, multi-dimensionality, and complexity rather than being embarrassed or inconvenienced by them. Instead of editing these elements out in search of the general picture or the average, qualitative research factors them directly into its analyses and explanations. This means that it has an unrivalled capacity to

¹⁸⁸ Jennifer Mason, *Qualitative Researching*, 2nd ed (London ; Thousand Oaks, Calif: Sage Publications, 2002), 14.

¹⁸⁹ *Ibid.*, 16.

constitute compelling arguments about how things work in particular contexts.”¹⁹⁰

Based on the above, I believe that qualitative research was a suitable methodology for my project. To answer my main research question, I have applied two qualitative methods: interactive-relational interviews and participant observation.

5.1.1. INTERVIEW

The ontological view of my empirical research is based on *missio Dei*, the missional church, and missional worship service. As I mentioned in previous chapters, the missional church or missional worship service does not follow a specific program nor use a specific technique. Rather, it is the worshipers’ perceptions and attitudes that hold the determining factor.¹⁹¹ Interviewing is therefore the most appropriate qualitative research method to gather CCG members’ perceptions, understandings, experiences, and opinions on missional churches and missional worship. I want to use an interactive-relational (I:R) interview technique to get better answers from interviewees. The I:R interview is different from traditional interviews. Earlier methods emphasized the objective attitude of the interviewer. Therefore, it was important to minimize personal feelings and thoughts during interviews.¹⁹² Furthermore, the purpose of an interview was to collect objective information.¹⁹³ However, the I:R interview focuses on sharing relationships and creating communication between the interviewer and interviewee, as the name implies.¹⁹⁴

In order to effectively conduct an I:R interview, I had to first concentrate on developing my own self-awareness, authenticity, and attunement as an interviewer. Above all, I had to understand my own theological views; such an understanding could help me identify perceptions in the interviewee that are different from my own. Thus, I studied about *missio Dei*, the missional church, and its worship services through books and articles. I wanted to share my authenticity with the CCG members. I was also eager

¹⁹⁰ Mason, *Qualitative Researching*, 1

¹⁹¹ Meyers, *Missional Worship, Worshipful Mission*, 232.

¹⁹² John T. Chirban, *Interviewing in depth: The interactive-relational approach* (UK: Sage Publications, 1996), 4

¹⁹³ *Ibid.*, 119.

¹⁹⁴ *Ibid.*, 7-8.

to show that my interest in the CCG was not just a single-minded concern for the writing of my thesis, but in fact belonged to my desire to genuinely get to know their ministry and values. In order to approach and better understand them, I have been attending weekly worship services and sharing in the ministry of the CCG and their values, which they pursue through small group meetings on Wednesdays, and prayer meetings on Thursdays.

I categorized my questions into five groups in order to conduct the interviews. First, I asked them for background, personal information, and beliefs. The questions in the first group are important for a natural conversation. The second group is related to the theology of *missio Dei*. I asked them about their understanding of the Bible and the tools for Bible interpretation, the nature and attributes of God, thoughts on the mission, and awareness of their identity. In the third part, I asked about the CCG as a missional church. The fourth group of questions was about the CCG's worship service. In the last part, I looked for responses to their views on the CCG worship service. However, when the actual interviews were going on, I sometimes asked questions that were not listed, or did not ask questions on the list. In addition, the order of the questions changed naturally according to the flow of the interviews. Sometimes, interviewees asked me about my thoughts or the condition of the South Korean Church.

Interactive-relational interviewing method was one of the appropriate ways to gather data for my research. Interviewees came to the interview openly and shared their thoughts on their stories and lives, on churches and worship services. I could determine their views on God, the mission, the church, worship services, and their Christian identity through their answers.

During my empirical research, I interviewed six members of the CCG. The table below shows information about my interviewees.

Number	Group	Age	Sex	Ethnicity	Period
1	Elder	35	M	Netherlands	10 years
2	Elder	36	M	Morocco	12 years
3	Regular	42	F	Netherlands	5.5 years
4	Regular	41	F	Netherlands	15 years
5	Beginner	32	M	South Korea	1 year
6	Beginner	39	F	UK	2 months

To gain more objective information about the missional community and its worship services, I divided them into three groups: elders, regulars, and beginners. The interviewees were three men and three women. Their ages were between 35-42. Three of them were Dutch, while the remaining three were South Korean, British and Moroccan. The longest membership of the interviewees was 15 years, the shortest was 2 months. I will not reveal their real names for ethical reasons. Five interviews were conducted in English, and one in Korean, with the researcher being translated. The following is some general information about these interviewees:

Interviewee nr. 1 is a 35 years old Dutch man. He is an elder member of this church. He lived in a small town called Kampen, and grew up in a Christian family, but he did not believe in Jesus. He began to believe in Jesus at the age of twenty. He moved to Groningen ten years ago, where he registered at the CCG. That was two years before he became an elder, and now he is a full-time minister and preacher in this church.

Interviewee nr. 2 is Moroccan, and also an elder of this church. He is 36 years old. He had been to a Moroccan church in Holland when he was a child. He said this church is a mixture of Moroccan traditional faith and Christianity. He has been in Groningen for fifteen years, and during college, he converted due to the influence of close friends. He attended this church for about 12 years. Two years ago he became the elder of this community. He is a professional guitarist and works part time in this church. He preaches at CCG and leads the band.

Interviewee nr. 3 is a Dutch married woman, aged 42. She is a regular member of this church. She grew up in Amsterdam when she was a child, and lived in the United States and Canada because of her parents' job. Her parents are faithful believers in the Reformed Church. After her marriage, she moved to Groningen and became a member of

the CCG for five and a half years. She currently works as an engineer at Shell. In this church, she serves as an English interpreter.

Interviewee nr. 4 is Dutch and a regular member of this church. She is 41 years old and unmarried. She grew up in a strict Christian family. However, in her teenage years, she began to doubt her own beliefs, and left the church as she entered college in Groningen. However, she became a Christian again after participating in the Alpha Course at the recommendation of a friend during college. She has been a member of this church for about 15 years and serves as a worship leader in the church. She is an artist.

Interviewee nr. 5 is South Korean. He is a regular member of this church, and a married male, 32 years old. He studies history in RUG. He grew up going to a conservative church in South Korea. He visited several churches in Groningen, but chose this one because of the cheerful atmosphere and English sermons. He became a member of this church in January, 2017.

Interviewee nr. 6 is British. She is not a regular member yet. She is 39 years old and a housewife. She went to church several times during her college days, but she did not participate regularly. She lives with her husband in a small village near the border of Netherlands and Germany. She found the CCG when she was looking for English language services on the Internet. It has been two months since she began appearing in this church.

5.1.2. PARTICIPANT OBSERVATION

Participant observation is another qualitative research method I used to generate data. ‘Participant observation’ is a method of generating data which entails the researcher immersing him or herself in a research ‘setting’ so that they can experience and observe at first hand a range of dimensions in and of that setting.¹⁹⁵ One of my ontological perspectives is the worship service. A worship service cannot be comprehended by the researcher through note-taking or interviewing. Therefore, there is the need for a method of direct participation and observation. In order to collect data on the CCG worship service, I participated in a total of five services from May 7 to June 4, 2017, during which I took notes and participated in the worship services. I have studied and analyzed how

¹⁹⁵ Mason, *Qualitative Researching*, 84.

each order of the CCG worship service reflects the identity of the missional church, reaching the conclusion that it has an apostolic character.

5.2. WHAT MAKES THE CHRISTIAN CHURCH OF GRONINGEN A MISSIONAL CHURCH?

In the previous chapters, I have considered the theoretical and theological aspects of the missional church and its worship service through the arguments and works of various theologians. The emergence of the missional church began with a change in the perception of the mission. The concept of *missio Dei*, which emerged from the Willingen Conference in 1952, redefined the Trinity as having a sending and missionary nature and purpose.¹⁹⁶ This new understanding of the Trinity was based on the idea that the Church is not supposed to be the one that leads God's mission, but rather, that the mission is carried out by God Himself. In this way, the new perception of the mission recognized and validated the true nature of God. From this understanding, many scholars of missiology, including Newbigin, have argued that the nature and attributes of the Church are also *missional*¹⁹⁷ and that "the Church is sent by God."¹⁹⁸ It is not the character of a particular denomination or a program, but rather the identity of the Church. However, it is not an easy matter for an external observer to discern the difference between a missional congregation and a typical one without active participation in a missional church and its community. Thus, in my case, I participated in numerous worship services, prayer meetings, and small group meetings at the Christian Church of Groningen for six months to see if this church had a missional identity, and, while doing so, conducted an interactive-relational (I:R) interview of some of the members whom I had gotten to know there.

5.2.1. THE CCG'S UNDERSTANDING OF *MISSIO DEI*

Missio Dei is the theoretical and theological foundation of the missional church. In Chapter 2, I introduced the concept of *missio Dei* as elaborated by Vicedom, Hoekendijk and Wright. Their thoughts about *missio Dei* are slightly different, but their

¹⁹⁶ Bosch, *Transforming Mission*, 389-390.

¹⁹⁷ *Ibid.*, 372-373.

¹⁹⁸ Guder and Barrett, *Missional Church*, 6.

methodology is essentially the same. In order to arrive at the theological concept of *missio Dei*, they raise the question of what the Bible is and how to interpret it. Therefore, in order to verify whether or not the CCG is a missional church, it was necessary for me to see how its members understood the Bible and what methods they use to interpret it. Before this, I asked the interviewees to share their thoughts with me about God's attributes and the mission.

As I have asserted in previous chapters, the missional church could be recognized through the identity of members of the congregation. In this regard, the members of a missional church must exhibit three beliefs. The first is the acknowledgment of the sending God, the second is the recognition of the Church as sent, and the last is the understanding of the role of the sent Church. Because the core concept of *missio Dei* is the sending God or the missionary God¹⁹⁹, I first asked the CCG members the following question: "Have you ever heard of *missio Dei*?" At this early stage, I ran into trouble. Here is a sample of the transcript:

Researcher: *Have you ever heard of the missio Dei, which translates to God's mission?*

Interviewee nr. 4: *Ah, can you explain more?*

Researcher: *The mission is God's work, and we just take part in God's mission. God's mission has already begun, and we just follow Him.*

Interviewee nr. 4: *Oh, yes, I know that meaning.*

This segment of the interview exemplifies the lack of knowledge regarding the *missio Dei* among many of the CCG interviewees. Most had never heard the term, except for interviewee nr. 1 and 2, and even they only knew the concept of *missio Dei* in broad terms. However, they understood that the mission is led by God, and that the Church takes part in His mission.²⁰⁰ Interviewee nr. 1 said: "*Missio Dei* is the mission of God. And God has a mission, so we are part of that." Similarly, interviewee nr. 3 stated that,

¹⁹⁹ Bosch, *Transforming Mission*, 372-373.

²⁰⁰ Jeff Astley, *Ordinary Theology: Looking, Listening and Learning in Theology*, Explorations in Practical, Pastoral and Empirical Theology (Aldershot: Ashgate, 2002), 49. "Our dignity – 'our sense of ourselves as commanding (attitudinal) respect' - is something that is very often grounded in our exercise of the everyday roles of ordinary life, perceived as being at the centre of the good life."

“The Bible is about God’s Kingdom and we have to take part in it.” This understanding of the interviewees is consistent with Vicedom’s idea. He explains, “Both [the church and the mission] are the only tools of God. Instruments through which God carries out His mission.”²⁰¹

The CCG interviewees also expressed an understanding of the sending God, which is the core concept of *missio Dei*. Interviewee nr. 1 said: “The whole Bible is about sending people, to proclaim, to restore, to take something back to stand up for His name.” In this case, God is seen as sending through His Word in the Bible. Interviewee nr. 4 adds Jesus as part of the sending: “Sending is repeated in the Bible [...] because He has His goal. God sends His Son to restore man, and He sends His Holy Spirit to church to reach the nation and to testify.” Vicedom also emphasizes the sending of God on the mission. He describes the mission in the following way: “The highest mystery of the mission [can be expressed as]: God sends His Son; Father and Son send the Holy Ghost. Here God makes Himself not only the one sent, but at the same time, the content of the sending.”²⁰² Furthermore, they also share the belief that they have been sent by God. Interviewee nr. 1 said: “We are the sent Church. Jesus has given all authority to me, and now the mission is to go and bear witness to all the people and baptize them, to share the word of God. That’s our identity. We are sent people.”

Through these interviews, I perceived that the interviewees understand the core concept of *missio Dei*. They understand that God is the subject of the mission and that the church participates rather than leads God’s mission. Furthermore, they have the understanding that the Father sends the Son, the Father and the Son send the Holy Spirit, and the Father and the Son and the Holy Spirit send the Church into the world. Although none of them had heard of Vicedom nor the other theologians I have been using as my analytical framework, they recognize that they have been sent as witnesses of Jesus, and add that it is part of their Christian identity.

How, then, do the CCG members understand God’s mission? We have seen that the interviewees already have some ideas regarding the key elements of the *missio Dei*.

²⁰¹ Vicedom, *The mission of God: an introduction to a theology of mission*, 6.

²⁰² *Ibid.*, 8.

For instance, they believe that God is the leader of the mission, and that they must be a part of it. But what do they think the mission itself consists of? And how do they see themselves being involved in God's mission? Interviewee nr. 1 had the following insights: "We are missionaries in our school, workplace and so on. We think that is very important. During the week, through some small groups, we think that is the way of being missional." Expressing a similar view, interviewee nr. 4 said: "Now everyone is a missionary, really where ever you are, at the office, or supermarket, or schools or wherever you are living." The other interviewees had similar thoughts. Thus, they think that all Christians are missionaries and witnesses. The CCG members seem to recognize that the field of a daily Christian life is the mission field.

The interviewees' thoughts on *missio Dei* are based on the perspective of the Bible and interpretation of the Bible. When I asked, "What do you think the Bible is?" during the interviews, the common element in five of the answers was the word "story." The sixth interviewee answered "plan," but the idea matched that of the others. Their comments on the Bible were as follows: 1) it is "God's story;" 2) "the stories tell us of God's faithfulness despite human failure and rebellion;" 3) it is "the story of how God journeyed with people;" 4) it "is all about God's story;" 5) it is "the story of salvation for those who are perishing in the Fall of man;" 6) it shows God's "plan."

I can discern three similar points among the interviewees' answers. The first is their perception of the Bible. They see the Bible as a book that shows God's story or His plan. In other words, they understand that they can understand God's intentions by reading the Bible. For example, interviewee nr. 2 said, "The stories tell us of God's faithfulness despite human failure and rebellion. So when I read the Bible, it gives me insight into God, His plans for this world and how He is building His Kingdom." Also, interviewee nr. 3 said, "Now, my perspective is changing. When I read the Bible, I read it as a story about how God journeyed with people. And how, even in the New Testament, the manifestation of His Kingdom and the life of Jesus reunite through death. He really reunites us with Him."

Another point I found was that the interviewees perceive the Old and New Testaments as being one book, or one story. They see the acts and characters from the

Old Testament as being natural precursors to those in the New Testament. Interviewee nr. 4 explained, “I think that the perspective is about God’s story, where we are going and how God makes it worthwhile throughout history and the whole of creation. And Abraham, of course, the whole story about Israel and then Jesus and every bit, you have to know it all.” Interviewee nr. 1 said, “I read the Bible as the story of God, it is the ongoing story of God.”

Finally, the interviewees understand God as the main personage of the Bible. This awareness is consistent with *missio Dei*’s basic idea that God leads the mission. Interviewee nr. 3, for instance, stated, “the main character in the Bible is not us, not you and me, it is God.” Interviewee nr. 2 explained, “When I read the Bible, it gives me insight on God, His plans for this world and how He is building His Kingdom. I read about His ongoing efforts to save mankind.”

Through my interview of these six congregation members about the Bible, I was able to find three shared ideas they have. First, the Bible is the story of God or the salvation of God. Second, the Old Testament and the New Testament have a clear continuity. Third, the main personage of the Bible is God.

I would now like to identify the hermeneutical tools that I detected among the congregation members’ answers to my interview questions. Most of the members seemed to have views similar to those expressed by the theologians I used in establishing my analytical framework. That is, they shared ideas on Bible interpretation to that of Vicedom, Hoekendijk, and Wright, who basically view the Bible as one gigantic linked story that goes from Creation, to the Fall, to Redemption, and ends with the Completion.

The interviewees particularly exhibited this interpretative view when I asked, “Do you have a specific perspective when you read the Bible?” In response to this question, they answered that the Bible was a large unity that consisted of a series of stories linked by God’s mission. Interviewee nr. 6, for instance, had this to say: “I think God created this world and man with a great plan. But the plan was frustrated by human corruption. However, God did not give up and advanced His Kingdom in history. This plan was completed through Jesus Christ, and is still going on through the Holy Spirit.” In other words, they, like the *missio Dei* theologians, understand the Bible as a framework that

encompasses the Creation, the Fall, Redemption and Completion. They also believe that these aspects of the Bible are part of the Kingdom of God. As interviewee nr. 1 said, “The key thing in the Bible is the Kingship.” Similarly, interviewee nr. 3 stated that, “I am trying to see what stuff is about you and me, but most of the Bible is about God’s Kingdom.” All of the interviewees agreed that the Kingdom of God and His plan will be fulfilled through Jesus Christ. Interviewee nr. 4 puts it this way: “The whole Bible works together to show Gods meaning and His plan through Jesus. I think Jesus is really the center.”

As evidenced by these comments, the interviewees share some common opinions about the interpretation of the Bible. First, they recognize the Bible as one story. Secondly, they understand the Bible in terms of the framework of Creation, the Fall, Redemption, and Completion. Third, they think that Jesus is the central figure in the Kingdom of God. As I have already mentioned, this understanding is similar to the *missio Dei* theology supported by Vicedom, Hoekendijk, and Wright. These three theologians recognize that God has a sending or missionary nature, and that He continually sends agents to fulfill His Kingdom. All of the CCG members expressed nearly identical views.

In summation, the interviewees understand the Bible as the story of God or the story of God’s salvation. Thus, they view the Old and the New Testaments as one story. They also use the framework of God’s Kingdom as a means of interpreting it. This framework allows them to understand that God has the attribute of sending, that they are sent by God, and that their everyday lives are missional. Given these facts, the interviewees can be said to have an understanding of *missio Dei*.

5.2.2. THE CCG MEMBERS’ UNDERSTANDING OF THE CHURCH

In Chapter 2, I introduced Vicedom, Hoekendijk, and Wright, the three *missio Dei* theologians on whom I am basing my analysis. They display a similar understanding and interpretation of the Bible, as well as an awareness of God’s mission. However, they do not share the same view of how the church participates in God’s mission. Vicedom and Wright argue that God uses the Church as a tool for His mission, while Hoekendijk does not. Hoekendijk presented a new paradigm of God-World-Church. His understanding of

this blurred the distinction between God's mission and world history, and asserted that concept of *shalom*, or the missionary purpose, is humanization.²⁰³ Therefore, it is difficult for Hoekendijk to assert that the church is merely a tool of God's mission.

I will now focus my attention on what the CCG members think about the role of the church in the mission of God. Based on this, I want to understand the identity of the church as they understand it.

Two of the interviewees share an understanding that the church is a tool for God's mission. They stated the following:

Interviewee nr. 1: *The church is the means of God's mission. It's why Jesus created the church.*

Interviewee nr. 2: *The church exists for the mission. And the church is a product and the fruit of the mission. [...]It is based on the theological concept that the church exists for the mission.*

In particular, the recognition that the church is the result of and exists for the mission is the same as the role of the church recognized by Vicedom and Wright.²⁰⁴ Some scholars, including Guder, also redefine the church within the theology of *missio Dei*, which they call *missional ecclesiology*.²⁰⁵ According to them, "the church should focus on and arise out of the formation of certain communities of God's people, and they are as witnesses to the gospel."²⁰⁶ Based on the answers of interviewees nr. 1 and 2, I believe that they have a missional ecclesiology.

The fact that the church has apostolicity is easy to understand when looking at the early church. The Early Church was formed by the Holy Spirit through the testimony of the apostles. The purpose of the formation of this community is to carry forth the gospel, that is, to continue the apostolic ministry.²⁰⁷ Therefore, the apostolicity of the church has

²⁰³ Hoekendijk, *Horizon of Hope*, 17-18.

²⁰⁴ Vicedom, *The mission of God: an introduction to a theology of mission*, 6.

²⁰⁵ Guder and Barrett, *Missional Church*, 8-9.

²⁰⁶ Guder and Barrett, *Missional Church*, 9.

²⁰⁷ Guder, *Called to Witness*, 84-85.

two characteristics. The first is the continuity of the apostolic testimony, and the second is the continuity of the apostolic ministry.

Interviewee nr. 1: *We believe the Kingdom has already come but it is not yet, so we were in the special time where the Kingdom of God already started to come on earth. He said on the cross, it is finished. He said that about His earthly life was finished but He rose again into New life. That's the mark of the covenant of the New Kingdom of God. But still, we see sin in our life, we can see the sickness, the death, that is still here on earth, the Kingdom of God is not fully here, but one day it will come again.*

Interviewee nr. 2: *When I read the Bible, it gives me insight in God, his plans for this world and how He is building His Kingdom. I read of His ongoing effort in saving mankind and how He uses ordinary people like you and me and empowers them with his Holy Spirit to live lives that are reflecting His glory. So when I read my Bible the perspective I see is that of hope, faith, and trust in a God who has proven to be trustworthy by sending His precious Son Jesus to, not only die for our sins but to restore and regenerate a new family, with a mission, with power.*

As evidenced by their statements, interviewees nr. 1 and 2 believe that the Kingdom of God has begun in this world because of Christ. Nevertheless, there is still disease, death, and sorrow in our lives, which is because God's Kingdom is not yet complete. But Christ will come again to this world and restore all of these things. Two other interviewees, nr. 3 and 4, also have the understanding that "the Kingdom of God has already come into this world, but has not yet been completed." They understand the gospel as a view of the coming Kingdom of God which is centered on Christ.

This view also appears in Wright and Guder. Wright explains, "This [the Kingdom of God] has often been presented as a four-point narrative: creation, fall, redemption, and future hope."²⁰⁸ Guder similarly states that, "missional ecclesiology must be centered on the hope that God is in Christ Jesus."²⁰⁹ Also, according to Flett, "Their [apostles] commission and the identity of their authority lay in forming the eschatological people of God, a people grounded in the resurrection of the dead and so

²⁰⁸ Wright, *The Mission of God*, 64

²⁰⁹ Guder and Barrett, *Missional Church*, 10.

the new creation.”²¹⁰ They argue that the gospel of the Kingdom of God is that of the apostles and prophets.²¹¹ This idea is consistent with the idea of the gospel as perceived by the Interviewees.

Thus, we can see that the interviewees have a concept of the gospel similar to that of Jesus Christ and the Early Church. In other words, they have an apostolic perception of the gospel.

Interviewee nr. 1: *We have to know that we are the sent Church, Jesus had given all authority to me, now the mission is to go and witness to all the people and baptized them, to share the word of God. That’s our identity. We are sent people.*

Interviewee nr. 4: *I think it’s very important that everyone is taking part in it [mission] and I am a witness, so in that case, as a Christian, I am a missionary in a way.*

As evidenced above, the interviewees recognize their identity as people who are sent by God, that is, they are witnesses and missionaries. According to missional ecclesiology, the church is not the place to meet the needs of the congregation, but rather the congregation should be made to understand its identity and role.²¹² According to Flett, “Apostolicity means that the church does not possess its own identity. The church finds this identity in the history of Jesus Christ. This is the possibility of historical continuity [...] it is the history of Jesus Christ, it takes the form of participation in his being sent to and for the world.”²¹³

Whereas apostolicity is the content aspect of missional ecclesiology, contextualization is its formal aspect. Contextualization refers to the cultural context of Christians, which varies worldwide. As Guder puts it, “The gospel is always conveyed through the medium of culture”²¹⁴ The gospel of the apostles was also multicultural from the beginning.²¹⁵ The apostles witnessed Jesus Christ in various nations and contexts.

²¹⁰ Flett, *Apostolicity*, 310.

²¹¹ Guder, *Called to Witness*, 68

²¹² Guder, *Called to Witness*, 111-113.

²¹³ Flett, *Apostolicity*, 328.

²¹⁴ Guder and Barrett, *Missional Church*, 18.

²¹⁵ Guder, *Called to Witness*, 85-86.

When I asked the interviewees, “What is the difference between this church and a traditional church, they replied as follows:

Interviewee nr. 1: *We change because we believe that change is necessary because the people we are trying to reach are changing as well our society change so. We shouldn't be outdated all anything like that. Changing is not a goal itself, but it's necessary to do. Be relative I guess it helps to live out mission. So, I think one of the key things is change and the strong theological basis.*

Interviewee nr. 4: *I think we have already moved on, and I think if we would have just keep having on there but this time and this age are asking for the different angle and different approach. If we want to reach the world, we always have to flexible. See what's going on here and you cannot say you should do it like this. It's different everywhere. And with the age, we should move and I think God is also not static, He is always the moving, we are very different people from the people of the Middle Ages, so it's different. So what see may be more, but every church has to be careful.*

Thus, they emphasized that they are changing and flexible. In other words, in order to maintain the content of the gospel, and to communicate it effectively, it is possible for them to change in accordance with this generation and culture in their own way of worshiping. It is evident from the views expressed by new members, interviewees nr 5. and 6, that this church is adapting to changing circumstances. They stated the following:

Interviewee nr. 5: *First, unlike other Dutch churches, this church has a form of evangelical worship. Particularly in praise, they praise modern songs more than psalm hymns or old hymns, so that foreigners can join in praise. Also, in the middle of the praise, sometimes, church members come out and read the Bible or share their lives. I feel that this community is one through these experiences. Secondly, this church helps a lot for foreigners. It is not just a translation. For important matters, this church offered English sermon in the different room. Through this, I can be a great help and let foreigners know the vision of this church.*

Interviewee nr. 6: *I live in the borders of Germany and the Netherlands. There is no church to worship in English because it is rural. I found this church when searching for English worship on the Internet.*

Groningen is being internationalized and rejuvenated with the influx of young

foreign students and refugees.²¹⁶ I think in this context, the CCG's English translation service and help for foreigners are appropriate responses to changes in the community.

It is evident that the interviewees, on the basis of their interpretation of the Bible, have the perception that the church is a tool of God's mission. Their thoughts on the Church are also quite similar to those of Guder's understanding of missional ecclesiology. I classified the features of the missional church into apostolicity and contextualization. In addition, the apostolicity was subdivided into the continuity of apostolic testimony and continuity of apostolic ministry. Interviewees exhibited a knowledge of a gospel of the Christ-centered Kingdom and a self-awareness that they were called for this gospel. According to their answers, the CCG is prepared to change its program following cultural circumstances for the effective transmission of the gospel. Such a perception of the interviewees of the church is in perfect accord with the characteristics of the missionary ecclesiology that Guder expounds.

5.2.3. RECOGNITION OF THE CCG MEMBERS' SELF-IDENTITY AND ROLE

The identity of the church community is revealed by the recognition of the individual identity of its members. For example, this phrase of Christ, "Ye shall be my witnesses" (Acts 1: 8), focuses on being, not acting. In other words, Jesus did not order that "You give them witness." Rather, he says, "You will be my witnesses."²¹⁷ The emphasis on the identity of church members also affects their role. Jesus was not trying to change the behavior of His disciples while He was with them. Rather, Jesus emphasized who the disciples were. In other words, the emphasis on identity influences behavior and role.²¹⁸

Interviewee nr. 5: I concentrate on the sermon of the preacher. When I listen to the sermons, I often hear thoughts or concepts I did not know. Through these concepts, I think again about who the Christian is. Nowadays I am learning about Jesus' teachings. Through these sermons I realize that I am a disciple, student, and witness of Christ.

²¹⁶ "International students in The Netherlands, the stats," *Eurogates*, accessed 22 June, 2017. http://www.eurogates.nl/en_study_abroad_education_in_holland_netherlands/.

²¹⁷ Guder, *Called to Witness*, 115.

²¹⁸ Guder, *Called to Witness*, 118-119.

Especially when I hear reports of baptismal confessions or missionary activities, I would like to participate in these things as well.

According to the answer of Interviewee nr. 5, he realizes his Christian identity through preaching. He recognizes himself as a disciple, a student, and a witness of Christ. As already mentioned, interviewees understand themselves as missionaries, sent people, and so on. This understanding of the Interviewees is consistent with the character of the missional community. As Guder states:

[Missional communities] know, or they are learning to know, who they are and what they are for. Their identity is beginning to be defined for them by the biblical accounts of witness, of being Christ's letter to the world, of being disciples now who are being sent out as apostles, as being those that bear Christ's cross. To put it another way, their identity is defined by God's calling and not by their own religious needs, or the continuation of their religious tradition or their ethnicity or whatever the other agenda might be.²¹⁹

In conclusion, interviewees have an understanding of the missional community, which is an idea that forms their identity. Their perception of self-identity in turn influences their behavior.

Interviewee nr. 3: My husband and I started a network, it's called 'Vlechtwerk.' We decided not to wait for the church to be ready, we decided just a group of Christian to start with social actions and interviewing the refugees and by doing that we also inspired the church. [...] My husband and I decided to be more environmental by separating our ways by eating our ways more biological and organic foods.

Interviewee nr. 3, who has the idea that this world is the Kingdom of God, recognizes she is a person of God and that she should help refugees in Groningen. Although these social activities do not yet affect all members of the Church, their actions are encouraging examples.

5.3. CONCLUSION

In this chapter, I have discussed how missional ecclesiology is reflected in the

²¹⁹ Guder, *Called to Witness*, p. 118

actual community. Specifically, I have presented three characteristics of the identity of the missional church: The first is the acknowledgement of the sending God, the second is the recognition of the church as sent, and the last is the understanding of the role of the sent church. I was able to compile the following list of theoretical features through my interviews.

First, the interviewees understand the Bible as the beginning and completion of the Kingdom of God through Christ. They had an understanding that God is the main character of the Bible and that they are involved in God's mission. Although they do not use the theological term *missio Dei*, they understand its main concept.

Second, the interviewees understand that the Church is a tool of God's mission. They understand that they are people who participate in the mission of God, and actively participate it. In particular, they have an understanding that the mission is practiced in their daily lives.

Finally, their Christian identities and roles are formed on the basis of the Bible and its interpretation, as well as their understanding of God's nature and mission. They understand themselves as missionaries, witnesses, and disciples. This identity contributes to revealing the justice of the Kingdom of God.

In conclusion, the interviewees have a biblical and theological understanding of *missio Dei*, which theologians like Vicedom and Wright argued, and also an understanding of apostolicity and contextualization, which is the core content of missional ecclesiology. Through the interviewees' understanding of the Bible, God's nature, the mission and the church, and a common understanding of their identity and role, it is evident that the CCG has the identity of a missional church.

CHAPTER 6. CCG'S WORSHIP SERVICE AND *MISSO DEI*

The missional church is a redefined ecclesiology based on the theology of the *missio Dei*. According to this missional ecclesiology, the Church is a tool of God that is based on the nature of the sending God and participates in the mission of God. Thus, missional ecclesiology cannot be characterized by a particular denomination or program, because it is an understanding of the nature and purpose of the church. The same is true of missional worship. According to Ruth A. Meyers, "Missional worship is not about particular techniques but about an approach to worship and to Christian faith and witness in the world."²²⁰ If it does not focus on techniques, what, then, is the purpose of missional worship? Meyers defines it as follows: "Missional worship is an understanding and practice of worship that engages worshipers in the mission of God, drawing them into God's self-offering of redemptive love through Christ and in the power of the Spirit."²²¹ Meyers points some important details about the characteristics of missional worship. First of all, a missional worship service emphasizes the nature and ministry of the Triune God. In a missional worship service, it is necessary to emphasize the nature of God based on the theology of *missio Dei*. This is because the missional ecclesiology is based on *missio Dei*. Next, a missional worship service emphasizes the identity of the worshipers. Meyers says that, "Missional Worship is a matter of perception and attitude rather than technique."²²² In other words, missional worship should help shape the worshipers' identity based on the nature of God. I would like to know if Meyers's theoretical understanding of the above occurs in the actual worship service.

Thus, I have the following question concerning the missional worship: How is '*missio Dei*' embodied in worship service of CCG? In order to find an answer to this question, I have studied and researched CCG's worship service through qualitative research methods.

²²⁰ Meyers, *Missional Worship, Worshipful Mission*, 15.

²²¹ *Ibid.*, 30.

²²² *Ibid.*, 232.

6.1. THE ELEMENTS OF THE MISSIONAL WORSHIP SERVICE

Missional worship is not a particular program or skill. Therefore, it has the same elements of a general worship service. In Chapter 3, I explained the elements of a regular worship service, which included the time and space, the order of the service, and its purpose. I would now like to analyze the CCG's worship service in terms of these factors.

6.1.1. Time and Space

Sundays, the day during which a Christian community gathers, reflects Christ's redemptive ministry. In particular, it gathers on this day, which is the day of Christ's resurrection, in order to celebrate His redemption, and to desire eternal rest.²²³ Immink explains, "Christian worship is based on the conviction that the cross and the resurrection have a powerful impact on the present. That is why the congregation continues to assemble on Sunday morning, the day of the resurrection. In the final analysis, the worship service is anchored in the faith that Christ himself, the living Lord, meets with the church."²²⁴ The CCG follows the same idea. Therefore, the opening prayer always contains references to Christ's redemptive ministry and resurrection:

You have given us your son, Jesus Christ who is your best family member. Jesus died on the cross to give us life. But He rose in three days. (14th of May 2017)

The worship space is also important for the Christian community. First of all, people must gather somewhere²²⁵, and secondly, they should have a chance to express their theological ideas in this space.²²⁶ The congregation meets in the same place every week, which is a chapel that can accommodate about 150 people. When you enter the chapel, the front has a stage for the band. On the left side of the stage, there is a bath for baptism. On either side above the stage, there are eight national flags reflecting the diverse backgrounds of the congregation. The pews are in the form of diamonds, and in the center, preachers perform the worship service or preach.²²⁷ Behind the chapel, on the

²²³ White, *Introduction to Christian Worship*, 55-57.

²²⁴ Immink, *The Touch of the Sacred*, 23.

²²⁵ White, *Introduction to Christian Worship*, 90.

²²⁶ Barnard, Cilliers, and Wepener, *Worship in the Network Culture*. 302-303.

²²⁷ See the appendix 1.

right side, there is an acoustic room. In the middle, there is an interpreter room, while on the left, there is a coffee booth and a kitchen.

The most distinctive feature of this chapel is the 16 flags. These flags are the flags of the members of this church. The CCG expresses their hospitality to visitors and new members. This is also mentioned in the interview.

Interviewee nr. 2: *Many Dutch people understand English, but other foreign guests or foreign students do not understand Dutch. That's one reason. Another reason is that by singing in another language we're emphasizing in multicolors our multinational and multipassionate God.*

Researcher: *So, you have so many flags in the chapel.*

Interviewee: *Yes, yes. We are not alone. It's not a Dutch thing.*

6.1.2. Order of Service

A Christian worship service has elements that do not change at any time or place. These include preaching, songs of praise, prayers, baptisms, and the Lord's Supper. These are collectively known as the *ordinarium*.²²⁸ The CCG also incorporates these elements in their services in order to commemorate the ministry of God, especially the death and resurrection of Christ, and to be able to participate in this event in the present moment. The table below shows the actual worship services of the CCG.

21st of May, Order of service

10:00	Tea Time		
10:10	Song 1	God is Great	
10:15	Welcoming	2 leaders	Baptism ceremony
10:17	Opening Prayer	2 leaders	
10:20	Song 2	You are my vision	
10:25	Song 3	From the Highest of Heights	
10:29	Song 4	Great are You God	
10:34	Reading	Mark 6:14-29	One of church member (male)
10:38	Song 5	Surrender	
10:43	Sermon	Matthew 5:43-48	Preacher 1 (in Dutch) Preacher 2(in English)

²²⁸ Immink, *The Touch of the Sacred*, 11.

11:20	Intercessory Prayer		
11:25	Baptism	Testimony	3 members
11:31	Baptism	3 members	
11:36	Song 6	Our God	in English and Spanish
11:40	Tea Time		

a. Teatime and Welcoming

The CCG worship service has two tea times: one at the beginning and another at the end of the service. At the coffee booth, 4-5 people work every Sunday. The members of the church serve there alternately.

When the first song of praise begins, the congregation returns to the hall. After the first song of praise, two elders (in a leadership team) come out from the pew and give official greetings. They introduce their names and show how the worship service is going to proceed. Next, they introduce the worship leader, the preacher, and the English interpreter.

b. Prayer

There are two prayer times on average at a CCG worship service. After the welcoming, the opening prayer is in English and Dutch. The second one is followed by a group prayer, which comes after the sermon. The opening prayer is usually to thank God for His redemption of humanity and to request His presence at the service. After the sermon, the attendants share their ideas about the sermon. Then, people pray for each other and for their neighbors. It is an intercessory prayer.

c. Songs of Praise

In the CCG worship service, songs of praise are a very important factor. Songs are spread out from the beginning to the end of the service, and they lead the CCG's worship service.

d. Bible Reading

One of the members reads Mark 6: 14-29 in the middle of the room, in the center of the diamond.

e. Preaching

The CCG is currently preaching the Sermon on the Mount from Matthew. On this day, the pastor preached the lines “Love Your Enemies” from Matthew 5: 43-48. At the end of the sermon, the attendants had time to talk about the sermons in groups of 2 or 3, praying for each other, and for our neighbors.

f. Testimony

In a CCG worship service, there is time for testimony and Bible reading between songs. A testimony takes approximately one minute. The subject of the testimony is the speaker’s thoughts on or understanding of the sermon, the Bible, or God’s work in their life. On this day, three people who will be baptized speak about how they met Jesus. On May 7th, a man shared his faith in Matthew 14, about Peter walking on water. Also, on June 4th, a woman grateful to God for sending His son as promised in Galatians 4.

g. Baptism

Three people were baptized on this day. The baptism was conducted in a large baptismal font to the left of the stage. The leader read a verse from the Bible and said, “I baptize you in the name of the Father, the Son, and the Holy Spirit,” and proceeded with the baptism. Afterwards, the leader prayed for the three people. After the baptism, the congregation sang a song and finally the worship service ended. In particular, there was one man from Peru who was being baptized. The band sang in Spanish for him.

6.1.3. Conclusion

The general elements of the CCG worship service are focused on hospitality. In particular, the place in which they are located is an area where many foreign students and refugees live. The national flags in the chapel, English songs, English interpretation services and teatimes show the character of this community.

The CCG’s liturgy is also different from Roman Catholic or Dutch Reformed churches. The liturgy of the CCG is liberal from dress, form, and the participation of the congregation. The CCG made by this order of service, and according to interviewee nr.1,

this order is also not fixed, but will continue to change. The CCG's liturgy is closer to the evangelical church rather than the traditional church.

6.2. APOSTOLICITY / CONTEXTUALIZATION IN ACTUAL WORSHIP SERVICE

Researcher: *What do you think about the main characteristic of your worship service?*

Interviewee nr. 4: *By praising God who God is, getting to know Him, drawing closer to Him, learning of what is Kingdom is about and also praying together. God Kingdom already grows. Then I think, it(worship service) also equips us to go for God's mission in extending God's Kingdom.*

Interviewee nr.3 replied that the main features of the CCG's worship service are to learn about the Kingdom of God and to prepare for God's mission. I can find the identity and character of CCG in her answer. Learning about the Kingdom of God is an apostolic gospel, and preparing for God's mission is about apostolic ministry and contextualization. In this part, I will discuss how apostolicity and contextualization are reflected in the actual service of the missional church.

6.2.1. Apostolicity in actual worship service

The CCG's worship service usually consists of six elements: Teatime and Welcoming, Songs of Praise, Prayer, Testimony, Bible Reading, and Preaching. Among these, I can confirm that the contents of the apostolicity, especially the apostolic gospel (the sending God, the salvation ministry of Christ, and the Kingdom of God), are reflected in the remaining five parts except for the Teatime and Welcoming.

a. Preaching

After the Reformation, preaching became the greatest feature of the Protestant worship service.²²⁹ The CCG also places a great deal of importance on preaching in its service. Interviewee nr. 1 had this to say:

²²⁹ Immink, *The Touch of the Sacred*, 12.

Researcher: *How do you share the missional vision among your church members?*

Interviewee nr.1: *Mainly by preaching.*

In Chapter 3, I have mentioned the features of preaching in a missional worship service. I explained that the framework of Wright's interpretation of the Messianic-Missional Bible is important because *missio Dei* is based on this interpretation of the Bible.²³⁰ The CCG has four preachers who work together on a leadership team. I have already interviewed two of them, and they both had a framework for interpretation of the Bible similar to that of the Messianic-Missional one. First, the Bible is God's story. Second, the Old and New Testament is a united story. Third, the Bible is interpreted from the perspective of the Kingdom of God, centered on Christ. I also emphasized the content of the sermon: First, the nature of God and the work of God, especially the redemptive ministry of Christ; second, the Kingdom of God and God's reign; thirdly, there should be a demand for participation in God's mission. I can identify these elements in the sermon of Pentecost, which was given on the 4th of June, 2017 at CCG.

For one thing, the preacher understands the connection between the Old Testament and the New Testament. He spoke about the Tower of Babel because of language congestion.

Preacher: *Do you know another story? Who with many languages screams out Babylon? What happened at the tower of Babel? So human beings started to make a tower to become equal with God, and to come to the same level with God and God sees it, and God says I am going to do something about that. So He sends His judgments. So He gives all the different languages, and then what happens? You get confusion and people begin to spread out. Now what is happening here? God has sent languages again, but the effects are the reverse. So the judgments and the curse that God gave with the tower of Babel has been reversed. And now they hear their own language, and they hear God being glorified, as if God says, Hey! The judgment, the curse has been taken away, the door is open for every nation and in their own language they hear that God has been glorified and that is something they want to know.*

²³⁰ Wright, *The Mission of God*, 41.

The preacher is here referring to the events of Pentecost, when the curse of the Old Testament is reversed and people listen to the gospel of God through their own language. This interpretation of the preacher shows an understanding of the unified narrative of the Old Testament and the New Testament. He later goes on to emphasize the redemptive ministry of Christ and the ministry of the Holy Spirit:

Preacher: God gave the sacrifice and now through His Holy Spirit, God's sacrifice is also working in us. He's given us power with the Holy Spirit to lead a life that pleases Him. He does this through us and gives us His Holy Spirit. Sometimes, we think that if you are Christian, you have at least rules and laws, and you have to try to very hard and do your best. But your faith may sometimes be going sour, and you might think, "I've never been able to carry that burden and it is true. Jesus makes it very clear." That is why we need God's Holy Spirit. It is God working within us that makes our lives resemble Jesus' more and more. To make us more perfect and holy. And it happens at once, or it happens bit by bit. But God Himself, and this is the important point, God Himself brings the sacrifice. God Himself saves us. God Himself makes people good. If we would all have to do that by ourselves, it would be impossible. God is doing it within us.

Here, the preacher is explaining Christ's fulfillment of the law, the sacrifice of Christ, and the need for the Holy Spirit. This understanding is consistent with Wright's Messianic-Missional interpretation.²³¹ At the end of his sermon, the preacher encourages the congregation to participate in God's mission:

Preacher: I trust in the Holy Spirit. If He changes me, if he convinces me, then he can convince anyone. And then if He convinces you, you can hit yourself with that one, that's what God is doing and that's what the Holy Spirit is doing and that's why we are here today.

The preacher emphasizes the reason God gave the Holy Spirit, encouraging the congregation to preach the gospel to its neighbors and to invite them to hear the gospel. In other words, this is a call for participation in God's mission.

²³¹ Wright, *The Mission of God*, 40-41.

From the CCG sermons, then, I could discern several features. First, the preacher's interpretation of the Bible showed me that he understands the Bible as a unified story. For example, in the sermon above, the preacher had linked the Tower of Babel with the coming of the Holy Spirit. On May 7th, it was about retaliation. The preacher had connected the content of Leviticus 24 with the death of Christ. This connection of the Old and New Testament shows that the preacher understands the Bible as one story.

Second, the preacher emphasized Christ's redemptive ministry in his sermon. The above sermon also explains the cross of Christ and refers to the ministry of the Holy Spirit as an extension of that ministry. He also emphasized on Jesus' resurrection and ascension, explaining 1 Corinthians 15 on May 14.

Finally, the preacher called the congregation to join in God's mission. In the above sermon, the pastor emphasized that Christ gave the Holy Spirit to allow believers to live as their witnesses. Also, on May 28, the preacher emphasized the identity and mission of Christians through the incident of Jesus feeding the 5,000 people in Matthew 14. Therefore, the sermons at the CCG seem to strongly emphasize participation in the apostolic ministry with the apostolic gospel.

b. Prayer

In any Christian community, prayer is a good indicator of its theology and thoughts. Thus, through the prayers in a worship service, we can see much of a community's beliefs. In the case of the CCG, it has an average of two prayers in its worship service, the first being the opening prayer at the welcoming, and the second intercessory prayer that follows the sermon. During the worship service on the 4th of June 2017, I witnessed the following:

Opening Prayer: Father, we thank you for who you are and thank you for your living word. Father we thank you for sending your son who died for us to have a new relationship with you. Send your Holy Spirit to be our guide. God we want to worship you with songs and prayers as we come together as one family. Father, we pray for comfort and hope. Father, we know you are not just God, but you are our father and you make all things new. Father, we pray that we see more [of your] Kingdom. Father, we pray for this in your name, Amen.

The above was the opening prayer for the Pentecost service. The opening prayer of the CCG usually has the same form as above. In its words, I can find some theological ideas related to *missio Dei*. The first is the nature of God. The prayer leader refers to the sending God or missionary God by repeating the term “send.” Second, it emphasizes the redemption of Jesus Christ. The prayer refers to the death of Jesus, and the formation of new relationships through His sacrifice. Finally, it references the Kingdom of God. The prayer mentions briefly the Kingdom of God, but prays more specifically for the expansion of the Kingdom. By praying at the beginning of the service, and mentioning the attributes of God, the ministry of Christ, and the Kingdom of God, the congregation is made aware of the content of the apostolic gospel. It also helps worshipers clearly understand the object, purpose, and reason for worshipping.

The last action is an intercessory prayer. Through this act, the worshipers once again think about preaching.

Preacher: Let's stand together. I think it's very good and fitting that we pray together and thank God for what He is doing, so make groups of two or three and thank God for providing the things in our life and let's pray for the neighbors of this area. (4th of June 2017)

Thus, the worshipers are given the chance to pray for themselves, the church members who worship with them, and furthermore, for their neighbors. This prayer makes worshipers aware of the mission of the church and the true role of a Christian, which is the apostolic ministry.

c. Songs of Praise

From 7th of May to 4th of June, the CCG played 31 songs. I analyzed the lyrics of these songs of praise and categorized them as follows²³²:

²³² See the appendix 2.

1	Attributes of God	Great and Mighty He is, Glorious, Forever Reign, God is Great, From the Highest of Heights, Great You are Lord, Our God, This is Amazing God	8 songs
2	Salvation of Jesus	Break Every Chain, Worthy is the Lamb, So You Would Come, Before the Throne of God Above, In Christ Alone, You Make Us One	6 songs
3	Kingdom of God	Hear the Call of the Kingdom, What a Beautiful Name, Forever, God He Reigns, Soon, Man of Sorrows, In Heaven, The Lord's Prayer	8 songs
4	Confession	Good Good Father, You Are My Vision, Surrender, Great in Power, 10,000 Reasons, Bless the Lord My Soul, This is Our God	7 songs
5	Celebration	We Thank You, Praise God from Whom All Blessing Flow	2 songs

In the chart above, 70% of the songs are related to the attributes of God, the salvation of Christ, and the Kingdom of God. These are the main themes of *missio Dei*'s theology. The CCG's songs focus on the ministry and nature of God, and convey biblical and theological messages to congregations through them. I think the worship leaders regard the themes of *missio Dei* as important, and that this selection of songs affects other members as well.

d. Bible Reading

According to interviews, they recognize the Bible as their final authority and want to experience God through Bible reading, especially the gospel of Jesus. Through reading the Bible, participants can listen to and learn about the things Jesus did, His message, and the gospel.

Interviewee nr.2: *There are two reasons for reading the Bible. First of all, we acknowledge publicly that the Bible is the Word of God, and the final authority. We hear the word of God, and we listen to it, as part of our corporate worship. [...] Second, we see a lot of biblical illiteracy among our church members. [...] We want people to hear and experience the word of God in different ways.*

e. Testimony

Last week, I read Matthew 14. There is a story of Peter walking on the water. Peter said to Jesus, Lord, if you are Lord, command me to come on the water. And Jesus commanded him ‘come.’ Then Peter walked on the water, but he soon fell in because he was afraid of a big wave. But Jesus immediately saved Peter, who was in the water. And Jesus asked Peter, “Why did you doubt?” As I read this story, I thought Peter and I were very similar. The Lord is in front of me. However, I used to be afraid and frustrated whenever I saw the chaos of the world, but did not see the Lord. Jesus also says to me, “Believe in me.” Now, I will look to the Lord again. Though wind and waves make me afraid, I will only look at Jesus who saved me.(5th of May 2017)

Testimony is not an element of the *ordinarium*. However, by including these elements in the worship service, the CCG allows its community to share the experience of God among its members.

Interviewee nr. 3: *Through our testimonies we can know that the Holy Spirit is with us, learn about God through our experiences, and build up the church.*

Interviewee nr. 5: *I was aware of the existence of God by listening to the ministry of God in the members’ lives.*

In fact, the CCG members said in interviews that they felt and experienced God through testimonies and Bible reading time. Through these elements of worship, the CCG also helped members understand each other and create a sense of intimacy. In these elements, the CCG members experienced and shared the feeling that God is the ruler of the world, felt God’s omnipotence, and the work of the Holy Spirit.

6.2.2. Contextualization in actual worship service

Contextualization is a formal aspect of the missional church. The reason for considering contextualization in missional ecclesiology is that everyone lives within a culture and is influenced by their culture. Therefore, in this theology, “the gospel is always translated into a culture, and God’s people are formed in that spirit and

empowered Word.”²³³ In the CCG worship service, I was able to find elements that took into consideration the characteristics and culture of its congregation.

For one thing, Groningen has an increasing percentage of English speakers due to the influx of foreign students and refugees.²³⁴ Therefore, the CCG basically provides an English interpretation for all worship services. The songs, for instance, are mostly in English. More than 100 people attend a CCG worship every week, more than 90% of which are people in their 40s or younger. Therefore, considering these facts, there are many modern songs, and the form of preaching is also liberal.

a. Teatime and Welcoming

The CCG worship service has two tea times: one at the beginning and another at the end of the service. At the coffee booth, 4-5 people work every Sunday. The members of the church serve there alternately. They also prepare juice for children. According to interviewee nr. 1, one of the elders, the teatime means welcoming and fellowship.

Bosch says that one of the main features of the missional church is welcoming and hospitality.²³⁵ The church has a mission to go out into the world with the gospel, and having an open-minded and friendly attitude towards the world makes it easier for their message to be transmitted effectively. The welcoming attitude that I witnessed at the CCG gives comfort to those who visit the church and allows them to see the character of this church. Also, people are able to communicate with each other at teatime, which adds to this welcoming atmosphere.

b. Preaching

First of all, the CCG provides two sermon services for English attendees. They are simultaneous translations and English sermons. First, the CCG has an interpreter system so that members can alternately serve as English interpreters for those who do not speak Dutch. Also, about two times a month for other English speakers, another preacher speaks in English.

²³³ Guder and Barrett, *Missional Church*, 11.

²³⁴ “International students in The Netherlands, the stats,” *Eurogates*, accessed 22 June, 2017. http://www.eurogates.nl/en_study_abroad_education_in_holland_netherlands/.

²³⁵ Bosch, *Transforming Mission*, 373.

Next, the CCG contextualizes its form of preaching. First, preachers do not simply stand at the pulpit or on the stage. The chapel pews are divided into diamonds and have a central space.²³⁶ The preachers stand in the middle of the room among the congregation members and look at them from all sides when they preach. In addition, preachers do not have special clothing while preaching, but rather, wear casual clothes.

Finally, the preachers prepare a computer presentation file according to the contents of the sermon. They put together and project photographs and images that will help the congregation understand the meaning of the sermon. During the sermon on the 4th of June, the preacher used a famous American movie to make his point clear.

Preacher: There is a film, a movie, it's called 'The Witness.' It's a movie starring Harrison Ford. The witness is not a big guy, it's a little boy that you see in a doorway opening. If Jesus says you will be my witnesses, we have to witness and tell people and show people who Jesus is, share the gospel. When we do that, we feel like the little boy in that movie. (4th of June 2017)

c. Songs of Praise

The CCG worship services are led by a band. Most songs are contemporary. As noted above, more than 90% of the members are rather young, being under 40s. The band and the modern songs seem to have taken these facts into account. Also, the songs are played periodically throughout the worship service. The service gives one the feeling of being in a well-thought out drama or play. From time to time, the CCG also sings songs from the members' countries of origin. On May 21st, for instance, the Peruvian man who was baptized during the service received the song "Our God" in Spanish by the chapel band. According to the interviewees, such actions help unite the congregation.

Interviewee nr. 2: We do Dutch songs, we do German songs, French songs even Nigerian songs. It helps us. God's heart is for all the nations.

d. Testimony

Giving a testimony is one of the hallmarks of the CCG worship. Members' testimonies are used as another medium for communicating the gospel. By doing so, the

²³⁶ See the appendix 1.

gospel of Jesus Christ and the Kingdom of God is delivered through the mouths of congregation members, not the preacher. Through the testimony of people from diverse backgrounds, participants in the worship service hear and learn how God works in different environments. We can also re-experience and share God by listening to how the community has applied the sermons and Bible contents in each person's real environment. Thus, the testimony element is an act that this particular community at Groningen, with its members from diverse backgrounds, applies well to their environment.

6.2.3. Conclusion

Apostolicity and contextualization are important elements of the missional church. I found these elements in the CCG's worship service. Especially, the apostolic gospel, which is the content aspect of the apostolicity, was reflected in each element of the worship service. The CCG emphasized God's sovereignty and reign, and the redemptive work of Christ through repeated language and content. The small group sharing and intercessory prayer at the end of the sermon also reminds the worshiper of what his/her identity is and makes him/her aware of what role he/she should play in the world. The CCG was also well organized to deliver the gospel effectively. Specifically, the CCG provides English interpreters, sermons, and songs for English speakers. The CCG also use presentations to communicate effectively the message of the sermon. A worshiper can listen to the contents of the gospel through songs distributed throughout the worship service. In light of the above, the CCG's worship service emphasizes the apostolic gospel in terms of content, and uses a variety of methods to effectively convey this apostolic gospel in an understandable and pleasing form.

6.3. FEATURES OF THE CCG'S WORSHIP SERVICE

The CCG's worship service has the character of apostolicity and contextualization, which are characteristics of the missional church. These general characteristics of the missional church are merged into the CCG's own unique character. I can classify this character into four elements. They are: learning, experiencing, sharing, and sending.

6.3.1. Learning

Interviewees refer to themselves as being “disciples” and “students of Jesus” in addition to being witnesses and missionaries. In other words, they continue to learn from Jesus. The following views of interviewee nr.1 is insightful in this regard:

Interviewee nr. 1: Our second value is as learners. We are disciples, we are students of Jesus’ school. And we study together so that the words of God and how to adapt them in our regular life can be understood.

In particular, this act of learning takes place through the worship service. Above all, preaching is a major learning tool for them. They learn to understand the Bible through preaching.²³⁷ The analysis of the interviews showed that the interviewees had the same understanding of Biblical cognition and interpretation. Specifically, interviewee nr. 3 stated that she changed her views about the Bible through the CCG’s worship service. In fact, most of the interviewees were almost in accord with the Wright-claimed Messianic-Missional interpretation of the Bible.

Songs of Praise are also a major means of teaching to the CCG members. As already mentioned, they have a criterion as to which songs to select. According to interviewee nr. 2, the CCG wants to honor God by singing the biblical truth. As we have seen in the analysis of the lyrics, the theme of these songs was 70% focused on God’s attributes, Christ’s salvation ministry, and the Kingdom of God. This shows that they are also teaching the congregation through the lyrics of the songs.

Through reading the Bible, the CCG learns about Jesus’ personality and ministry. The congregation listens to the Bible text of Jesus’ works, sings songs related to the text, and, in so doing, can learn about Jesus.

Finally, worshipers can learn through the testimonies. When the congregation listens to a member’s testimony, they can learn that God is still at work among us. It also allows them to make references to the Bible and its connection with the modern lives of people.

²³⁷ Immink, *The Touch of the Sacred*. 108-111.

The most important feature of the CCG worship service is learning. Through the various elements of their service, worshipers learn about the nature and ministry of God, the redemption of Christ, the Kingdom of God, and the identity and role of believers. They also learn through the testimony of church members, not preachers. Listening to how the gospel is being applied to others gives comfort, encouragement, and challenges worshipers to be better Christians.

6.3.2. Experiencing

The second characteristic of the CCG's worship service is experiencing. Interviewee nr. 4 says, "through singing and testimonies, usually, I experience God." In particular, it is the songs that are distributed throughout the worship service which greatly affect the members' feelings and emotions. Their knowledge of God, which is already formed through preaching and discussion in small groups, experiences the attributes and presence of God in the song lyrics, along with its musical elements.²³⁸ Also, through prayer after the sermon, they focus their thoughts on God's will and reflect on what God wants them to do. This prayer affects their daily lives and helps them to experience God as He works throughout their lives.²³⁹

6.3.3. Sharing

Additionally, the members share their experiences through Bible readings and testimonies. Through Bible readings, members listen to and think about what God has done and who God is. As the content of the Bible and the lyrics of songs of praise are superimposed, the participants' feel as if they have experienced what Jesus had. Through testimonies, members share what God has done to an individual church member as well. Through this sharing, participants continue to feel appreciated and praise God's work.

These two things, the Bible readings and testimonies, allow us to share what God has done. The Bible reading helps the participants recognize the content of the Bible and

²³⁸ Immink, *The Touch of the Sacred*, 6-7.

²³⁹ Immink, *The Touch of the Sacred*, 151.

vicariously experience what God has done in the past.²⁴⁰ The members' testimonies also make us experience God's continuing work in the present.

6.3.4. Sending

Finally, the CCG's worship service serves to send the believers into the world. Through preaching, participants learn about God's existence and ministry. They can listen and think about what the role of God's people in modern life is. Particularly at the end of the sermon, the preachers recommend that the congregation share their thoughts and feelings about the sermon in small groups. Participants briefly talk about the sermon with two to three other people, then pray for themselves, for the others, and then for their neighbors and finally for the world. Through this intercessory prayer, the participants are made aware of their Christian identity and role. After that, the congregation sings a song, and then the worship service ends.²⁴¹

6.4. CONCLUSION

So far, I have analyzed the CCG's worship service. First, the CCG's worship service has an apostolicity and contextualization that are elements of the missional church. Through each element of its service, the CCG emphasized the apostolic gospel, namely, Christ's redemptive work, the Kingdom of God, and the witness's life. The CCG has also used a variety of methods to ensure that the contents of this apostolic gospel are communicated effectively to the congregation.

I have discerned that learning, experiencing, sharing, and sending are the main features of the CCG's worship service. Worshipers learn about the nature and ministry of God, the redemption of Christ, the Kingdom of God, and the identity and role of believers through it, all of which are themes emphasized in the theology of *missio Dei*. Worshipers also experience God through songs of praise and prayer, sharing their experiences through testimonies and reading the Bible. Finally, through preaching and intercessory prayer, they are prepared to move toward the world, having been sent by God.

In particular, the CCG worship service conveys the concept of *missio Dei* through

²⁴⁰ Ibid, 189-190.

²⁴¹ Meyers, *Missional Worship, Worshipful Mission*. 182.

linguistic elements such as prayer, testimony, lyrics, scripture readings, and sermons. The author of *Essentials on Sociology* writes “A common language is the most obvious outward sign that people share a common culture ... For this reason, groups seeking to mobilize their members often insist on their distinct language ... and the language is not only our language but also our culture, but also help create a framework in which culture develops, arguing that grammar, structures and categories embodied in each language influence how its speakers see reality.”²⁴² Also, according to Mike J. Breen, “language creates culture.”²⁴³ And “we develop a whole system of language revolving around the central beliefs that we have.”²⁴⁴ The CCG also reflects the theological concept of *missio Dei* in worship service through repetition of words and concepts related to *missio Dei* through elements of service.

In conclusion, the worship service of the CCG reflects the apostolicity and contextualization, which are characteristics of the missional church. The CCG’s service also has elements of learning, experiencing, sharing, and sending. These features emphasize God’s nature and ministry. The CCG’s worship service also makes worshipers know what their identity is and become aware of their role in the world, and to participate in God’s mission.

²⁴² David B. Brinkerhoff, Lynn K. White, Suzanne T. Ortega, *Essentials on Sociology* (Florence, KY: Wadsworth Publishing, 2007), 38-39.

²⁴³ Mike Breen, *Building a Discipling Culture: How to Release a Missional Movement by Discipling People like Jesus Did* (Pawleys Island, SC: 3 Dimension Ministries, 2009), 82.

²⁴⁴ *Ibid.*, 82.

CHAPTER 7. CONCLUSION

This thesis began with my curiosity about the Western Church's response to the decline of Christianity in the Western world. My interest stemmed from the current crisis in South Korean Christianity, which has started to stagnate and decline. As a young Korean pastor, I wanted to know how the Western Church has been dealing with this situation so that I could help my local churches. From my observations, one of the responses of the Western Church to the decline of Christianity has been the restructuring of its ecclesiology. In other words, the Western Church has had to rethink the nature and purpose of the Church based on the theology of *missio Dei*. The missional church is the result of this discussion. Also, since the Church is a worshiping community, missional worship reflects the identity of the missional community. Therefore, I have studied the missional church and missional worship services in this thesis to acquire answers to my questions.

The main research question in this paper is what role the theological idea of '*missio Dei*' plays in the worship service of a local missional congregation. To answer the above question, I have discussed *missio Dei*, the missional church, and the worship service. I have also analyzed through empirical research how *missio Dei* is reflected in an actual church and its worship service.

According to my research, *missio Dei* is the concept of a Sending God. That is, the Father sends the Son, the Father and the Son send the Holy Spirit, and the Father and the Son and the Holy Spirit send the Church into the world. According to this concept, God leads the mission, with the Church being His instrument. Therefore, there is an emphasis on the apostolicity of the Church to join in the mission of God. This apostolicity is the succession of the gospel preached by the apostles and prophets, and the ministry of bearing witness to this gospel and bringing it to the world. The Church should strive, in this new context, to testify the gospel, which is the Kingdom of God that the apostles and prophets had witnessed. This testimony includes not only linguistic aspects, but also revelations of God's mercy and justice through the leading of a Christian life. The missional church, therefore, is a community, which professes the above beliefs. In other words, the missional church consists of a group of people who identify themselves

as having been sent by God and who understand their mission as proof of the Kingdom of God by the way they lead their lives. The theology and thoughts of this community are reflected in the worship service. Thus, missional worship reflects the theology and thoughts of the missional church. The service itself should reflect *missio Dei*, so that worshipers can recognize and understand their identity and role as Christians in the modern world.

In this study, I have conducted empirical research to see how the theological concept of *missio Dei* is reflected in the actual field. Part of my conclusion has revealed that my research subject, the Christian Church of Groningen, exhibited the identity of a missional church. Through interviews with selected members of the congregation, I learned what they thought about the nature and mission of God, their Christian identity, and their role as Christians. By and large, the interviewees perceived themselves as those who were sent by God, that is, as missionaries and witnesses. This shows that they understand the continuity of their apostolic ministry. They also had the same approach in interpreting the Bible, which is viewing it as proof of the Kingdom of God, an idea that is consistent with the testimony of the apostles and prophets. The interviewees also had an understanding of contextualization. They had an idea of how to effectively communicate the Gospel according to the changes in their world at Groningen, which is reflected in their giving English worship services and having refugee ministries.

Most of all, the CCG is delivering the theological concept of *missio Dei* to attendants through its worship service. The CCG's worship service is characterized by learning, experiencing, sharing, and sending. Worshipers learn about God through the service. At the same time, they experience God through it. They also share their experience of God in the world with members of the community. At the same time, they go out into the world for God, with the experience they had of Him through the worship service. These four features are communicated to worshipers through the medium of language. In particular, the service of the CCG repeats words, phrases, or expressions associated with the concept of *missio Dei* through prayer, lyrics, sermons, Bible reading, and testimony during a worship service. Through these repetitions, the participants naturally become aware of the contents; they become part of the worshippers' daily thoughts, and become part of their culture.

As the above study has proven, the theological concept of *missio Dei* is evident at CCG in many ways, and most importantly, affects the members of the congregation. Through linguistic methods such as the repetition of important words, phrases, and expressions from the theology of *missio Dei*, this church reinforces this new ecclesiology to the attendants at worship services. These repetitions not only convey missional concepts to the believers, they furthermore influence the formation of their missional identity as Christians.

I would like to conclude the present study with a few words about Christianity in my own country. In contrast to what I have seen of Christian worship in the Netherlands, Korean Christianity is lagging far behind in development. It suffers from several problems that prevent its development. Although the Korean Church has grown rapidly over the last century, the speed of its growth has not necessarily helped it stay modern. Unlike in the Netherlands, where Christianity has a long and organic history, Christianity was introduced to Korea at a relatively recent period in the country's long history. As a result, the ancient Korean culture, with its old traditions and way of thinking, have not always gone well together. Added to economic crises and other political and social issues, the Church of Korea has suffered lately. It has most commonly been criticized by the local and international community for its secularization, materialism, and the corruption of some pastors. Consequently, congregations are gradually and rapidly decreasing. In this situation, the Korean church is trying to restore its standing. I believe that missional ecclesiology, which emphasizes the nature of God, the identity and role of believers as witnesses of Christ, is also one of the ways in which the Church of Korea can receive the light of recovery.

APPENDIX 1: The CCG Chapel



figure 1. The Chapel of CCG



figure 2. A man who is reading the Bible in the diamond.

APPENDIX 2: Selected Song Lyrics

Classification	Title of Song	Lyrics
Attributes of God	Great and Might He is by Todd Pettygrove Copyright © Integritys Hosanna Music	Great and mighty is He Great and mighty is He Clothed in glory arrayed in splendor Great and mighty is He(repeat) Let us lift His name up high Celebrate His grace For He has redeemed our lives And He reigns on high
Salvation of Jesus	In Christ Alone by Andrew Shawn Craig, Donald A. Koch Copyright © Universal Music Publishing Group, Capitol Christian Music Group	In Christ alone my hope is found; He is my light, my strength, my song; This cornerstone, this solid ground, Firm through the fiercest drought and storm. What heights of love, what depths of peace, When fears are stilled, when strivings cease! My comforter, my all in all Here in the love of Christ I stand. In Christ alone, Who took on flesh, Fullness of God in helpless babe! This gift of love and righteousness, Scorned by the ones He came to save. Till on that cross as Jesus died, The wrath of God was satisfied; For every sin on Him was laid Here in the death of Christ I live. There in the ground His body lay, Light of the world by darkness slain; Then bursting forth in glorious day, Up from the grave He rose again! And as He stands in victory, Sin's curse has lost its grip on me; For I am His and He is mine Bought with the precious blood of Christ. No guilt in life, no fear in death This is the power of Christ in me; From life's first cry to final breath, Jesus commands my destiny. No power of hell, no scheme of man, Can ever pluck me from His hand; Till He returns or calls me home Here in the power of Christ I'll stand.
Kingdom of God	God He Reigns by Marty Sampson Copyright © CAPITOL CMG GENESIS	Holy One, Holy One Al creation bows to worship Hallelujah, Hallelujah Glory in the highest I will sing I will sing His praises forever God He reigns, God He reigns

		<p>Holy is the Lord of heaven God He reigns God He reigns forever more</p> <p>All I need is You All I need is You Lord Is You Lord</p>
Confession	<p>Bless the Lord My Soul</p> <p>by Matt Redman Copyright © Chordant Distribution Group</p>	<p>Bless the Lord O my soul O my soul Worship His Holy name Sing like never before O my soul I'll worship Your Holy name</p> <p>The sun comes up It's a new day dawning It's time to sing Your song again Whatever may pass And whatever lies before me Let me be singing When the evening comes</p> <p>You're rich in love And You're slow to anger Your name is great And Your heart is kind For all Your goodness I will keep on singing</p> <p>Ten thousand reasons For my heart to find</p> <p>And on that day When my strength is failing The end draws near And my time has come Still my soul will Sing Your praise unending</p> <p>Ten thousand years And then forevermore</p>
Celebration	<p>Praise God from Whom All Blessing Flow</p> <p>Lyrics: Thomas Ken, v. 1 (1637-1711) Music: From Genevan Psalter (1551)</p>	<p>Praise God, from whom all blessings flow Praise Him, all creatures here below Praise Him above, ye heavenly host Praise Father, Son, and Holy Ghost</p>

BIBLIOGRAPHY

- Ammerman, Nancy Tatom, and Arthur Emery Farnsley. *Congregation & Community*. New Brunswick: Rutgers University Press, 1997.
- Astley, Jeff. *Ordinary Theology: Looking, Listening and Learning in Theology*. Explorations in Practical, Pastoral and Empirical Theology. Aldershot: Ashgate, 2002.
- Barnard, Marcel, Johan Cilliers, and Cas Wepener. *Worship in the Network Culture: Liturgical Ritual Studies: Fields and Methods, Concepts and Metaphors*. Liturgia Condenda 28. Leuven: Peeters, 2014.
- Bevans, Stephen B. *Models of Contextual Theology*. Rev. and expanded ed. Faith and Cultures Series. Maryknoll, N.Y: Orbis Books, 2002.
- Bosch, David Jacobus. *Transforming Mission: Paradigm Shifts in Theology of Mission*. American Society of Missiology Series, no. 16. Maryknoll, N.Y: Orbis Books, 1991.
- Breen, Mike. *Building a Discipling Culture: How to Release a Missional Movement by Discipling People like Jesus Did*. Pawleys Island, SC: 3 Dimension Ministries, 2009.
- Brinkerhoff, David B., White, Lynn K., Ortega, Suzanne T., Essentials on Sociology, Florence, KY: Wadsworth Publishing, 2007
- Chirban, John T. *Interviewing in Depth: The Interactive-Relational Approach*. Thousand Oaks, Calif: Sage Publications, 1996.
- Choi, Yoonsik, 2020-2040 A Future map of the Korean Church, Seoul: Lifeword, 2013.
- Flett, John G. *Apostolicity: The Ecumenical Question in World Christian Perspective*. Downers Grove, Illinois: IVP Academic, an imprint of Inter Varsity Press, 2016.
- Guder, Darrell L. *Called to Witness: Doing Missional Theology*. The Gospel and Our Culture Series. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2015.
- Guder, Darrell L., and Lois Barrett, eds. *Missional Church: A Vision for the Sending of the Church in North America*. The Gospel and Our Culture Series. Grand Rapids, Mich: W.B. Eerdmans Pub, 1998.
- Han, Wansang, et al, A Sociological Review on the Quantitative and Rapid Growth of the Church: Case study on the Full Gospel Central Church in Holy Spirit Movement of Phenomenon and Structure in Korean Church, Seoul: Daehwa Press, 1981.
- Hoekendijk, J. C., Horizon of Hope, Nashville: Tidings, 1970.

- Hoekendijk, J. C., *The Church Inside Out*, Philadelphia: The Westminster Press, 1964.
- Immink, Gerrit. *The Touch of the Sacred: The Practice, Theology, and Tradition of Christian Worship*. Calvin Institute of Christian Worship Liturgical Studies Series. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2014.
- Lathrop, Gordon. *Holy Things: A Liturgical Theology*. Minneapolis: Fortress Press, 1993.
- Mason, Jennifer. *Qualitative Researching*. 2nd ed. London ; Thousand Oaks, Calif: Sage Publications, 2002.
- Meyers, Ruth A. *Missional Worship, Worshipful Mission: Gathering as God's People, Going out in God's Name*. Calvin Institute of Christian Worship Liturgical Studies Series. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2014.
- Osmer, Richard Robert. *Practical Theology: An Introduction*. Grand Rapids, Mich: William B. Eerdmans Pub. Co, 2008.
- Vicedom, Georg F., *The mission of God: an introduction to a theology of mission*, St. Louis: Concordia Publishing House, 1965
- White, James F. *Introduction to Christian Worship*. 3rd ed., And expanded. Nashville, TN: Abingdon Press, 2000.
- Wright, Christopher J. H. *The Mission of God: Unlocking the Bible's Grand Narrative*. Nottingham: Inter Varsity Press, 2006.
- “International students in The Netherlands, the stats.” *Eurogates*, Accessed 22 June, 2017.