BAKKE GRADUATE UNIVERSITY

CHURCH HEALTH AND MISSION IN A WEST COAST

PUBLIC UNIVERSITY NEIGHBORHOOD

A DISSERTATION SUBMITTED TO

THE FACULTY IN CANDIDACY FOR THE DEGREE OF

DOCTOR OF MINISTRY

BY

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To my neighbors in University Community who have never encountered Jesus through an incarnational witness, or who already have but have yet to give your life to Him and join Him. May He bring many witnesses to you in this lifetime, and may you encounter Him and join Him on His Mission.

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ACKNOWLEDGEMENTS

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ABSTRACT

The purpose of this dissertation is to examine church health and mission in multinational university towns in the United States. University towns are distinct, geographical regions with unique populations that include a higher concentration of individuals in transition, emerging adults, Creative Class people, internationals, and progressives; extensive documentation is given to describe these global and specific characteristics. Seven churches in one university town in San Diego, California are examined for their understanding and practice of effective contextualization in reaching the university town and its inhabitants. Interviews with church leaders, members, and unchurched residents are used for this end. Discoveries include the great need for friendship in the community, along with a high number of unchurched individuals within the community. Five different solutions are provided to address the unique characteristics and needs of the university town: 1) the development of Apostolic, Prophetic, Evangelistic, Shepherd, and Teaching (APEST) leadership based on Ephesians 5:11; 2) housing complex missional groups; 3) regional affinity-based gatherings centers; 4) missional development systems; and 5) greater working unity among all the churches. It is believed that greater work can be done with further research comparing and contrasting various churches in university towns, both in the United States and abroad.

CHAPTER 1

INTRODUCTION OF THE PROBLEM

I am studying church health in the multinational university community
surrounding the University of California, San Diego, because I want to discover kingdom
stories so that my reader may be stimulated to develop similar churches throughout the
world. While many may believe in the importance of churches in university towns,[1] and
in fact may have involved themselves in the establishment of healthy churches in this
context, there has been little documented and published in this area.

Universities are an integral and influential part of the global society we live in.
While much has been studied concerning ministry in a university,[2] there is little research
that exists concerning ministries that reach the community that universities are located in.
Furthermore, while a significant movement has been occurring where churches are
thinking holistically about transforming cities, there has yet to be an application of city
transformation to university towns in particular.[3] As such, this project seeks to address a
significant need in ministry today.

Part of the lack of research may lie in the fact that the university town is a unique
geographical space with unique characteristics that traditional churches find difficult to

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[1] Throughout the paper I will be using "town" and "community" interchangeably to describe the
immediate living environs surrounding a university. Further detail of what defines a university town will be
given in chapter 2.

[2] Some of the most successful national organizations doing university ministry include Intervarsity
(www.intervarsity.org), Cru (formerly Campus Crusade for Christ, http://www.ccci.org/), and the
Navigators (http://www.navigators.org/).

[3] For an example of a work for the city in general, see Eric Swanson and Sam Williams, *To
Transform a City: Whole Church, Whole Gospel, Whole City* (Grand Rapids: Zondervan Publishing House,
2010).

understand. Blake Gumprecht notes that "the American college town is a unique type of urban place, shaped by the sometimes conflicting forces of youth, intellect, and idealism, that has been an important but overlooked element of American life."[4] Furthermore, the university town is full of what Richard Florida has dubbed the "Creative Class." My research will thus seek to assess these unique characteristics of university towns and members of this Creative Class, and assess how churches are successfully living the kingdom life of Jesus in these places.[5]

The outcome for this project is that both my local church and other churches located in university communities in the United States and world will be strengthened and developed by the findings that the research reveals. For university towns that do not have an effective church, it is anticipated that churches will either be restructured or planted as a result of this study. For university towns that have effective multinational churches, it is anticipated that they will form networks to help develop and empower other like-minded churches.

Audience

My readers will be primarily church leaders, both at the local and regional level, who have a desire to see healthy churches in university communities. Para-church leaders who want to interface well with the church will also find an interest here. In addition, leaders interested in learning more about establishing multicultural churches and hearing from a non-white practitioner, regardless of university setting or not, will find help here.

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[4] Blake Gumprecht, *The American College Town* (Amherst, MA: University of Massachusetts Press, 2008), 1.

[5] The "Kingdom life of Jesus" will be further described below.

Finally, those hoping to reach younger generations- sometimes called "emerging adults" or "emerging generations"- will be able to glean insights from this work. I will address this diverse audience in my research and writing by extracting and reflecting on the related themes of each in the research and narratives I collect.

Contribution to Transformational Leadership

My project will contribute to the multifaceted transformational leadership perspectives that are needed in the emerging global urban contexts of today's world.[6] I will stimulate calling-based leadership,[7] in particular those who are called to lead the Church in university contexts, by providing material for individuals trying to discern a call to the particular geography of the university town. I will contribute to incarnational leadership[8] by providing the necessary information- both from book research and first-hand, on-the-ground research to help would-be leaders become an incarnational university town resident with a Kingdom mindset. I will contribute to reflective leadership- leadership that "reflects on its meaning, and catalyzes others with the courage, symbols, and example to make meaning in their own lives"[9]- by bringing together various ministry concepts from urban ministry, missional ministry, multiethnic ministry, and emerging adult ministry that have not been reflected on together in one

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[6] The following leadership perspectives are given in the *Bakke Graduate University Student Catalogue, 2011-12* (updated November 10, 2011) 4. http://www.bgu.edu/SiteMedia/_docs/forms/2011-12%20BGU%20Catalogue.pdf, (accessed March 5, 2012).

[7] Ibid. Calling-based leadership is defined as leadership where a leader "seeks to understand God-given gifts, experiences and opportunities in understanding his/her unique role as a called instrument of Christ's transforming work in and above world cultures."

[8] Ibid. Incarnational leadership is where a leader "pursues shared experiences, shared plights, shared hopes, in addition to shared knowledge and tasks."

[9] Ibid.

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space. I will contribute to servant leadership- leadership where leaders "behavior and priority is on servanthood first"[10]- by asking would-be church leaders to adopt the mindset of a learner and servant when approaching ministry in a university town context. I will contribute to both contextual leadership and global leadership[11] by focusing on a place where issues of context and the greater global trends of the world intersect in one of the most powerful and dynamic ways today. I will contribute to shalom leadership- leadership that pursues "reconciling relationships between people, people and God, people and their environment, and people and themselves," working for "the well-being, abundance, and wholeness of the community as well as individuals"- by looking to take as wide a shot as possible of the university town context, and ask for its transformation. Finally, I will contribute to prophetic leadership by pursuing change in the current religious and social systems that are dominant in the area, and keep people away from experiencing the Kingdom.

In short, my project will contribute to transformational leadership by giving the tools and inspiration necessary for leaders to transform multinational university communities, both here and broad. These tools include how to properly assess the dynamics of a university town, and how to contribute not just to the growth of a church in a university town, but the total transformation of that town.

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[10] Ibid.

[11] Ibid. Contextual leadership is understood as leadership where "The leader recognizes the previous work of God in other cultures and seeks to experience its unique gospel expression." Global leadership is where "the leader understands the complexity of today's global, pluralistic, urban, economic, and political landscape and sees the Church from the perspective of a world church rather than a nationalized, denominational, or localized church."

Stakeholders

The stakeholders for this project include a number of influential voices in University Community (UC), the university town of University of California, San Diego (UCSD).

The various pastors in UC top the list, in particular those who pastor the seven churches in this study. Jamie and Michelle Wilson, Bob DeSagun, Scott Furrow, Michael Bottomley, Steve Murray, and Michael Spitters are all invested in the area, with the shortest pastoral tenure being five years.

Jeremy Kua and Cindy Gustafon-Brown are two other stakeholders in the wider Kingdom movement. They are both biology professors who are foundational members to the movement among Christian faculty and graduate students at UCSD. Both have been in the area for many years, and represent the faith among many of the intellectuals in our community. They have worked with various churches in the area through their leadership of the Graduate Christian Fellowship ministry at UCSD.

City officials, including Councilwoman Sherri Lightner and principal of Doyle Elementary School Kimberly Moore, are major stakeholders as well. Having met these two leaders personally, I know their commitment to the betterment of the community will draw them to take seriously the implications of this study that affect their sphere of influence.

CHAPTER 2

CONTEXT OF MINISTRY

The context of ministry for this project involves the coming together of a number

of dynamics in a particular region of San Diego, California. The region, known as the

University Community (UC) subdivision of San Diego, needs to be understood in

relationship to the historic development of the University of California, as well as the

larger global issues of the Creative Class[1] and Emerging Adulthood.[2] Furthermore, the

specific churches in the area need to be properly understood, as well as the recent

challenges the North American church has been going through in terms of a discovery of

a missional identity, a growth in multiculturalism, and a move toward city

transformation. This chapter, along with the next, will discuss these various dynamics

together.

The University Community of San Diego

History of Development

The University Community (UC) of San Diego began when the San Diego City

Planning Commission approved on August 14, 1958, to "... prepare the new Master Plan

of the area adjacent to the proposed La Jolla site of the University of California, including

a compatible land use plan and a local highway system to adequately serve the proposed

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[1] The Creative Class will be briefly described later in this chapter. A full treatment of the Creative Class will be discussed in the literature review. Richard Florida is the primary thinker in this area.

[2] Emerging Adulthood will be defined and discussed below.

University and its environs."[3] This motion was made in response to the Regents of the University of California and their choice of the current location to house a university of twenty-five thousand students. The Master Plan was adopted by the City Council in 1960, and thus University Community began.[4]

University Community has evolved along the contours provided by Blake Gumprecht, a geographer and leading expert in the development of American college towns,[5] as well as Richard Florida, an economist and leading expert in what is called the Creative Class.[6] Both of these authors note that the new college students and Creative Class people have been evolving in their housing tastes. Citing Ithaca as an example as what has been happening through college districts in the United States, Gumprecht notes that "where undergraduates in earlier periods would snap up cramped and dingy apartments in beat up old houses, a new breed of students prefers modern buildings with greater amenities, while still wanting to live close to campus."[7] In UC, housing first developed primarily on the southern side of the community. Divided from the north by Rose Canyon, the southern side saw primarily single unit houses rise up in the 1960s. As the population increased, however, the northern side of UC has experienced the growth. As the population has increased almost fifty percent the last twenty years- from 42,725 to

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[3] City of San Diego. University Community Planning Group and the San Diego Planning Department. "University Community Plan." http://www.sandiego.gov/planning/community/profiles/university/pdf/university042611c.pdf (accessed November 29, 2011), 12.

[4] Ibid.

[5] The college town will be later defined in the next chapter where Gumprecht's work will be reviewed.

[6] The Creative Class will be further discussed below, and Richard Florida's works will specifically will discussed in the next chapter.

62,899,[8] the housing boom has followed suit, taking the form of high density, multi-housing units catered to more classy tastes of the new generation of students and creative class people, as noted by Gumprecht above. For example, one of the most recent builds in the area, known as La Jolla Crossroads, has 1500 units on of .063 square miles of land, with a single bedroom rental going for $1510 to $1840 depending on the floor one lives on.[9] Amenities include dry cleaning, high-end gas grills next to the multiple pools on site, and an array of unique art sculptures throughout the complex. Students, professionals, and families fill the units. This trend in housing and housing prices reflects what is "normal" for college towns across the US. Gumprecht simply notes that "college town living costs, especially for housing, are high."[10]

In fact, La Jolla Crossroads is part of a larger neighborhood in UC, the Renaissance neighborhood. This little fragment of UC has had so much build in the last twenty years that a new park and library have been built here as well. In contrast, there have been only four streets worth of single unit houses built since 1980 in all of UC. In my estimate, the southern half of UC contains over 90 percent single family homes built

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[7] Gumprecht, 96.

[8] San Diego Association of Governments (SANDAG). "1990 Census Population and Housing Profile, Subregional Area 12- University." http://profilewarehouse.sandag.org/profiles/cen/sra12cen.pdf (accessed November 29, 2011); San Diego Association of Governments (SANDAG). "Population and Housing Estimates (2010), University Community Planning Area, City of San Diego." http://profilewarehouse.sandag.org/profiles/est/sdcpa1441est.pdf (accessed November 29, 2011).

[9] Aparments.com, "La Jolla Crossroads, Amenities," http://www.apartments.com/amenities/San-Diego-CA/La-Jolla-Crossroads/102280.12 (accessed February 13, 2012); "City-Data.com, "La Jolla Crossroads neighborhood in San Diego, California (CA), 92122 Detailed Profile" http://www.city-data.com/neighborhood/La-Jolla-Crossroads-San-Diego-CA.html (accessed February 13, 2012).

[10] Gumprecht, 10.

primarily in the 1960s, while the northern half contains over 90 percent multi-housing

units built after the 1980s.

Demographics

The increase in both the older and younger demographic has contributed to this

phenomenal growth. Retirement villas dot the landscape; three of the five ten-plus story

apartment buildings are full service retirement villas, with the largest being the Vi

Village.[11] With a starting entrance fee of $225,200 and a monthly fee of $2720, the two

towers at Vi have the capacity to house over five hundred retirees.[12] Retirees, however,

don't just live in complexes specifically designed for them. Throughout the townhouses

in UC retirees are mixed in with students, young professionals, and families. The

hospitals in the area have followed suit, ranking high in US News and Report for

Geriatrics.[13]

Of course, much of the population boom has come from the rise of a younger,

creative class; 25-34 year olds account for 13,232 people, or 20 percent of the total

population, and18 to 24 year-olds (the general age of undergraduate students) account for

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[11] Gumprecht notes this trend: "A… dimension to the changing demographics of college towns is their emergence as retirement destinations. College towns are being promoted as alternative retirement locations for baby boomers and others who desire an active and intellectually stimulating retirement and for whom the sun, sand, and sedentary lifestyles of Florida and Arizona hold little appeal. College towns are attractive to seniors because they are comparatively inexpensive and safe, and offer abundant cultural and recreational opportunities. Many major universities have medical schools and teaching hospitals, so provide the high-quality health care that seniors prize. The youthful vigor of college towns is also appealing." Gumprecht, 340-341.

[12] Vi at La Jolla Village, http://www.viliving.com/communities/lajolla (February 13, 2012); Retirement Living Information Center, Inc. "Vi at La Jolla Village," http://www.retirementliving.com/vi-at-la-jolla-village (accessed February 13, 2012).

[13] U.S. News and World Report, "Best Hospitals in San Diego, CA- Geriatrics," http://health.usnews.com/best-hospitals/area/san-diego-ca/geriatric-care (accessed February 13, 2012).

11,724 people.[14] Together, this younger demographic accounts for just under 40 percent of the population. This younger presence is noticeable just about everywhere one goes in the community; from the five Starbucks located in the area, to the noticeable amount of free parking spaces on the streets and in the housing complexes during the holidays (reflecting the tendency for younger people to go to their parents' homes during these times).

It should be noted that much of this growth has happened in the non-white population. According to recent data, the non-white population has increased from 20 percent to 40 percent of the total population in the last twenty years.[15] This diversity is easily seen by walking around UC. Grandparents from China push kids in strollers down the street passing grandmas in saris walking by.[16] A multiethnic line of college students from Asian, Middle Eastern, Latino, and Caucasian descent stand waiting for the UCSD shuttle. Ducking into Doyle Elementary School, one of the three local elementary schools in UC, one sees the most diverse school body in the San Diego Unified School District, with anywhere from thirty to fifty languages spoken by the kindergarten through fifth grade student body.[17] A stroll to the library reveals that there are children storybook times

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[14] San Diego Association of Governments (SANDAG). "Population and Housing Estimates (2010), University Community Planning Area, City of San Diego."

[15] San Diego Association of Governments (SANDAG). "1990 Census Population and Housing Profile, Subregional Area 12- University"; San Diego Association of Governments (SANDAG). "Population and Housing Estimates (2010), University Community Planning Area, City of San Diego."

[16] Grandparents are prominent in UC. They come to care for their grandchildren while their children work long hours as Creative class people.

[17] This statistic is from various presentations the school has made about itself.

in Arabic, Chinese, French, Hebrew, Japanese, Korean, Portuguese, Russian, Serbian, Spanish, and English.[18]

While the diversity described above comes from mostly newer immigrants and also the university, there is also a rich diversity that has been in UC before the recent influx. Most notably UC has a strong concentration of the Persian and Jewish community. For a long time, the Persian language school was located in the middle school here. While having moved, the presence of the Persian community is still seen in how many activities are held here, including this year's Persian New Year Celebration.[19] The Jewish community has also been here for a long time. There are at least three major synagogues in UC, and the San Diego Jewish Community Center is located here as well. I think it would be safe to say that one cannot live here for too long without rubbing shoulders with a Jewish or Persian person.

One more note concerning the immigrants. The immigrants and residents from other countries are not refugees or people looking for a "better life" in the United States per say. Many are an intricate part of the Creative Class, described below, here to contribute to multinational companies and research facilities for a season. I have heard some, in particular from China, say that they prefer going back to their home country- the economy was better, the living standards higher, and the opportunities better overall. This sentiment is but a reflection of one of the growing realities of globalization: the United

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[18] North University Community Branch Library, "February 2012 Events," http://northuclibrary.org/friends/wp-content/uploads/2012/01/feb2012events.pdf (accessed February 18, 2012).

[19] Persian Cultural Center, "Annual Nowruz Celebration," http://pccsd.org/events/Event%20Image/Nowruz%202012.JPG, (accessed February 25, 2012).

States, while still the dominant player in terms of economy and global influence, is no longer by itself on the top of the list.[20]

The Economy

The economy has followed the course of Grumprecht and Florida's works as well. Retail business has come in the form of the University Town Centre shopping mall, reflective of the 1970s preference for shopping malls, and some "authentic" and eclectic stores pepper the landscape, although not as numerous as other college towns.[21] High tech companies in the life and computer sciences dominate the area,[22] including Qualcomm, Pfizer, and a number of industry-leading bio-fuel companies. Internationally recognized research institutes like the Salk, Scripps, and Burnham institutes are the norm. This, combined with the presence of the various high tech companies, lead people like Florida to note San Diego as a leading center in the US for biotechnology.[23]

One important nuance to note, however, is the income of residents in UC. Because the area's industry is tied into surrounding communities that are more traditional suburban family communities- places including Carmel Valley, Mira Mesa, Claremont

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[20] Florida discusses this reality further, noting how the global economy now centers around cities. Going against the more prevalent notion of a flat world bringing us together and equalizing people all around the world, Florida notes that it is certain urban corridors that are linked now, because of the of Creative economy of those places. See Richard Florida, *Who's Your City: How the Creative Economy is Making Where to Live the Most Important Decision of Your Life* (New York: Basic Books, 2008).

[21] Gumprecht notes that the national trend for retail shopping beginning in the 1960s was that of suburban-like shopping malls. Gumprecht, 134-135. One difference in the UC area to note, however, is that the independent, eclectic stores he notes are found outside of the University Community, in the surrounding communities of Pacific Beach, La Jolla, and Mira Mesa. This, in my estimate, is due to the lower rental prices, at least in Pacific Beach and Mira Mesa. La Jolla has a separate history of wealth that is tied into the founding professors and businessmen that started the UCSD.

[22] It should be noted that the bordering region called Sorrento Valley is where much of the industry lies as well. This economic region lies in between the residential regions of UC and Mira Mesa.

[23] Florida, *Who's Your City*, 118.

Mesa, Tierra Santa, and La Jolla- the average income of UC may seem rather low for a high tech community.[24] The lower income occurs because a good number of people get started in the UC area, but as they have children and desire to make a first purchase, they relocate just outside the area. This movement is often driven by lower prices outside of the area, but also because of a desire for more space. Of course, there are those who stay, preferring a more "urban" lifestyle- one where many things are accessible by foot or bike, one with a diversity and fluidity of people. Furthermore, the lure of the Pacific Ocean, which is down the hill from UC, and the coastal climate keep people in UC.

The People: Larger Trends

As already noted, the people of UC are a mixture of young and old from all over the world; however, there are some more specifics that should be noted about the people here. First, there are some global trends and concepts that should be understood in approaching the UC community. Second, there are some national trends to be aware of when discussing places like college towns. Finally, there are some local traits of San Diego and UC that are often discussed when people describe the area. These global, national, and local characteristics will now be discussed.

Emerging adults

The first of the global trends to note is that a large percentage of the population is what sociologists and psychologists call "emerging adults." In a previous work, I wrote extensively about this designation:

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[24] The average salary is lower than the rest of the city for certain age groups. See San Diego Association of Governments (SANDAG). "Population and Housing Estimates (2010), University Community Planning Area, City of San Diego."

"Emerging Adults" is a recent designation for persons roughly 18-25 years old. Generally speaking, the term has come to use because observers have found that prior traits of traditional adulthood have been delayed until the mid to late 20s. This delay is caused by a number of factors, including the earlier onset of puberty, the growth of secondary school and university attendance, and the pulls of a new form of global economy. Emerging adulthood is not necessarily found in every culture. However, many industrialized societies have it.

Emerging adulthood has been characterized by the five traits. Emerging adulthood is a time of: 1) identity exploration, 2) instability, 3) self-focus, 4) feeling in-between, and 5) positive possibilities concerning the future. Of course, these five may vary wildly between cultures…[25]

As such, to properly understand how Jesus and the Kingdom might be best shared, in word and deed, with this community, one needs to properly integrate an understanding of how emerging adults think.

One helpful example in this endeavor is Christian Smith's exploration into the spiritual lives of emerging adults in his landmark work *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults.* Based on one of the largest studies of its kind, the National Study of Youth and Religion, Smith provides page after page of insightful data and conclusions about how many emerging adults handle the spiritual aspect of their lives. For example, in discussing the common themes concerning spirituality that are evident among emerging adults, Smith helpfully notes a number of observations, including the following:

1. Religion is not a very threatening topic to talk about for emerging adults. For example, Smith notes "in the ordinary lives of many emerging adults, religion actually doesn't come up often as a topic of conversation, but that is not because most are actively avoiding it. It is simply not a big deal, not something of central importance that most would expect to recurrently come up in discussions. So it is also not particularly threatening or controversial."[26]

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[25] Yucan Chiu. "Emerging Adults: What They Think, and How to Reach Them." Bakke Graduate University unpublished paper, September 16, 2010. The information is from Jeffrey Jensen Arnett, *Adolescence and Emerging Adulthood*, 4th ed. (Boston: Prentice Hall, 2010), 8-10.

[26] Christian Smith and Patricia Snell, *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults* (Oxford: Oxford University Press, 2009), 144.

2. Most are in fact indifferent to religion. Much like the first point, Smith notes that emerging adults simply see religion as "no big deal."

3. Emerging adults tend to believe that the shared central principles of religions are good. As Smith notes, "most emerging adults say [that] all religions actually share the same core principles, at least those that are important."[27]

4. The idea of not hurting others is a self-evident moral all should hold on to. Smith further elaborates that there is no real moral grounding, in the mind of emerging adults, for this belief. Rather "'Don't hurt others' functions instead as a kind of free-floating, unjustified supposition that informs intuitive moral feelings and opinions."[28]

Smith has much more to share that should be explored elsewhere. It should also be noted that Smith's observations might not take into account enough of the diversity in a place like UC. Suffice to say that church leaders must spend some time understanding- both in book form and in direct conversation- the dynamics of emerging adulthood. If churches are to be effective, then they must properly contextualize the Gospel here. One great example of contextualization to emerging adults can be found in James Choung's work, *True Story: A Christianity Worth Believing In*, discussed in the next chapter.[29]

Creative Class

The next global trend that must be noted in a proper understanding of the UC is the new category of people known as the Creative Class. The creative class is a class of workers who primarily create content or new material for their vocation. Richard Florida, one of the leading authorities on this new class, describes this class as having a creative core that is surrounded by an outer ring of creative professionals. He notes that the

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[27] Ibid.,145.

[28] Ibid., 47.

[29] James Choung, *True Story: A Christianity Worth Believing In* (Downers Grove, IL: InterVarsity Press, 2008).

creative core "include[s] people in science and engineering, architecture and design, education, arts, music and entertainment, whose economic function is to create new ideas, new technology and/or new creative content. Around the core, the Creative Class also includes a broader group of professionals in business and finance, law, health care and related fields. These people engage in complex problem solving that involves a great deal of independent judgment and requires high levels of education or human capital."[30] This new class has arisen in the last twenty years as the most powerful economic class, generating 960 billion dollars in 1999.[31] It has arisen as the second largest labor class, second now only to the service class, and accounting for more than 30 percent of the workforce in the United States.[32] In University City, it is the class to be reckoned with, given the concentration of the high-tech industry along with the university.

The important thing to note with this class, however, is not necessarily what they do and how big they are, but how they do what they do. Florida, along with many others now, has noted how the Creative Class has fundamentally changed the social structure underlying work and leisure. For example, the work schedule of the Creative Class involves a new sort of flexibility and intensity that has affected how work contracts are drawn up, the physical place of work, the service economy that surround those workplaces, and much more. This flexibility comes directly from the type of work Creative Class people do. "Creative work requires enormous concentration," Florida notes, "and people require flexibility so they can have some personal downtime even

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[30] Richard Florida, *The Rise of the Creative Class… and How It's Transforming Work, Leisure, Community, and Everyday Life (New York: Basic Books, 2002),* 8.

[31] Ibid., 45-47.

[32] Ibid., 73-75.

during the day. Many people tell me that they like to work hard through lunch hour, then take a long run or bicycle ride in the afternoon to recharge themselves for what is almost a 'second workday.'"[33] I think of the some of the engineers I know. Not only do they have natural rhythms of creativity that must be properly managed by their workplaces, but they are also connected with groups of engineers all throughout the world. In one particular case, Edward[34] coordinates with two groups of engineers- one in Singapore and the other in Haifa, Israel. As such, he essentially has to be on call twenty-four hours a day because they are dependent on the codes each other write for the work they do each day. Obviously, globalization is at work here, but it is globalization mixed in with a Creative Economy that is causing society to change at a structural level.

In fact, the biggest thing to note concerning the Creative Class and their effect on society is how they have essentially shaped how cities and economies work together. What has happened now is that the Creative Class chooses to live in certain cities and regions not only because the jobs are there, as their predecessors in the manufacturing, working, or service classes may have done so some thirty years ago. Rather, they bring in their lifestyle choices with equal weight in determining where they will live. These lifestyle choices include a desire for ethnic and cultural diversity, as well as an ability to be in a place where one can experience many different stimuli to make their lives interesting. Florida notes that "on many fronts, the Creative Class lifestyle comes down to a passionate quest for experience. The ideal… is to 'live the life'- a creative life

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[33] Ibid., 121.

[34] Not his real name.

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packed full of intense, high-quality, multidimensional experiences."[35] This lifestyle

preference has driven politicians, urban planners, economists, and other societal leaders

to seriously reshape their geographical space in order to attract the Creative Class and

thrive.

In a place like UC, then, a few things need to be kept in mind as one seeks to

understand the general populous here. First, many of them have chosen to be here not just

because of the job, but also because of the geographical place. It has been said by various

spiritual leaders in San Diego that the biggest competition to church on Sunday is not

another religious group, but it is the sun, the beach, the nightlife on Saturday, and the

many many other options San Diegan have to stimulate themselves. All of these options

have come about because of San Diego's geographical place, both natural and built by

the developers. Second and related, it is important to understand the Creative Class

people's lifestyle and mindset. Florida has much to say about how this class is unique; I

have explored elsewhere some of this Class' characteristics and reflected on how to better

minister to them in their context.[36]

Transience and Permanence

Moving from the global trends to the national trends that are observed in this area,

there are at least two characteristics that should be discussed. The first of these

characteristics is that the UC community is a very transient place. Of course, transience

among the emerging adults and the younger Creative Class has been often observed. For

example, Florida notes that "young people are the most likely to move of any

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[35] Ibid., 166.

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demographic group. The likelihood that one will move peaks at around age twenty-five and then declines steeply until forty-five… a twenty-five year-old is three times more likely to move than a forty-five or fifty year-old…"[37] This sort of transience is one of the key distinguishing marks of a college town, according to Gumprecht. In his first hand study of various college towns, he found that "one-third of the heads of household… had moved in the previous fifteen months, 75 percent more than in the nation overall."[38]

In UC, community members often discuss this issue. For example, recently I was sitting in the local elementary school's discussion on budget. One of the facts concerning the school that was brought up a number of times was the extreme transiency of the student body. Apparently at least 30 percent of the student body transitions in and out during the school year.[39] Administrators pinpoint the many parents involved in research and fellowships with UCSD and the various institutions in the area as being the main cause for the high turnover. These research stints can be anywhere from three months to three years. There are probably other reasons that account for this transiency.

At the same time, however, there is a core of individuals who have been in UC, even the multi-housing areas, for quite some time and do not plan to leave. As noted above, retirees are sprinkled throughout UC. As a homeowner in the zip code myself, I see these long-termers in my complex of townhomes. For example, in my building, there are five units. Two are rentals, three are owned. Of the three that are owned, one has been

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[36] Yucan Chiu, "Characteristics of the Creative Class and How to Engage them for Jesus," Bakke Graduate University Unpublished Paper, February 9, 2012.

[37] Florida, *The Rise of the Creative Class*, 226.

[38] Gumprecht, 10.

[39] There was no hard evidence given for this claim.

here for over fifteen years. This sort of distribution is commonplace throughout the units that are owned and should be adequately accounted in discussions of UC. From my interaction with certain leaders who want to "reach" UC, these permanent residents are often overlooked, but if they account for 20 percent of the residents (I use the percentage of my building as an example), then leaders would do well to properly take these residents into account.

Kick-Back Attitude

The second characteristic that is often discussed nationally is that San Diego is a very "kick back" sort of place. What is meant by this phrase is that, compared to other California cities of note- in particular Los Angeles and San Francisco- San Diego takes on many things with an unhurried, relaxed pace. As Florida and other city experts have noted, "regions, like people, have distinct personalities."[40] It is not uncommon to talk with those who have come from elsewhere who have noted this. I was recently listening to someone from Long Island exclaim how the "chillax" attitude of San Diego was simply "not her." Of course, some absolutely love this sort of atmosphere, and have decided to stay here for this very reason. All this to say that San Diego is well known for its relaxed, unhurried attitude, despite being a high performing area.

Challenges

While there is much to boast about in UC, there have also been setbacks in making UC a flourishing creative center. Like other budding high tech, creative centers

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[40] Florida, *Who's Your City*, 200.

outside of the Silicon Valley and Boston, UC has had its share of setbacks.[41] Often times, startups are bought out by the bigger companies, who then move central operations outside of San Diego while keeping the workforce here. A recent attempt by Roche, the world largest maker of cancer drugs, to buyout local Illumina by a 5.7 billion dollar hostile takeover, is a great example of what can happen.[42] As such, it is not uncommon for younger Creative Class people to move up to the Bay Area.[43]

Another challenging area is in genuine ethnic and socioeconomic diversity. The area has indeed outperformed both Gumprecht and Florida's works in terms of ethnic diversity; the non-white population has increased from 20 percent to 40 percent of the total population in the last twenty years, as mentioned above. However, African Americans are, as mentioned by Florida, still considered outsiders to the Creative Class in this area, accounting for only 2.2 percent of the population.[44] Housing costs here are high in relation to the city and national averages, limiting the socioeconomic diversity in the area;[45] however, the presence of the military just outside of the zip code in the

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[41] Gumprecht discusses this reality facing high tech areas all around the country. Citing Richard Florida, Gumprecht notes that, while the presence of a research university creates the "basic infrastructure component" for a successful high tech economy, it is "not alone sufficient to generate substantial high-tech development." Gumprecht, 286.

[42] Sarah Frier, "Illumina's Board Rejects Roche's $5.7 Billion Hostile Offer," *Bloomberg Business Week*, http://www.businessweek.com/news/2012-02-10/illumina-s-board-rejects-roche-s-5-7-billion-hostile-offer.html (accessed February 12, 2012).

[43] This movement up to the Bay Area is something I have observed just with the personal contacts I have had.

[44] San Diego Association of Governments (SANDAG). "Population and Housing Estimates (2010), University Community Planning Area, City of San Diego."

[45] DQNews.com, "San Diego Union Tribune Price per Square Foot Home Sale Chart," http://www.dqnews.com/Charts/Monthly-Charts/SDUT-Charts/ZIPSDUT%20PPSQ.aspx (accessed February 25, 2012).

Miramar Marine Base does give the place more diversity in terms of increasing the population of more non-Creative Class peoples.

Finally, given the aforementioned transience and diversity, UC is a place that lacks a sense of personal connection and relationship. This lack is often noted as a mark of the modernity. As Florida has noted, "The role of such weak ties in the creative ferment of the city is not new. The shift from small homogeneous communities of strong ties to larger, more heterogeneous communities of weak ties[46] is a basic fact of modern life, identified a century ago by the giants of modern social theory."[47] But this lack of personal relationship is also discussed by pastors and those who live in UC. As my research will later show, one of the needs of UC that many non-Christians note in the community is the need for friendship and for places to meet each other.

The University of California, San Diego

As mentioned earlier, the University of California, San Diego (UCSD), had its beginnings when the UC Regents of California determined La Jolla as the site of their next school campus in 1958. The school was started with an eye toward technology and engineering, due to the context of the postwar interests in national defense and security. The first graduate students were enrolled in 1960, and the first undergraduates four years later in 1964.

Since that time, UCSD has grown to be a prominent university in the United States. The *U.S. News and World Report 2012* Best Colleges guidebook ranks UCSD as

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[46] Weak ties, as opposed to strong ties, are relationships that do not have any commitments or expectations in terms of length of time, vulnerability, and reciprocity.

[47] Florida, *The Rise of the Creative Class*, 278.

the eighth best public university in the nation,[48] while the *Washington Monthly's 2011*

College Guide says UCSD comes in first as it relates to how a University has positively

impacted the nation.[49] Its graduate programs rank high nationally, with over twenty

programs ranked in the top twenty in the nation. UCSD currently has 29,324 students,

1,749 of which are in the medical or pharmacy program, and 4,529 of which are in other

graduate school programs.[50] Furthermore, the economic impact of UCSD is huge. The

campus is the fourth largest employer in San Diego County, and the total economic

impact in San Diego of active UCSD-related companies each year is over $20 billion.[51]

On the ground, what one notices about UCSD and in the UC community is the

presence of a well-functioning student bus system. Running at almost all hours of the

day, the UCSD campus shuttle has two major routes into the UC community. Everyday

residents of UC note the long lines at peak student class times, along with the multiple

UCSD shuttles that come, sometimes within a few minutes, to take these students off to

campus.

One also notes the diversity of the student body, both undergraduate and graduate.

Caucasians are but 24 percent of the undergraduate population, while Asians stand as the

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[48] U.S. News and Report, "Top Public Schools: National Universities,"
http://colleges.usnews.rankingsandreviews.com/best-colleges/rankings/national-universities/top-public,
(accessed February 25, 2012).

[49] Washington Monthly, College Guide, "2011 National Universities,"
http://www.washingtonmonthly.com/college_guide/rankings_2011/national_university_rank.php, (accessed
February 25, 2012).

[50] Office of Student Research and Information, Student Affairs, "Student Profile 2011-2012,"
http://studentresearch.ucsd.edu/sriweb/Profile2011.pdf, (accessed February 25, 2012).

[51] UCSD, "UCSD Campus profile," http://ucsdnews.ucsd.edu/campus_profile, (accessed February
25, 2012).

largest population at 44 percent.[52] This diversity on campus has contributed to the overall

diversity of UC.

Despite the numbers, UCSD is not like other large universities in the United

States in how they affect their respective host communities. There are two major reasons

for this difference. First, UCSD has no football team. In fact, its sports programs are all

Division II. As such, the hype and crowds that surround sports are simply not present in

the surrounding community. Second, there are no fraternity or sorority houses in the area.

The closest college drinking area is outside of UC in neighboring Pacific Beach. Both the

lack of a big sports culture and a lack of a fraternity row have given UCSD an overall

quiet presence in UC, in comparison to other universities in the United States.[53]

The Churches of University Community

There are at least seven evangelical churches and at least four mainline protestant

churches meeting in the UC area.[54] The evangelical churches are Chinese Bible Church

(non-denominational), Ethnos Church (SBC affiliated), Experience Church (CMA), First

Baptist Church (formerly ABC), Gracepoint (Independent Baptist), Harbor Presbyterian

Church (PCA), and La Jolla Community Church (non-denominational). The mainline

churches include All Saints Lutheran Church, The Good Samaritan Church (Episcopal),

Torrey Pines Christian Church (Disciples of Christ), and University Lutheran Church. A

number of churches outside of the UC also draw significantly from the area, in particular

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[52] Office of Student Research and Information, Student Affairs, "Student Profile 2011-2012."

[53] Gumprecht spends at least two chapters discussing the impact of these two factors in the traditional American college town.

[54] There are potentially two or more evangelical churches that currently meet on the UCSD campus; at the time of this study it is not clear if these are churches are still in operation.

with the younger demographic. These include large, innovative churches like the Rock Church (non-denominational, multiethnic megachurch) and the Flood (a more emerging, white dominant church); two medium sized churches- Coast Vineyard and Existence Church (non-denominational); and a smattering of ethnic churches just outside of the area, most notably of Chinese and Korean background. Of the seven evangelical churches in the UC area and the four churches outside the UC area that are noted, all have either been planted or received new senior leadership in the last twelve years: nine are plants, and two have received new senior leadership (Coast Vineyard and First Baptist San Diego). In other words, this region of San Diego has seen some fresh growth.

Nine of the churches mentioned above – Chinese Bible, Coast, Ethnos, Experience, First Baptist, Gracepoint, Harbor, La Jolla Community, and Torrey Pines- are part of a larger UC church pastor's fellowship, which I founded four years ago and currently still lead. All but four of these churches are led by non-white lead pastors; Ethnos and Experience are two multiethnic churches led by a Chinese American and Spanish/Filipino/Caucasian pastor, respectively and Gracepoint and Chinese Bible are ethnic churches led by a Korean and Chinese lead pastor, respectively. Of these nine churches, three lead pastors live in the UC area: the lead pastors of Ethnos, Experience, and Harbor Churches. I bring these two issues up – the ethnicity of the pastors and their living situation in the community – because I believe they have a significant impact on the incarnational health of the church in the community, as will be discussed later. I also bring up which churches are involved in the pastor's group because I will propose that one of the signs of a healthy church is its desire and actual working with other churches for the greater Kingdom.

The current study is limited to the six non-ethnic, evangelical churches of this group: Coast, Ethnos, Experience, First Baptist, Harbor, and La Jolla Community, and Torrey Pines Christian. I will give a brief description of each, while saving further exploration in their strategies for a later chapter.

Coast Vineyard

Coast Vineyard has been around since the 1980s. First started by a key national figure in the Vineyard movement, Don Williams, the church grew and plateaued at around one hundred and fifty for much of the 1990s. Starting in 2001, however, Jamie Wilson, who had come to know Jesus through Coast as a UCSD student early in the 1990s, became its lead pastor. By God's grace Coast began to grow again, in particular through university outreach with Intervarsity student ministry at the UCSD campus. At the same time, Coast began to see more Asian Americans become part of their family due to the increase in campus activity. Today Coast has grown to around the three hundred fifty mark and has also planted another Vineyard church in Southeast San Diego. Over one hundred of those attending are college students, with another significant portion of them being young Creative Class people working in the area. This younger demographic stands in sharp contrast to the time prior to Jamie's role as lead pastor.

It should be noted that Coast does not actually meet in the UC area on Sundays. It should also be noted that Coast is a regional church for the Vineyard, plugged in with that movement in a healthy manner. It is known as irenic, evangelical, progressive Christian church; they are fully engaged with issues like the environment, sex-trafficking, and building bridges with Muslims, while holding clear to an evangelical core.

Experience Church

Pastor Bob DeSagun leads Experience Church. Planted in 2002, Experience Church currently meets on the UCSD campus. While Experience is a small church of around fifty individuals in attendance on Sunday, it boasts a warmth and care of a small church that is refreshing. Furthermore, if you ask Bob about the size of the church, he will give you an answer that is exudes a humility that only God can give. He will tell you about how he was caught up in thinking about church from a mega-church model. Obsessing about numbers, creating programs that were really designed for large churches, Bob was caught up in this sort of thinking, and ending each year in a discouraged state of mind. It wasn't until 2010 that Bob began to realize that he needed to focus on being faithful, not successful: faithful to the people God had given, faithful to the amount of time he had with each. Bob restructured the ministry focus in 2011 to reflect this change; this change will be discussed in a later chapter.

About 30 percent of Experience Church members are from the UC area, with only a handful of them being young professionals. Bob is at the beginning stages of understanding the UC community; he is hoping to get his first entry into the community through the UC pastors group, which will be discussed below.

First Baptist

Literally the first protestant church in San Diego founded in 1869, First Baptist church moved to the UC area from downtown San Diego during the white flight years, setting down roots in 1980. Its building is located in the southern, older section of UC. When current senior pastor Scott Furrow came to the church in 2004, over 85 percent of the church was over the age of sixty. Now, that number has gone to 40 percent. In other

words, Scott has masterfully, by God's grace, helped this church transition from an aging and dying church to a dynamic and young church. It currently has around two hundred worshippers on Sunday, with about a third of the worshippers having just come within the last year. These newer members are within the 25 to 35 year old range, with many of them coming from the military. Scott's guess as for why the newer members are from this demographic is because military may be coming from regions where the "First Baptist" of a town was important. Given they are the "First Baptist Church of San Diego," many who are initially searching for something "like home" may stumble upon their church.

A big part of First Baptist's recent history has been its move toward doctrinal clarity. Up until last year, First Baptist was going through major denominational changes with the American Baptist Convention. After that, there was conflict in the board as it related to those who had extreme charismatic-like tendencies who would prophesy with content and methodology that, according to Scott, would have gotten them kicked out of Pentecostal churches too. Scott believes that the recent growth has come only because the church has finally come to a solid biblical foundation in its doctrine.

Around 50 percent of First Baptist lives in UC. The congregation boasts an ethnic diversity that includes around 8 percent African or African American, 10 to 15 percent Asian, and a Caucasian base that includes many European immigrants.

Harbor

Harbor Church is part of a larger Harbor Church Network of seven churches in San Diego.[55] It has been in UC for ten years, and is currently led by Michael Bottomley,

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[55] For more, see http://harborpc.org/.

who has been around since the beginning of the church; however, Michael only recently became lead pastor in 2011. Harbor is of the Presbyterian Church of America, and so reflects a reformed, "Gospel-centered" approach to ministry. Its main leader is Dick Kauffman, who for a time worked with Tim Keller at Redeemer Presbyterian. Needless to say, the Harbor churches, then, reflect much of Keller's thought and practice.

Harbor meets at Nobel Recreation Center, one of the most visited public places of the UC community. Weekly attendance is around one hundred, with many young students and families gathering. Harbor also has a predominantly Asian college campus ministry, and so has a strong mix of Asians and Caucasians in its congregation. About 50 to 60 percent of the congregation, including UCSD students, lives in the UC area. Harbor is at the intermediate stages of serving the community. They have had some very successful endeavors in the past but are currently in the process of reformatting their strategy to do so.

La Jolla Community

La Jolla Community Church (LJCC) has been in existence since 2005 and has been in UC since 2007. Founding pastor Steve Murray was the former senior pastor of nearby La Jolla Presbyterian Church (PCUSA), and other congregants were originally from there as well. La Jolla Community is the largest of the churches studied, with an average weekly attendance in the four-to-five hundred range. About an eighth of the church membership is from UC. La Jolla Community, along with Torrey Pines (discussed

below), LJCC has a high concentration of wealthy congregants and community leaders, many of whom are older in age and many of whom are of Caucasian background.[56]

Steve Murray, however, is not be intimidated by his rich congregants. Always passionate, Steve is passionate about making missional disciples whose lives are based on Jesus and the true Gospel. In fact, one of the defining features of LJCC is that they have no missions committee or budget; rather, the entire church is expected to be on mission. As a result of this emphasis, church members who are passionate about a cause are freely given, after running it through church leadership, permission to pursue the cause and recruit others in the church to pursue the cause. The church provides two mission fairs a year for members to make their pitch. As a result, the church has pursued a lot of great causes all over the world.

Torrey Pines Christian

Torrey Pines Christian Church, a Disciples of Christ church, has been in the community for fifty-three years. Situated on the western edge of UC, it is actually part of La Jolla and in many ways reflects that identity. The eight-acre property is architecturally elegant and pristine, and the church members include the former CFOs of Jack in the Box and Ford, the former CEO of SAIC, and more. Sunday attendance is currently around three hundred and sixty, with sixty of those in attendance being children and youth.

Michael Spitters has been leading the church for the last five years. He is an amazing and humble man, called and gifted to do church turnarounds. When he first came to Torrey Pines, the weekly attendance was just over two hundred, with the

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[56] According to Steve Murray, about 80 percent of the church is white.

majority being elderly people and no children. Currently the church is half elderly, and half younger families. Michael's rough guess is that 50 to 60 percent of the congregation comes from UC. While this change has and continues to be a work of God, Michael has been the main tool, helping the church make the turn around by casting a vision of the need to build bridges to the next generation.

Michael has also begun to mobilize the church to greater service. As he describes, it has been a challenge to move the church from just writing checks to actually tangibly being involved in transformative discipleship, but the change has begun. Various ministries have been started in Michael's time, from a partnership with a low performing school outside of the UC area, to various homeless projects, and the like. There have been things that haven't worked; Michael is the kind of guy who is humble enough to talk about these "failures" and not defend why they failed, but there is great life at Torrey Pines.

Torrey Pines is still in the midst of the big change, however. Michael describes that they are at a crossroads. They have enlisted the Church Growth Consultants group to come and do a thorough analysis of the church, and they are right in the middle of it as this project is being written. They are still in the middle of the big transition from being a show up and give money sort of church, to a get plugged into the process of discipleship and mission sort of church. Will this transition fully happen? As an outside observer, it seems that it definitely will, but Michael is not as confident; he has given it to the Head of the church to take care of.

Ethnos

Ethnos is a church that, by God's grace, I was able to plant in the summer of 2003. I was the oldest member at twenty-five years of age of a core team numbering around ten people. Starting with no strong ties to any one church, Ethnos has grown to be a church of around 200 people.

We originally started Ethnos because of the lack of churches in the area, and because of the specific lack of churches that did not seem to understand the community in its diversity. God has now graced many more churches in UC with diversity- praise God for that. Ethnos continues to hold to this as a leading part of its identity. It is also know for pursuing an incarnational and relational approach to ministry. While all ministries do this, Ethnos pursues this with deliberate intention. For example, all four staff live in UC, specifically in zip code 92122, within a quarter of a mile from each other and the school they meet at. As such, over sixty percent of Ethnos members live in the UC area. A number of Ethnos members are involved directly in neighborhood relationships and service opportunities, including the pastoral staff.[57] However, there is still quite a bit of room to grow in transforming the community.

UC Pastor's Group

As mentioned earlier, the UC pastors' group was started in 2006 with the hope of bringing the unity of Jesus to the Church of the area. Having done something similar at UCSD as a college student, I was fortunate enough to have colleagues who were interested in doing the same thing the UC area. According to those who have been in

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[57] For example, I am currently the PTA president at Doyle School. I have been volunteering in this school for eight years, starting with lunchtime duty. In the course of the eight years Ethnos has had many opportunities to minister to both families and administration.

other pastor groups, including myself, the spirit of the UC pastors group is above average. There is a genuine friendship and respect in the group. In fact, various pastors will meet up individually outside the group, for serious church advice, personal accountability, and also goofing off on the golf course. Pastors are honest with each other about church struggles during group meetings. Some pastors have taken next steps to share pulpits, do ministry projects together, and even share space. Regarding this last point, examples include Coast, Ethnos, and Harbor sharing office space, and La Jolla Community allowing for Harbor to park their storage truck in their parking lot.

The UC pastors' group, however, has a ways to go in terms of seeing more impactful community transformation that comes from jointly working together with the public and private sectors. The group has been quite lax in determining vision and direction until recently. For 2012, we are making a concerted effort to begin in asset based community development,[58] determining the strengths of each of our churches and hearing from various community leaders in the public and private sector. This strategic planning will begin as this dissertation is in its final revisions.

Expected Impact of this Project

The aim of this project is to assess the health of the churches in UC and to suggest a path forward to greater health and ministry in the UC area. As such, the following marks of health will be the expected outcomes of this project.

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[58] While this will be further discussed in the next chapter, in short this method understands the strengths of the organizations in a community, organizes community organizations to further identify and own their strength and hopes, and moves forward by having community organizations work together, with their assets.

Greater Unity of Vision Within and Among the Churches

One of the assumptions I will lay out later is that church health involves great unity, specifically within a local church and among the churches of the region. Biblically speaking, the mark of unity is not only a sign of maturity, but also a sign of Jesus at work. Paul notes in Ephesians that a mature walking in Christ includes letting "all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice" and "being kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you."[59] This unity simply a reflection of the prayer of Jesus, that his followers "may all be one."[60]

I expect the conversations with each pastor will stimulate each pastor to think about his vision and mission as a church. As a result, they will strive for greater unity in vision and mission within their churches. I expect their sharing with me, given my role as the UC pastor's group organizer, will greater stimulate us all to think of each other and work together for the greater UC community.

Greater Entrance into the Community as the Church

As each of the local churches is aware of what they are doing and not doing within the community, I expect us to talk about these realities in our UC pastors' group. As a result, we will be aware of our current strengths and weaknesses as a Church in this community. This realization, by God's grace, will allow us to humbly strategize how we can move forward in meeting the many needs in our community. I expect that, after a

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[59] Ephesians 4:31-32.

[60] John 17:21.

year or two, more community organizations and individuals will know about the Church in UC.

Greater Transformation in UC

As the Church enters the community with greater clarity, I expect the community to be transformed. I expect more emerging adults and Creative Class people to enter the journey of life with Jesus. I expect to see more of the international community come to know Jesus. I expect that UC as a whole will feel a greater sense of unity in the midst of the challenges of weak ties, ethnic diversity, and high transience. I expect followers of Jesus to love their neighbors in greater ways, and hence bring about this sort of community spirit.

CHAPTER 3

OTHER PROPOSED SOLUTIONS

While there has been no major work written specifically on transformational ministry in university towns, a few authors and practitioners have tacked related subjects that shed light as to how to establish healthy multinational kingdom churches in this context. In this chapter I will assess the literature that has been written and reflect on its implications of ministry in the University Community (UC) of San Diego.

The University Community and Its People

The university is a unique and definitive geographical space with unique and definitive residents. A number of authors have written about this sort of space from different angles.

A Definitive Overview

In *The American College Town*, geographer Blake Gumprecht gives the current definitive overview of a university town. Reporting on the eight unique areas in which the American college town distinguishes itself, Gumprecht's work proves useful for all study and research in college towns, despite the differences that each college town naturally has in comparison to another.

Gumprecht starts by setting the parameters of his study, defining a college town as a town of less than three hundred and fifty thousand, where at least 20 percent of the population is composed of four-year university students from a university of over a thousand students. Gumprecht notes that this is "somewhat subjective," excluding towns

that many others would consider a "college town."[1] His purpose is not "to create a

definitive system for classifying college towns," and so the reader is given the freedom to

begin to assess her context in light of Gumprecht's work.[2]

Gumprecht then goes on to discuss eight distinguishing features of a college town:

1) the university's campus as a public space, 2) the housing development of the town, 3)

the local business culture, 4) the political activism, 5) the non-student residents, 6) the

sports culture, 7) the high tech development, and 8) the general relationship between the

town and university. For each, Gumprecht takes a systematic approach to his research,

first picking a college town to use as a case study and then discussing the historical

development of the issue up to the present. Of note in each discussion is the constant

reference to the tension between university and the town, the problem with alcohol and

the pivotal changes that came after World War II and the 1960s and 1970s. Gumprecht

saves most of his prophetic questioning about the future for his last chapter, although the

reader is quite easily led to ask their own questions as they read.

Gumprecht's work is extremely relevant to UC, despite the fact that UC does not

exactly qualify as a college town according to Gumprecht's definition.[3] Nonetheless,

Gumprecht's careful discussion on the historical development of each of the eight

features demands that the current study do adequate research into the development of UC.

Of special note is the development of housing and high-tech companies here, given that

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[1] Gumprecht, 3.

[2] Ibid., 4.

[3] The town is technically the city of San Diego, with a population of 1.3 million; however, the way the geography and city government divide the city into smaller communities allows for UC to qualify as a college town. In fact, as noted in the previous chapter, the emerging adult population indeed fit the 20 percent rule Gumprecht has.

these are the most notable physical traits of the UC area. Gumprecht provides the broad

contours of what effective ministry will need to touch in order to be deemed "effective."

However, Gumprecht's study is found wanting in a few major areas, both for UC

and other college towns of which I am aware. First is the discussion of the contribution of

international, non-American residents in college towns. Perhaps this comment is more a

reflection of the present study's context, where the general and university population in

California is over 50 percent nonwhite, yet Gumprecht's work is lacking in this important

aspect of national life, especially in light of the projects that "minorities" will become the

"majority" by 2042.[4] Second and related is the lack of firsthand profiles of the current

and rising residents in the 25-35 year old range. While Gumprecht makes reference to

this group, his focus on current, long-term, senior activist residents, while helping with

the historical development of the university town, result in an absence of data for much of

the current and future of the university town.

The Creative Class

Richard Florida, however, addresses some of these issues and also expands in

further directions, especially in regard to the social class known as the Creative Class,

found in many university settings, and many of who fit the 25-35 year age range. Writing

as an economist, Florida notes some fascinating ties that geography has with the people

that live there. In both *The Rise of the Creative Class* and *Who's Your City*, Florida lays

out the basic truth that economies today are based on the geographical clustering of

people with creative abilities. Economic output is based off cities now but not in the

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[4] U.S. Census Bureau, Newsroom, "An Older and More Diverse Nation by Midcentury," August 14, 2008 http://www.census.gov/newsroom/releases/archives/population/cb08-123.html (accessed March 3, 2012).

traditional sense where companies set themselves up in cities and people simply come to those cities to work. Because the new type of work involves the Creative Class, this Creative Class has shaped society in such a way where their tastes for certain types of cities influence which cities can or cannot be economically viable. In his first book, *The Rise of the Creative Class*, Florida notes that Creative Class people look for three T's in the places they choose to reside: Technology, Talent, and Tolerance.[5] Florida elaborates on this in his next work, *Who's Your City*, and discusses the results of a national survey that points more specifically to aesthetics, basic services, and openness as the top three desires of the creative class.[6]

According to Florida, universities are abundant in the three T's. From the new and dynamic research that gives way to new technology, to the presence of great scientists that can attract other talent, to the progressive and open culture that demands tolerance-universities shape the surrounding town regardless of whether the town likes it or not. Florida notes, however, along with Gumprecht, that universities "cannot do this alone."[7] Florida elaborates, noting that "the surrounding community must have the capacity to absorb and exploit the innovation and technologies that the university generates, and also help put in place the broader lifestyle amenities and quality of place sought by Creative Class people."[8] What might these other amenities and qualities be? Based on an extensive survey of more than twenty-seven thousand people, Florida identifies the top five as

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[5] Florida, *The Rise of the Creative Class*, 249-266.

[6] Florida, *Who's Your City,* 163-164.

[7] Florida, *The Rise of the Creative Class*, 292.

[8] Ibid., 292.

including 1) physical and economic security, 2) basic services (e.g. schools, health-care, affordable housing, roads, etc.), 3) leadership, 4) openness, and 5) aesthetics.[9] This sort of discussion is crucial in discerning not just how UC has come to it current place of development, but how it must continue to develop if it is to be relevant in the larger global economy.

How Florida contributes most to understanding a university town is in describing the lifestyle of the Creative Class people that may be concentrated in a university town. This contribution was discussed in the previous chapter, but as a review, the central discovery is how Creative Class people have literally, through their preferences and presence in our society, reshaped society. From work hours and benefits, to how entertainment is consumed, to how cities need to build and market themselves, Creative Class people are making the rest of society cater to their preferences. The most distinguishing characteristic that has shaped other sectors in society is Creative Class people's desire for high quality experiences.[10]

Florida's work has been invaluable to the strategic thinking of how to be a healthy, missional church in the context of UC. In particular, it is crucial to understand how to bring discipleship into a highly intensive experiential lifestyle. I have reflected on discipleship might look elsewhere[11] but will summarize briefly here. The first step is to choose a new paradigm of ministry. Church leaders should begin to understand that the creative work Creative Class people do can often be a part of the God's Kingdom

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[9] Florida, *Who's Your City,* 163.

[10] Florida, *The Rise of the Creative Class,* 166.

[11] Yucan Chiu, "Characteristics of the Creative Class and How to Engage them for Jesus."

breaking into the world. For example, if a geneticist is working fourteen-hour workdays and does not have time to go to small group during the week, is he or she somehow being less of a disciple of Jesus? In a church-centric understanding of what a good follower of Jesus is, the answer would probably be "yes," she is somehow less of a disciple of Jesus, but what if the church leader understands that the geneticist can actually bring more Kingdom transformation to the world through her work (e.g. finding a cure for a malicious disease) and also in her workplace (e.g. loving on her mostly unchurched peers and leading them in Scripture exploration) through those hours than through shorter hours that include church event attendance? Paradigms of discipleship and ministry need to change. From there, an intelligent pursuit of God's experiential presence through prayer and high quality, experiential discipleship and community life must be discovered.

Emerging Adults

Another group of people that need to be understood in the university town context is the group known as Emerging Adults. As mentioned in the previous chapter, these are individuals from the age of eighteen to twenty-five who have experienced a sort of delayed adulthood. Christian Smith and Patricia Snell have written the definitive life of the spiritual lives of these emerging adults. In *Souls in Transitions: the Religious and Spiritual Lives of Emerging Adults*, Smith and Snell study a national pool of 3,290 emerging adults, reporting their stories in a number of key categories.[12] A number of Christian authors have written in response to some of the discoveries in these studies and proposed ways forward to live and bring Jesus to this emerging

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[12] Smith and Snell, 3.

generation. Perhaps the most prominent ones are David Kinnaman in his *UnChristian: What a New Generation Thinks… and Why it Matters* and Dan Kimball in his *They Like Jesus but not the Church: Insights from Emerging Generations.* Both works deal with the main thoughts and perspectives that unbelieving emerging adults bring to the table when it comes to Christianity. From the accusations that Christians are too homophobic and intolerant of other religions, Kinnaman and Kimball seek to explain how emerging adults are thinking and offer insightful guidance into how Christians can adequately respond.

For example, in response to the claim that "the church arrogantly claims all other religions are wrong," Kimball presents a gospel presentation that includes a brief history of religions.[13] Using a world map, Kimball visually traces religious development, starting from the creation of humanity in the Middle East (according to the Bible) and passing through Animism, Pantheism, Hinduism, Judaism, Taoism, Shinto, Buddhism, Christianity, and Islam. He argues that church leaders need to train people into understanding the basics of world faiths, and be able to "explain why not all paths lead to God."[14] Kimball's points on this subject, along with the rest of his work, is crucial reading for those hoping to engage emerging adults.

A few books are written directly to emerging adults, and prove helpful for church leaders as well. Craig Dunham and Doug Serven's *Twenty Someone: Finding Yourself in a Decade of Transition* was one of the first to come out. Writing directly to the emerging adult, the book is framed around the main question Dunham and Serven believe every

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[13] Dan Kimball, *They Like Jesus but not the Church: Insights from Emerging Generations* (Grand Rapids, MI: Zondervan Publishing House, 2007), 174-175.

[14] Ibid., 177.

emerging adult should be asking: "Who are you going to become?"[15] This question is in

contrast to the one he believes many would ask instead: "What am I going to do now?"

Dunham and Serven then launch into a discussion on the key characteristics they believe

emerging adults should be engaging in: humility, integrity, teachability, and faithfulness.

From there they discuss crucial worldview issues around the real life issues of money,

time, love, community, and legacy.

John Piper's *Don't Waste Your Life* is another resource that speaks directly to

emerging adults, asking them to consider the way of Christ. In his passionate and

convicting style, Piper doesn't hold back, asking emerging adults to give their lives fully

and passionately to Jesus. Beginning with the retelling of his own experiences as an

emerging adult back in the 1960s, Piper recounts highlights from the history of

evangelicalism and teaches on key biblical truths aimed directly at the new generation.

For example, the Student Volunteer Movement of the1800s is passionately retold along

with exposition on God's passion for the nations in the Psalms, for the sake of igniting a

new movement of passionate emerging adults.[16] Piper's work is a direct and helpful

resource for emerging adults to grow both a historical and biblical base for a passionate

pursuit of Jesus.

Perhaps most intriguing emerging adult book for this current study of UC is the

book by James Choung, *True Story: A Christianity Worth Believing In.* Choung's book-

written as a half narrative, half didactic book- lays out a proposal of how the good news

of Jesus might be translated to the new worldview of emerging adults. He makes three

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[15] Craig Dunham and Doug Serven, *Twenty Someone: Finding Yourself in a Decade of Transition* (Colorado Springs: Waterbrook Press, 2003), 6.

major adjustments in his contextualization. First, he makes the gospel presentation more transformation oriented versus decision oriented. The gospel looks to change a person's whole life, affecting not just life in relationship to God and sin, but also life in relationship to each other and the created world. This emphasis makes sense to a generation that is looking for something that actually "works" in real life. Second, Choung emphasizes the communal aspect of the gospel, not just the individual aspect. Moving away from the hyper-individualization that has characterized Western Christianity, Choung's emphasis on the communal nature of the process and fruit of conversion especially gels with the various cultures that are more communally oriented. Third, Choung emphasizes the "mission life" that results from surrender to Jesus, not just the afterlife. God doesn't save people just to get to heaven; He saves people to participate in the mission He is on in this world. Choung has done quite a bit of pioneering work for anyone wanting to contextualize the message of Jesus in a multinational town like UC.

Needless to say, the above points to the fact that there is much material on emerging adults. Nonetheless, gaps are missing in the literature, including discussions on how emerging adults can be a part of the transformational work along with professionals in the Creative Class in churches together. This project will begin the process of addressing these issues.

A Transformational Church

Another key area of research for this project is in the area of how a church holistically engages its surrounding in a missional-contextual way. Much has been

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[16] John Piper, *Don't Waste Your Life* (Wheaton, IL: Crossway Books, 2003), 160-170.

written about this subject; the following discusses some of the key components of the discussion.

Missional

Depending on where one comes from, the word *missional* can mean a lot of different things. For some, it is simply another way to say "outreach- oriented church." For others, it is lumped with "emergent church" or something associated with a younger, edgier type of church. The possibilities are many.

The basic idea, however, behind mission church is this: the church needs to reorient its structures around the mission of God. Alan Hirsch summarizes it nicely: "a working definition of missional church is a community of God's people that defines itself, and organizes its life around, its real purpose of being an agent of God's mission to the world. In other words, the church's true and authentic organizing principle is mission. When the church is in mission, it is the true church."[17] In some ways, it seems strange that the church would ever not orient itself around mission, but of course, the church is composed of people who, without God, are prone to orient everything around the self.

The reorientation and restructuring is needed afresh primarily because the situation in North America is increasingly one where the surrounding society is one with no prior Christian background. The church needs to cross a significant number of cultural barriers in order to "communicate the gospel meaningfully to that cultural context."[18] To put it differently, much like the "foreign missions" concept of "cultural distance," where

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[17] Alan Hirsch, *The Forgotten Ways: Reactivating the Missional Church* (Grand Rapids, MI: Brazos Press, 2006), 82.

[18] Ibid., 35.

a scale was created (m0-m4) to indicate the number of cultural barriers one needed to

cross in order to communicate the gospel meaningfully, today in North America the

amount of cultural barriers has increased dramatically. Hirsch puts an Islamic culture in a

m3 situation, meaning there are a significant number of barriers to cross, including

language, history, religion, race, and culture. Hirsch believes that many in the North

American context could be around m3 as well. He postulates that an m2-m3 level

includes "part of an ethnic group with different religious impulses or some fringy

subculture. This category might include people marginalized by WASPy Christianity,

e.g., the gay community. But this group will definitely include people actively

antagonistic toward Christianity as they understand it."[19] While one might debate

Hirsch's assessment, the reality is that there are pockets in the United States where

observers on the ground see the same thing. For example, in the UC context, the strong

mix of ethnicities, mixed in with second or third generation Caucasian American atheists,

produces a context where there are many who have no prior Christian culture. It is no

wonder that, as will be reported later, less than 2 percent of the residents attend the seven

evangelical churches being studied.

The problem, according to Hirsch, comes because Christians have adopted a

"Christendom Mode" of existence. What Hirsch means by this mode of existence is that

Christians today have become too institutionalized, focusing on buildings, ordained

clergy, and attractional programs, with a mindset that we are somehow the at the center

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[19] Ibid., 57.

of surrounding culture and society.[20] All the while the culture around us has changed and become "post Christian," yet "the church still operates in exactly the same mode."[21]

Brad Smith also describes the problem, and focuses on how Christians define "church." While he is hesitant to put any adjective in front of the word *church*, feeling that they are "redundant qualifiers,"[22] Smith sympathizes with those who would feel the need to qualify the church as "missional." Smith believes the problem revolves around an incorrect definition of what "church" is. Christians have defined church as an institution, a building, or a set of programs, according to Smith. "There is nothing wrong with institutions, buildings, and programs, Smith continues. "All three are essential to serve a larger community of believers. What creates a problem is when these structures that were designed to support the community become the goal rather than the means. Today, many people cannot imagine what a church would actually look like if it did not have institutions, buildings, and programs."[23] What might church be like without these things?

Interestingly, this idea of church is where Alan Roxburgh comes into the discussion. Roxburgh, as one of the leading "authorities" on the missional church, has a confession to make. Having written one of the primers for the Western church- *Missional Church: A Vision for the Sending of the Church in North America*- Roxburgh confesses in his new book *Missional: Joining God in the Neighborhood* that he made a mistake.

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[20] Ibid., 64.

[21] Ibid., 61.

[22] Brad Smith, *City Signals: Principles and Practices for Ministering in Today's Global Communities* (Birmingham, AL: New Hope Publishers, 2008), 67. Note: While Smith's book is not directly on the missional church, his discussion here is helpful.

[23] Ibid., 63.

"We ended up doing the very thing Newbigin did not do,"[24] Roxburgh writes. What is the

mistake? Simply put, we have put the focus on "church" and not "missional." Christians

are still too church-centric, and not centered around actually being on mission. He writes:

> I'm saying we've not shed what others call a Christendom imagination where the church is basically the center of activity and conversation. Church questions are at the forefront of our thinking, so we default to questions about what the church should be doing and what the church should look like. This is a huge impediment to the development of a missionary people of God. This is not something that can be 'fixed' with programs or discussions on church health or by appending the word missional to old habits.[25]

What are Christians to do? How is the church to make the paradigmatic shift to

becoming "missional?" Roxburgh focuses in on the sending of the seventy-two disciples

in Luke 10. He is captivated by the notion that the disciples were to rely on those they

were going to, for provision, hospitality, provision, and acceptance. It is there, he

believes, Christians begin to really live the mission God has asked them to. It's worth

quoting a significant portion of his discussion here to capture his sense of passion and

urgency:

> I believe we are being invited to lay aside all our church questions with all their programs designed to answer our questions about how to reach more people. We are to lay aside our anxious need to say the right words at the right place to get the right decisions and we are to enter the households, work beside people, and sit at tables where we can listen to their stories and enter their dialogue and, perhaps, catch the wind of the Spirit as he births new forms of witness and life in a time grown tired of church conversations…
> If you want to discover and discern what God is up to in the world just now, stop trying to answer this question from within the walls of your churches. Like strangers in need of hospitality who have left their baggage behind, enter the neighborhoods and communities where you live. Sit at the table of the other, and there you may begin to hear what God is doing." [26]

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[24] Alan J. Roxburgh, *Missional: Joining God in the Neighborhood* (Grand Rapids, MI: Baker Books, 2011), 53.

[25] Ibid., 54.

[26] Ibid., 145,134.

The emphasis seems to be the simple act of entering the lives of those around us, with ears and hearts to hear and join in on how God is at work. Roxburgh further details how Jesus followers might engage in this new paradigm, providing a basic yet comprehensive outline for implementation.[27]

Smith gives a little more detail, using the metaphor of an artist to describe what Christians are to do. Like Roxburgh, he puts missional relationship front and center. He defines the follower of Jesus as an artist because "an artist doesn't actually think that he or she can fix the world. An artist's job is to try as much as possible to fix it, but never expect to be totally successful. So artists express the joy and the pain of what it feels like to be in that journey."[28] How does one tangibly express the joy and pain? Smith outlines three steps. First, live deeply; learn how to connect with Jesus in the midst of the sorrow and pain. It will be through that connection that transformation will flow. Second, join or form a community that will live deeply together. Third, look for the relationships that God is growing in "ways that defy logic."[29] Look for those relationships where God is creating connection and join in what He is doing. In short, Smith and Roxburgh present similar basics.

Hirsch takes a more big-picture approach, and gets into quite a bit of detail. The missional church will come forth based on what he calls "Apostolic Genius," which is "the total phenomenon resulting from a complex of multiform and real experiences of God, types of expression, organizational structures, leadership ethos, spiritual power,

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[27] Ibid.,179-190.

[28] Smith, 69.

[29] Smith, 71.

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mode of belief, etc."[30] What does he mean?[31] In short, it is a "church" where the Lordship of Jesus is central, and the ecclesial structure is marked by five things: 1) disciple making, 2) apostolic environments, 3) a missional-incarnational impulse, organic systems, and 5) communitas, not community.[32] Each of these is extensively discussed in *Forgotten Ways*.[33]

Rediscovering Neighborhood

It needs to be noted at this juncture that a strong and very important stream within missional literature concerns the need to rediscover neighborhood as part of the journey to being missional. To be clear, there has been a part of the Church that has always been about the neighborhood. One thinks of the Catholic parish, for example, or inner city churches that did not leave with the white flight of the previous century. Thankfully, mainstream evangelicals are rediscovering this important issue and writing about it.

Randy Frazee was one of the first to write about it to the general evangelical audience. In *The Connecting Church: Beyond Small Groups to Authentic Community*, Frazee discusses the need for "common place," along with "common purpose" and "common possessions," in order for deep and genuine community to form.[34] Writing for a primarily suburban audience, Frazee quotes various "experts" to help his suburban

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[30] Hirsch, 78.

[31] It should be noted that Hirsch does enjoy talking in quite abstract terms!

[32] Hirsch, 79.

[33] Hirsch, The Forgotten Ways.

[34] Randy Frazee, *The Connecting Church: Beyond Small groups to Authentic Community* (Grand Rapids, MI: Zondervan Publishing House, 2001).

brothers and sisters see the limitations of suburbia.[35] From there, Frazee discusses a

number of the characteristics of a church community centered in the neighborhood,[36] and

postulates some strategies on how one might lead the church to become in the

neighborhood.[37] Especially helpful is Frazee's working knowledge of suburban life,

which drives him to give advice such as "cut down the commute,"[38] and "play in the front

yard together."[39] This discussion by Frazee is basic, helpful stuff that the suburban

evangelical world has needed.

 Sean Benesh and Alan J. Roxburgh have published the most current ideas on

rediscovering neighborhood as the one of the key components of being missional. Benesh

spends three thought-provoking chapters on this in his *View from the Urban Loft:*

Developing a Theological Framework for Understanding the City.[40] Benesh calls for

"Pedestrian-oriented" churches, or churches "in dense neighborhoods that are accessible

by foot, available for all local inhabitants (rich, poor, young, old, and different

ethnicities), rooted in the community, and acts as lead catalysts in community

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[35] For example, Paul Geisel, professor of urban affairs and University of Texas Arlington. Frazee, 112.

[36] These characteristics include: spontaneity, availability, frequency, common meals, and geography. Frazee, 118-136.

[37] These strategies include: cut down the commute, live off a single income, choose stability, set geographic boundaries, identify a core group, free up your schedule, spend time together, agree to a common purpose, play in the front yard together, orient yourselves to the rules of being a good neighbor, find a purpose to bring all the neighbors together, rediscover the Lord's day. Frazee 141-156.

[38] Frazee, 141.

[39] Ibid., 145.

[40] The chapter titles are worth quoting: "High Density, Walkable, and Bike-Friendly Cities," "Pedestrian-Oriented Church Planting," and "Authentic Neighborhoods and a Transformed City." Sean Benesh, *View from the Urban Loft: Developing a Theological Framework for Understanding the City* (Eugene, OR: Resource Publications, 2011).

transformation."[41] While not providing a plan of action for this sort of church, Benesh

rightly raises the flag and calls this sort of church a necessity.

Roxburgh, as alluded to above, argues for these sorts of churches as well. In

addition to the general framework presented above, Roxburgh offers some proposed

"steps" to helping a church move in this direction.[42] While there is nothing terribly "new"

to this approach, it is refreshing to see writers point to this as key.

Perhaps most helpful in the context UC, however, are the works of thinkers and

practitioners who argue not simply for neighborhood churches, but for neighborhood

"small groups." M. Scott Boren's *Missional Small Groups: Becoming a Community that*

Makes a Difference in the World, takes the missional theology of his peers and applies it

to this setting. Much like Frazee's book, Boren lays out a strong conceptual framework,

but more palatable for both urban and suburbanites. Most helpful are his contrasts on how

evangelism naturally happens in a small group embedded in a community. It is the

communal life of practicing God's presence and love for believers, done in front of the

unbeliever, not for the sake of conversion but because that is simply what Jesus has called

Christians to that is key to Boren's argument. There is a sharing of faith that needs to

happen, but Boren wants to rid the notion of "strategic relationships" because he has

found those to be inauthentic and unhelpful, and wants to lift up the need to simply have

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[41] Benesh, 165.

[42] These steps include: 1) prepare the local church, both board congregation, with the basics of why neighborhoods are important, how to have neighborhood conversations and relationships, and forming teams to help give oversight, 2) develop new eyes for your neighborhood, 3) teach radical neighborliness, 4) map the neighborhood (i.e. write a map with descriptions of what you are seeing in each block and unit), 5) listen to neighborhood stories, 6) discern what God is up to in the neighborhood, 7) get involved, 8) report- What are we learning?, 9) commit- What do we do next?. Roxburg, 179-190.

genuine relationships before an with neighbors who have yet to follow Jesus.[43] While it still has some shortcomings- most notably a discussion on how ethnic diversity might factor in- Boren's work seems able to help in many different contexts, including the one in UC.

Finally, it should be noted that there are some strong practitioners in this area that are worth studying for ministry in UC. Of special note are the work of Apartment Life[44] and the Multihousing Movement of churches.[45] While these ministries originated in the South, they are growing and have gotten more relevance in "blue states" like California.[46] Models differ depending on practitioners, but the basic idea is to purposefully put missional Christians in multihousing complexes to help the entire complex experience community. From parties to welcoming new residents, this work is either done independently or in direct partnership with the management.[47] For the UC context, this approach is worth exploring in greater detail and will be done so in chapter 6.

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[43] Boren goes through much more detail. See M. Scott Boren, *Missional Small Groups: Becoming a Community that Makes a difference in the World* (Grand Rapids: Baker Books, 2010), 131-162.

[44] Apartment Life, http://www.apartmentlife.org/ (accessed May 1, 2012).

[45] A sample listing can be found here at New Churches, "Multihousing," http://www.newchurches.com/multihousing/ (accessed May 19, 2012).

[46] I attended a national conference in 2004 for practitioners, and talked with leadership for both entities mentioned in other contexts. I went into those experiences thinking that Apartment Life's approach was brilliant and wondered why people in Southern California had not adapted these models. Upon meeting the leaders, I realized that this was a movement embedded in the South, and that, frankly speaking, Southern California leaders would have a hard time actually listening to these individuals because of cultural difference. Since then, I am glad to see that Apartment Life has moved out of the South and is apparently working in San Diego.

[47] Apartment Life take this direct partnership approach.

Working Together, With the City

Another major area of literature to assess in discussing a transformational church is the literature regarding a theology of the city, whether it is biblical, systematic, or practical. Much has been written in this area, from the pioneering works of Robert C. Linthicum,[48] Ray Bakke,[49] Robert Lupton,[50] and John Perkins,[51] to the more current works that have built off these "founding fathers," including Randy White[52] and Sean Benesh. In this section I will expound on one of the more current works in practical theology that has built off all these predecessors.

In *To Transform a City*, Eric Swanson and Sam Williams provide a primer on how the whole church in a city can take the whole gospel to transform the whole city. Theirs is a practical book, full of helpful paradigms and tools for the reader to explore.

Swanson and Williams begin by laying some basic foundations of why cities and holistic community transformation are important. Citing the fundamental scholarship of individuals like Ray Bakke, Swanson and Williams use biblical and theological reasoning to make their point. From there, Swanson and Williams give some church history to support the fact that transforming cities holistically has been something the church of

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[48] Robert C. Linthicum, *City of God, City of Satan* (Grand Rapids, MI: Zondervan Publishing House, 1991).

[49] Raymond Bakke, *A Theology as Big as the City* (Downers Grove, IL: Intervarsity Press, 1997).

[50] Robert D. Lupton, Renewing the City: Reflections on Community Development and Urban Renewal (Downers Grove, IL: Intervarsity Press, 2005).

[51] John M. Perkins, Beyond Charity: The Call to Christian Community Development (Grand Rapids, MI: Baker Books, 1993).

[52] Randy White, *Journey to the Center of the City: Making a Difference in an Urban Neighborhood* (Downers Grove, IL: Intervarsity Press, 1996).

Jesus has always been doing. It is after this point that Swanson and Williams lay out

helpful tools about each of the following: whole church, whole gospel, and whole city.

For example, in discussing how a church can properly get involved in the city,

Swanson and Williams propose that it is through understanding how three things come

together: the needs and dreams of the city, the mandates and desires of God, and the

calling and capacity of the church. Using a Venn diagram, Swanson and Williams note

that the place where all three meet is the place the church should seriously consider

pursuing; it is a place where service is engaged.[53] As they elaborate on these and other

core concepts, they address practically those who may be concerned that this approach is

either not evangelistic enough (i.e. it looks like a social gospel), or it is using service as a

hidden agenda for evangelism. Helpful in their discussion is talking about ultimate and

ulterior motives: holistic salvation should be an ultimate motive, but evangelism should

never be an ulterior motive for service. Rather, Christians serve because Christians have

actually been "evangelized" to and come into faith.[54]

There is much more that can be noted in terms of helpful tools, but there are a few

things to be careful of. First, city officials and people who have risen to public notice

through their influence should ideally express the hopes and dreams of their city;

however, in many contexts, these people may be very much out of touch. Practitioners

need to be aware of what is really happening on the ground. For example, I know of

practitioners of city reaching trying to reach cities they actually don't live in. Second, one

has to wonder how much a Western mindset of bigger is better is involved in this form of

[53] Swanson and Williams, 140.

[54] Ibid., 58.

city transformation. The authors do pay attention to the mustard seed principal of the kingdom. At the same time, their belief in, for example, a catalytic, big project event to inspire collaboration may be driven by a sort of American "bigger is better" mentality.[55] At the same time, one must be open to a God who uses all sorts of means to accomplish his good kingdom work; once anyone starts claiming superiority in methods, something has gone awry.

All in all, Swanson and Williams provide excellent tools for understanding how a church in a university town can go about its kingdom work. Its lack of application to a university town, even in its examples, will be taken up in this research.

For the Nations

The last major of review in establishing churches in university towns like UC is in the area of multiculturalism.[56] The diversity of university towns, especially in places like UC, demands this sort of assessment. I will assess three different aspects of the literature on this subject.

Multi-ethnic and Multinational: Local

The subject of multiculturalism in the church has been the subject of many evangelical books in the last two decades.[57] From groundbreaking sociological studies like Michael O. Emerson and Christian Smith's *Divided by Faith: Evangelical Religion*

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[55] Ibid.,115.

[56] The use of the word *multicultural* in this section does imply an acceptance of all cultures and their values as equally valid and true. I use this term here, instead of *multi-ethnicity* to refer to the broader diversity beyond skin color or race (what *multi-ethnicity* tends to refer to) that needs to be properly embraced and contextualized to; however, I will also be using the two words interchangeably at times.

[57] As an example, an Amazon.com search on "multicultural church ministry" under "Books" yields seventy results, all of which are written in the 1990s or 2000s. Conducted on February 14, 2012.

and the Problem of Race in America,[58] to practical "self-help" books like Patty Lane's *A*

Beginner's Guide to Crossing Cultures,[59] Christian publishing houses have recognized

the need and demand for works on this subject. Those looking to establish multicultural

churches in university settings increasingly have much to choose from.

Mark Deymaz's *Building a Healthy Multi-Ethnic Church* is a good place to start

for the evangelical leader looking to begin the journey. The book is helpfully broken into

three main sections. The first gives a basic yet adequate theology of multiculturalism,

focusing on three biblical passages: Jesus' prayer for unity in John 17, the first

multicultural church at Antioch and its subsequent fruit (Acts 13 onward), and Paul's

exhortation to the multicultural church of Ephesus (recorded in Ephesians). The second

part discusses seven core commitments that every multi-ethnic church must have. These

include

1. An utter dependence on God to build the church in a multiethnic manner.

2. Taking intentional steps toward multi-ethnicity.

3. The need to empower diverse leadership.

4. Giving tools and exhorting every member to develop cross-cultural relationships

5. Developing cross-cultural competence, or an ability to properly understand and navigate through cultural differences in communication, behavior, etc.

6. Promoting an overall spirit of inclusion in the church, through worship and other programming and practices.

7. Mobilizing the church to engage the great commission in its multiethnic totality, both locally and globally.

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[58] Christian Smith,and Michael O. Emerson, *Divided By Faith: Evangelical Religion and the Problem of Race in America* (Oxford: Oxford University Press, 2000).

[59] Patty Lane, A Beginner's Guide to Crossing Cultures: Making Friends in a Multicultural World (Downers Grove, IL: InterVarsity Press, 2002).

Deymaz closes his book by applying these principles to three general church situations his reader might face: planting a new church, revitalizing a declining church, or transforming a homogeneous church. Needless to say, the book is a fine introduction to anyone who wants to be able to evaluate and begin multicultural churches.

Deymaz, however, begins the book by making some clear statements on what the overarching goal of any church should be. The church, according to Deymaz, is ultimately about knowing God and making Him known. He shares the specific mission statement from his church, called Mosaic, which notes this distinctly in relationship to multi-ethnicity: "Mosaic is not a church focused on racial reconciliation. Rather, we are focused on reconciling men and women to God through faith in Jesus Christ and on reconciling ourselves collectively with the principles and practices of local churches as described in the New Testament."[60] While one may immediate sense that Deymaz is letting his white evangelical worldview show, focusing on a rather individualistic understanding of the mission of the church and salvation in general and seemingly suggesting that racial reconciliation may not be a problem, Deymaz does not allow for that thought. Deymaz immediately goes on to note that he believes "racial reconciliation" is inadequate for covering all that the Bible has to say about being a healthy multiethnic church. In fact, his hope is that what he shares will have "the effect of dismantling institutional racism within the local church."[61] The latter phrase of the mission statement above, that his church looks to reconcile members "collectively with the principles and practices of local churches as described in the New Testament" points to the greater, non-

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[60] Mark Deymaz, Building a Healthy Multi-Ethnic Church: Mandate, Commitments, and Practices of a Diverse Congregation (San Francisco: Jossey Bass, 2007), xxvi-xxvii.

individualistic perspective that Deymaz will try and follow. In other words, Deymaz is

out to chart a robust, evangelical path for a genuine multiethnic church, as opposed to a

church that is simple composed of various races but still operates like a White, western

church.[62] Is he able to do so?

A number of indicators demonstrate that the answer is clearly "yes." Most notably

is how Deymaz gives voice to the leading non-white practitioners of his context; it's one

thing to write that one should empower diverse leadership; it's another to do so as one is

telling others to do so. The seven principles, for example, are based of African American

George Yancey and his work in *One Body, One Spirit*[63] and also the work of the

practitioners of the Mosaix Global Network.[64] His use of Latina Cristina Lopez' work in

La Raza for understanding the development continuum of multiculturalism is another

example of Deymaz' integration of the multiethnic voice and not simply a white person's

voice and perspective on the subject. In fact, Lopez' work is a great description of how

one can evaluate Deymaz' work. It notes that maturity in multiethnicity goes through five

different phases: cultural destructiveness, then blindness, then awareness, then sensitivity,

and then competence.[65] Cultural competency is described as an ability to "value diversity,

conduct self-assessment, manage the dynamics of difference, acquire and institutionalize

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[61] Deymaz, xxvi.

[62] It should be noted that some would call the sort of church Deymaz is aiming for more "multicultural" than "multiethnic." In my estimation, it seems that Deymaz is focusing on a more specific definition, given that culture can refer to various cultures that do not involve ethnicity. Deymaz argues for a church that is multicultural for sure, but the type of multiculturalism he is addressing is in regard to the culture that arises from ethnicity.

[63] George Yancey and Michael O. Emerson, *One Body, One Spirit: Principles of Successful Multiracial Churches* (Downers Grove, IL: Intervarsity Press, 2003).

[64] Deymaz, 41.

cultural knowledge and… adapt to diversity and the cultural contexts of the communities

[one] serves."[66] Deymaz' work is a demonstration of the "acquiring and institionalizing"

of knowledge from a variety of non-white thinkers and practitioners, giving him great

credibility.

Deymaz's strength lies in discussing what needs to happen at the local church

level for churches to begin to engage in the diverse world around them. Included is his

strength is that he takes a positive tone about it all, but does more need to happen if the

general shift of the Church in the United States, including the Church of university towns,

is to move towards genuine multi-ethnicity? Soong-Chan Rah contributes to the

discussion in trying to answer this question. In his *The Next Evangelicalism*: *Freeing the*

Church from Western Cultural Captivity, Rah confronts head-on the overall mindset that

the Church needs to change if it is to truly become multiethnic and global. According to

Rah, the main problem is that Christians in the United States still look at Christianity's

success through the lens of white, American values; in fact, they are "captivated" by this

mindset. Rah hammers away at this point in such a way that makes the reader squirm. In

fact, he notes the beginning that "there are portions of the book that are intended to

provoke. There may be times when the reader may react with anger, derision,

defensiveness, and so forth… There may be aspects of this book that cause discomfort.

Confrontation can lead to discomfort, but confrontation and discomfort can also lead to

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[65] Deymaz, 103-105.

[66] Ibid., 105.

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transformation."[67] Is Rah able to actually do so, to bring about transformation through his

tone?

To be sure, Rah's strength lies in his ability to use academic content and personal

anecdotes that are intended to cause the reader to think. He begins by picking apart

current Western Christianity by noting how it is tied to individualism, consumerism,

materialism, and racism. He illustrates this pervasiveness by then discussing the church

growth and emerging church movements in the United States, and then notes how white,

Western Christianity is being exported through globalization. In many ways, Rah's points

are nothing new to the discussion of the problems and challenges facing the current state

of the church. What Rah provides, though, is what a prominent Asian American sees in

his journey through all of this in the United States. In his personal stories Rah shines the

brightest… depending how one looks at it, of course.

For example, in discussing how the emerging church and the discussion

surrounding postmodernity, Rah shares about one time he was invited to be a part of a

panel discussion hosted by emerging church leaders. Actually, Rah notes, he was asked

by a white friend that could not make it to fill his spot. As the only non-white panelist,

Rah describes what happens next:

> The conversation turned to the problem of globalization. The conversation
> became heated as the white participants vigorously engaged in a dialogue on the
> need for the emerging church to deal with the problem of globalization. I stayed
> silent during the twenty- to thirty- minute argument about how to fix the problem
> of globalization. The moderator noticed that I had been silent and asked for my
> take on the situation. My response was direct but not very tactful: "White people

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[67] Soong-Chan Rah, *The Next Evangelicalism: Freeing the Church from Western Cultural Captivity* (Downers Grove: InterVarsity Press, 2009), 23.

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talk to other white people about a problem white people created in the first place-why would I care about that conversation?"[68]

As an Asian American myself emerging as a pastor in a progressive and influential university town during the rise of the "emerging church," I share in Rah's sentiment above, and throughout the book, that the conversation of what is successful and "next" in Christianity is still too dominated by a white concept of Christianity. Like Rah, I have written the organizers and leaders of national pastors' conventions to voice my heartbreak and brotherly anger over the fact that the panels and speakers have the token person of color, but not much else. I believe that Rah's perspective needs to be heard, and it needs to be understood that he does indeed represent a number of up and coming non-white leaders in American evangelicalism.[69]

At the same time, I understand why Rah's work isn't accepted. I agree with readers who call Rah out on how he makes generalizations that can be unfair,[70] but I wonder if the readers have personally discussed Rah's content with Asian American or other non-white friends who also happen to be Christian leaders. It is difficult when anyone accuses someone in such a way that is unfair and unfounded, but in any context, a humble, dominant culture person would do best to listen to the voices that are allowed to speak and ponder what is being said.

Rah closes out his discussion with a unique call to learn from various aspects of the non-white church in America. He calls the Church to learn about a theology of

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[68] Rah, 124.

[69] Ibid., 118.

[70] See "Customer Reviews" at Amazon on this product,
http://www.amazon.com/review/RO012DYN83JMH/ref=cm_cr_pr_viewpnt#RO012DYN83JMH,
(accessed February 16, 2012).

suffering from the Black Church; a holistic evangelism from the Immigrant Church; and a multicultural worldview from the Second Generation church. The latter two find great relevance in many university towns, given the rise of both immigrants and second generation Americans.

Multinational and Multi-Ethnic: Global

A final dimension of understanding church in a multinational context like a university town is understanding how nations and their populace are impacted and affected by the multicultural/multinational church in the United States. In *Boundless Faith*, Robert Wuthnow analyses the current contribution American churches are making to the global movement of Christianity. He believes that the global outreach of the American church has not been adequately studied and appreciated, especially in light of current trend of de-emphasizing the role of the Western Church in light of the demographic rise of the church of the Global South and East. Wuthnow argues that the American church has been increasingly involved in the Global Christian movement as time has gone on, and notes the various reasons this has occurred. Wuthnow's observations are helpful in the analysis of healthy multinational churches in university communities because of the connection those churches have with global causes; the more exposure one has to "best practices" in churches like those included in the Wuthnow's work, the more one can assess the churches in the present research project.

In identifying the reasons behind America's rise in global engagement, Wuthnow identifies four contributing factors, summarized in the following:

> One is the shrinkage of distances between the United States and other parts of the world… A second factor is the cultural flattening of the world that has occurred with the spread of English… The third factor is the organizational muscle in

international faith-based humanitarian and relief agencies… [and] the final factor is the grassroots energizing activity of congregations themselves.[71]

Of particular note is his analysis of the "cultural flattening" of the world. Wuthnow is quick to note that this flattening has not created what many predicted, a "single world culture."[72] In fact, as many have noted, it can increase chaos and poverty among the "have-nots," putting them in a much more vulnerable place. This change in fortune is important to note and address in assessing the health of multinational churches in university towns: are they properly addressing and following the commands of Jesus to take care of the "least" of the brethren? It would seem that, as university churches bring in the "haves" of various people around the world, and so the instilling of a value set for this sort of work is key.

Wuthnow's work is also helpful in analyzing the historical development of the mission-organizational aspects of the American church. From denominational boards, to independent agencies, to NGOs, and to for-profit ministry businesses, Wuthnow's reporting of these trends and developments are helpful in better assessing the strengths and weaknesses of current models churches are using to engage in their global work. This help is seen is in his study of various ways local congregations are energizing their members. His examples of the occasional offering and the direct partnership of local congregations with NGOs or churches provide a healthy range of models to compare and contrast churches being studied in the project.

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[71] Robert Wuthnow, *Boundless Faith: the Global Outreach of American Churches* (Berkley: University of California Press, 2009), 236.

[72] Ibid.

Perhaps most unique to Wuthnow's work for the common American evangelical is its exploration on how American churches affect the foreign policy of the United States government. Wuthnow jumps head first into the debate of if faith is too much a factor, and notes that in some instances faith is not as influential as people think, while on the other hand faith plays a more substantial role than once acknowledged. This discussion on faith is helpful because it helps followers of Jesus think through what being "salt and light" to the world involves in this seemingly grey area of Christian influence. If churches are to seriously contribute to something like religious freedom and human rights across the world, then they need to properly think through the history and options involved with this sort of endeavor. Wuthnow delivers in his documentation and analysis of what has happened so far in American church history.

Interestingly, as Wuthnow wraps up his work he discusses areas of tension he sees for the American church as they move forward in global influence. There will be the continued challenge of balancing between local and global needs, service and evangelistic efforts, bringing in Western expertise and partnering with local standards, and continuing to combat the imperialistic past the West has conveyed. Again, Wuthnow's assessment is quite accurate, and provides an excellent framework for any local congregation to think through.

Overall, Wuthnow's work provides a valuable report and analysis of what the American church has been doing in terms of their global outreach. The multinational university church will be unique in its contribution to this effort, differing from the examples and principles at certain times. But the university church, through its dialogue

with Wuthnow, will have the potential to better understand its unique contribution and thus strengthen its mission all the more.

Conclusion

This chapter has sought to discuss the relevant literature in addressing the unique characteristics and needs of a university town. While no current literature exists that adequately addresses the establishing of healthy, multinational churches in this context, a bounty of existing works help pave the way for new discoveries. In what follows is a journey into such new discoveries.

CHAPTER 4

BIBLICAL AND THEOLOGICAL BASIS

This project focuses on the need to have more healthy churches embedded in multinational university towns. God desires His Kingdom to come "here on earth, as it is in heaven," which includes the geographical place of the university town. As such, it is important to understand the redemptive revelation of God given in the Scriptures, as it relates to the various aspects of this study. This chapter seeks to discuss the biblical and theological foundations behind missional contextualization, place, multi-ethnicity, the university town, the Church as God's agent of transformation, and ministry success.

Theology of Missional Contextualization

Ever since sin entered the world and separated humanity from God, God has been on mission to share Himself and His redemption with humanity in a contextual manner. God doesn't "save" in some abstract sense; he "saves" by using tangible symbols-including language and various created artifacts that are intelligible to His creatures, to communicate His saving grace.

This is seen in the Scriptures, but even before looking at Scripture it should be noted that the giving of special revelation in any form, including the Christian Scriptures, is itself a missional-contextual act: God revealing Himself and His plan in a particular moment through a particular historical, social, cultural, and linguistic artifact. Christopher Wright, prominent global theologian and missiologist, points to this reality in his laying of a foundation for a missional theology:

> A missional hermeneutic of the Bible begins with the Bible's very existence. For those who affirm some relationship (however articulated) between these texts and he self-revelation of our Creator God, the whole canon of Scripture is a missional

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phenomenon in the sense that it witnesses to the self-giving movement of this God toward his creation and us…[1]

In other words, the Bible is itself missional contextual.

Of course, this missional-contextual reality is seen throughout the pages of the Scriptures. It begins in the opening narrative: right after Adam and Eve sin and receive God's judgment, the first thing God immediately does is make "garments of skin" to clothe them. Why does God make the garments? The text notes that nakedness is a distinguishing mark of a life that is sin-free; just prior to the temptation and Fall, the author notes that Adam and Eve "were both naked and were not ashamed."[2] Immediately after they disobey God and eat of the fruit, they "knew that they were naked."[3] What is going on? While theologians have had varying opinions, the reality is that the idea of shame points to dishonor, and in this context a dishonoring of God's creation (i.e. the human body) has come because of disobedience.[4]

However, God is here, expressing to them and the reader, with a tangible object they can comprehend, that He is here to redeem and make amends. He is there to take away their shame, to show them grace in their broken state. And so he clothes them, but not with wimpy fig leaves that might fall off.[5] Rather, he makes much sturdier "garments

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[1] Christopher Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove, IL: InterVarsity Press, 2006), 48.

[2] Genesis 2:25.

[3] Genesis 3:7.

[4] Shame has to do with honor/dishonor. Guilt has more to do with obedience/disobedience. It is interesting how both concepts are found here.

[5] Adam and Eve's attempt: Genesis 3:7.

of skins" to cover them.[6] God communicates and gives humanity what they really need, in a tangible and practical way that makes sense to them.

This missional-contextual work of God continues as He works out his grand plan of salvation throughout the Old Testament. In the great Abrahamic covenant, laid out through various chapters beginning in Genesis 12, the Scriptures specifically notes that God reveals parts of the covenant at the "oak of Moreh."[7] The question is: Why does God reveal himself at the oaks? A look into the use and role of trees in the Canaanite religion day reveals that oaks, along with other big trees, were often seen as sites for religious worship; they acted as shrines.[8] Why would God reveal himself in this sort of place? Could it be that God was revealing himself to Abraham in a setting that made sense to him, in a contextual setting where Abraham would have naturally and hence more easily recognized the presence of the Divine? Evangelicals are typically nervous in making these sorts of connections for fear of dishonoring the true God. Evangelicals are correct in that Yahweh should not be understood as somehow being on par with Canaanite gods or any other god for that matter; however, to say that the one true God Yahweh will missionally reveal Himself in a contextual manner, using a form that seems initially corrupted, is definitively different from saying that He is somehow equal with other gods. As one theologian has posited:

> Christianity has always borrowed from other faith traditions and baptized those borrowings into Christ by relating them to, and reconfiguring them in, the larger vision of God's revelation in Christ. In the Old Testament… God used previously

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[6] Genesis 3:21. Of course, readers throughout the ages have noted the sacrificial system beginning at this point; something else dies in place of covering humanities sin.

[7] Genesis 12:6.

[8] The New Bible Dictionary, s.v. "trees."

existing Mesopotamian religious rituals (sacred torches and censers in initiation and purification rites, and circumcision) to teach new religious concepts to Abraham and his progeny.[9]

Of course, there are times God missionally-contextually reveals Himself in such a way to prove He is greater than all other would be gods. The greatest story of deliverance in the Old Testament- the Exodus- begins with Yahweh coming against Pharaoh and Egypt with ten plagues to demonstrate His authority and power over Egypt. It has been long recognized that the specific plagues are deliberately chosen to show Yahweh's superiority over and above the various gods of Egypt. For example, the Nile gods Khnum and Hapi were shown to be powerless as God turned the Nile into blood.[10] Seth, the protector of crops, was shown to be helpless against Yahweh's command of the locusts. In short, God was missionally-contextually revealing himself and delivering his people for Himself.

The great missional-contextualization of God ultimately comes in the Incarnation. Paul describes this greatest and most dramatic act in the humanity's history, declaring that Jesus, "though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedience to the point of death, even death on a cross."[11] Not only did God cross the great divide between humanity and the Divine, but he also contextualized himself in the

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[9] Gerald R. McDermott, "What if Paul had been from China? Reflections on the Possibility of Revelation in Non-Christian Religions," in *No Other Gods Before Me? Evangelicals and the Challenge of World Religions*, ed. John G. Stackhouse (Grand Rapids, MI: Baker Academic, 2001), 22.

[10] John H. Walton, *Chronological and Background Charts of the Old Testament*, revised and expanded ed. (Grand Rapids, MI: Zondervan Publishing House), 85.

[11] Philippians 2:6-8.

stories, hopes, and cultures of a particular people. While Evangelicals have long recognized this contextualization into Judaism, they are prone to modernize and Americanize the incarnation much too quickly. As one trendy evangelical slogan says, "Jesus is my homeboy." While accurate to an extent, slogans like that betray the rich missional-contextual nature of Jesus' incarnation into first century Judaism. Every generation has had to take a fresh look at what this actually means; today N.T Wright has been one of the more prominent voices calling for this sort of understanding.[12]

But "Jesus is my homeboy" does remind us that the good news of Jesus must be continually contextualized for whatever people group the Gospel comes into contact with. In fact, there are four different accounts of his story because four different Gospel writers needed to contextualize Jesus for their different audiences.[13] Most dramatic of the accounts, in my estimate, is John's, with the opening verses using the word *logos* to describe Jesus. There is much debate as to what John's use of the word implies about his audience,[14] of which we will not explore here. The point is to simply that the story and work of Jesus was immediately missionally-contextualized, and needs to continue to go through this contextualization in every setting.

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[12] See N.T. Wright, *Jesus and the Victory of God* (Minneapolis, MN: Fortress Press, 1996).

[13] While it popular to identify a very specific crowd and context for each Gospel, the fact of the matter is that it is more complex than not. As Carson, Moo, and Morris helpfully note about Matthew's Gospel, and in fact the rest of the Gospels, "Because Matthew includes no direct statement of his purpose in writing, all attempts at delineating it are inferences drawn from his themes and from the way he treats certain topics as compared with the way the other gospels treat similar topics. This forces us to recognize several limitations that must be imposed on requests to uncover his purpose. Matthew's dominant themes are several, complex, and to some extent disputed. Attempts to delineate a single, narrow purpose are there doomed to failure." D.A. Carson, Douglas J. Moo, and Leon Morris, *An Introduction to the New Testament,* (Grand Rapids, MI: Zondervan Publishing House, 1992), 80.

[14] See D.A. Carson, *The Gospel According to John* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1991), 111ff, for an example.

In fact, this contextualization is what one finds the early Christians doing throughout the record of Acts and the rest of the New Testament. The various speeches, or Gospel presentations about Jesus, given in the book of Acts are a great example. Ranging from the very Torah-quoting, Jewish-relevant sermons of Peter, Stephen, and Paul in the first fifteen chapters of the book, to the pagan-quoting, Gentile-relevant discussion at Athens in chapter seventeen, it is clear that the good news has always been missionally-contextualized. And Paul's mission statement in his epistles to the Corinthian church lay it out even clearer:

> To the Jews I became as a Jew in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. To the weak I became weak, that I might win the weak. I have come all things to all people, that by all means I might save some. I do it all for the sake of the gospel, that I may share with them in its blessings.[15]

The implication from Paul's discussion, and really all of the biblical record, is that Christians are all charged to continue to follow Jesus in a missional-contextual manner. One must continue to understand the context in which we are bringing the message and redemption of Jesus, with view to incarnationally bring the message and work of Jesus. There is no getting around it; Christians are called to be a missional-contextual people.

Theology of Place

In many ways it is strange to talk about a Christian theology of place. While the concept of place figures prominently in the Old Testament Scriptures, once one enters the New Testament, place seems to disappear altogether as a theological concept. As one

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[15] 1 Corinthians 9:20-22.

scholar has noted, "It is commonly assumed that with the new ear instituted by Jesus the importance of land and thus place recedes into insignificance. Jesus is rightly seen by many to fulfill the great Old Testament places of land, temple, and Jerusalem…"[16] In other words, when Jesus makes statements as in John 4:21-24, it can seem that the concept of place is no longer important in God's plan of salvation: "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father… But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth…" Is this the case?

It is clear that the concept of place is very important in the Old Testament. The story of humanity begins in a particular place- Eden- where Adam and Eve are called to dwell in and care for it.[17] Eden is not a haphazard or inconsequential part of the story of the first humans. The text of the first two chapters of Genesis goes into great detail concerning the concept of a specific place.[18] In fact, even the word choice for naming Adam is tied into the Hebrew word *adama*, or cultivable ground. Bartholomew, in reflecting on all of this exclaims:

> This link between *adam* and *adama* alerts us to the fact that human embodiment and place are deeply interwoven and in practice inseparable. The creaturely embodiment of human beings makes placement unavoidable. Embodied human life implies specific place, and the ordering of the content of Genesis 2 after that of chapter 1 exemplifies this. Human habitation can never straddle the whole earth; it is of necessity specific, and in Genesis 2 that means the garden which God plants, namely Eden.[19]

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[16] Craig Bartholomew, *Where Mortals Dwell: A Christian View of Place for Today* (Grand Rapids, MI: Baker Academic, 2011), 90.

[17] Genesis 2, note especially v. 8 and 15.

[18] For a thorough examination, see Bartholomew, 9-31.

[19] Bartholomew, 25.

It should be no surprise, then, that when sin enters the picture, place figures prominently in the consequences. Adam and Eve are *dis*placed from Eden, from the place where God intended for them to dwell. "The LORD God sent him out from the garden of Eden… he drove out the man…"[20] Place is integral in these opening chapters.

It should thus be no surprise that the story of redemption that begins with Abraham inevitably involves place. "To your offspring," God tells Abraham, "I will give this *land*."[21] "Do not go down to Egypt," God tells Abraham's son and successor Isaac, "dwell in the land of which I shall tell you. Sojourn in this land, and I will be with you and will bless you, for to you and to your offspring I will give all these lands…"[22] To Isaac's successor and son Jacob, God tells him that "The land that I gave to Abraham and Isaac I will give to you, and I will give the land to your offspring after you."[23]

Of course, the great Exodus story culminates in the occupation and receiving of this land, with the book of Joshua detailing how this land was obtained; but the land continues to factor into the post-exilic promises of God as well. "I will set my eyes on them for good," God says about exiled Israel, "and I will bring them back to this land. I will build them up, and not tear them down; I will plant them, and not uproot them."[24] The concept of place is intrinsic in the work of God in this world.

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[20] Genesis 2:23-24.

[21] Genesis 12:7, emphasis mine.

[22] Genesis 26:2-3.

[23] Genesis 35:12.

[24] Jeremiah 24:6.

What happens when Jesus comes? While it has been mentioned already that evangelicals tend to think that the concept of land disappears,[25] the reality is that it actually expands. In other words, God's redemption expands from being about a piece of Middle Eastern property to being about the real estate of the whole world.

Glimpses of this are in the Old Testament already. Looking to the future, God speaks to Israel through the prophet Malachi, noting that "from the rising of the sun to its setting my name will be great among the nations, and in every *place* incense will be offered to my name, and a pure offering. For my name will be great among the nations, says the LORD of hosts."[26] While evangelicals are quick to note that God wants every nation- meaning people group- saved, evangelicals are not as clear when it comes to place. More specifically, while evangelicals wholeheartedly agree with the idea that everybody, everywhere, needs to worship Jesus, it is not clear that the *places* these people dwell in factor into God's mission. A verse like Acts 1:8 where Jesus tells his disciples that they will be his witnesses "in Jerusalem and in all Judea and Samaria, and to the end of the earth"- these locations are understood as simply referring to the inhabitants of those places, without reference to the places themselves.

A theology about the people of the land and not the land is not adequate. The Scriptures continue to talk about the importance of place in the redemptive plan of Jesus and his followers. For example, Mark's rendering of Jesus' Great Commission includes the concept of the material, created land: "go into all the word and proclaim the gospel to

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[25] Although it should be noted that there are plenty of evangelicals that do note the importance of land, especially the Middle Eastern plot of land known as Israel; however, even for evangelicals who find that strip of land important, a theology of place outside of that real estate is hardly ever discussed.

[26] Malachi 1:11, emphasis mine.

the *whole creation.*"[27] Paul lays it out clearly as well, linking the redemptive work of God

to all of creation:

> For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God.[28]

Perhaps the most obvious yet often overlooked biblical support for the concept of

place being a part of the redemption brought forth by Jesus is in Jesus' preaching of the

kingdom. The question is: What does Jesus' teaching and preaching of the Kingdom

entail? When one asks for His kingdom and His will to come "on earth as it is in

heaven,"[29] what is one asking for? Most evangelicals are very cognizant today of this

kingdom theology, thanks to pioneering evangelicals like George Ladd,[30] and N.T.

Wright,[31] to name a few. Many evangelicals seem to focus on the ruler of the Kingdom-

Jesus- and His reign- His values, desires, and will- as the central focus of what the

kingdom is. As Dallas Willard has so succinctly and relevantly defined, "God's own

'kingdom,' or 'rule,' is the range of His effective will, where what He wants done is

done."[32] So the *ruler* and the *reign* are discussed… but what about the *realm* of the

kingdom? Can one hold to this without getting into a theology of a Middle Eastern strip

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[27] Mark 16:14, emphasis mine. Of course, one may counter the use of the text here by noting the well-known textual difficulties here. Thankfully, my point does not hinge on one text, but on many texts that will be referred to in the reset of this discussion.

[28] Romans 8:19-21.

[29] Matthew 6:10.

[30] As seen in George Eldon Ladd, *A Theology of the New Testament,* Rev. ed. Donald A. Hagner (Grand Rapids, MI: William B. Eerdmans Publish Co., 1993).

[31] See many of his works, including N.T. Wright, *Jesus and the Victory of God.*

[32] Dallas Willard, *The Divine Conspiracy: Rediscovering our Hidden Life in God* (New York: HarperSanFrancisco, 1997), 25.

of property? The answer to both must be "yes," for "the word 'kingdom' denotes both a *place* (the king's *dominion*) and a *power* (the *king's* dominion); it is both a space-word horizontally and a time-word vertically. The idea of space is by no means secondary."[33]

The whole earth, every piece of geographical space, is a place God wants His Kingdom rule and reign to effectively take hold of. From the suburban tract that is zoned for six bedroom houses to the whore house in the neglected corner of the city that few know about, from the unknown depth of the ocean to the lands in the Amazon that humans have yet to see: every *place* matters to God. As such, every *place* should matter to His would-be followers.

Theology of the Reaching a University Town

If every place matters to God, then it is easy to say that a place like the university town matters; but what does the Bible have to say about reaching a place like a university town? This question is especially important, given that evangelicals can very easily demonize places like a university town and its secularism, liberalism, booze, idolatry of sports, and the like.

It turns out that the Bible has quite a bit to say about reaching a university town. First, the Scriptures are clear that God's people are to have a desire for the redemption of godless urban places. Jonah's story about God's desire for the seemingly godless Assyrian city of Nineveh is all about this His desire. "Should I note pity Nineveh, that great city," God asks a sulking Jonah who is upset because of God's mercy on the city,

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[33]F.D. Bruner, *The Christbook: Matthew 1-12,* Vol. 1 of *Matthew: A Commentary.* Rev. ed., (Grand Rapids, MI: Eerdmans Publishing House, 2004), 140. Emphasis original. Quoted in Bartholomew, 100.

"in which there are more than 120,000 persons who do not know their right and from their left…?"[34] One thinks of God's command to the Israelites in pagan, godless Babylon during their exile as well. "Seek the welfare of the city," He tells them, "where I have sent you into exile, and pray to the LORD on its behalf, for in its welfare you will find your welfare."[35] Surely a pagan place like a university town is as loved as a pagan place like Nineveh or Babylon.[36]

There is more theology in the Scriptures to be explored in terms of not just loving a university town, but how to transmit the message and meaning of Jesus in a place like the university town. The world of the early church included academic and creative centers like Athens and Corinth. Athens, known as "the center of classical studies in philosophy and literature in the ancient world," [37] was the site of Paul's work in Acts 17. Although the city by the time of Paul was but a shadow of its former glory, it was nonetheless a city marked by a distinct pluralism and academic aura. Paul engages both the marketplace and the intellectual crowd while there. "He reasoned… in the marketplace," the author Luke says.[38] "Some of the Epicurean and Stoic philosophers also conversed with him."[39] Paul was engaged in this particular place.

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[34] Jonah 4:11.

[35] Jeremiah 29:7.

[36] I have chosen not to launch into a full-orbed discussion on a theology of the city. Many fine works have been written on that. Please consider classic works like Robert C. Linthicum, *City of God, City of Satan* and more modern works like Sean Benesh, *View from the Urban Loft: Developing a Theological Framework for Understanding the City*.

[37] Dictionary of New Testament Background, s.v. "Athens."

[38] Acts 17:17.

[39] Acts 17:18.

As Luke continues the narration, he shares a significant part of Paul's speech. The speech gives some pointers on how one might wisely transmit the gospel in a setting like a university town, in a missional-contextual manner. First, there is a need to study and be current with particular ideas in a university town. It is no small thing to note that Paul was able to quote pagan poets and philosophers as he shared about Jesus.[40] In today's context, one needs to be conversant with the various trends that exist in a university town setting.[41] Instead of seeing these ideas as harmful and asking followers of Jesus to avoid them, evangelical leaders need to actively train people on how to study and counter these sorts of ideas. To put it in modern terms, an apologetics ministry is a good thing to pursue in a university town setting.[42]

Second, one must use this information to build a bridge of understanding, from which one can cross over and shed more light on the truth of Jesus. Paul is able to do that with the observed pagan worship, taking the observed altar to an "unknown God" and using that to talk about the known God of Jesus.[43] In addition, Paul actually affirms the truths he sees as he builds the bridge. Instead of immediately condemning or correcting them, Paul says, "hey, some of your thinkers are right about this."[44] In today's context, it is easy to go too far either way, condemning the ideas in a university town or absorbing

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[40] Acts 17:28-29.

[41] Ministries like Veritas have taken this call, and provide wonderful resources at www.veritas.org.

[42] Although I would be quick to note that, in my estimate, a more congenial sort of apologetics is more effective than a combative one.

[43] Acts 17:23.

[44] Acts 17:28.

them without discernment. Paul's tactic of embracing the glimpses of truth, yet crossing

over to the other side to bring greater truth, is a helpful tactic.

Third and related is the need to be open to a new sort of presentation in a

completely secular context. An interesting thing occurs when one studies the various

speeches of Paul recorded in Acts. In each, he is very particular in contextualizing his

message. In Athens, there are no Scripture quotations given, but pagan quotations. The

crucifixion is not discussed, but the resurrection is.[45] Paul starts with general revelation,

something he does not do in the other presentations of Jesus.[46] Instead of forgiveness,

judgment is what seems emphasized at the end.[47] How might the content of Paul's speech

alter what we do today? When one thinks of the traditional bridge diagram in sharing

about Jesus, one realizes that the diagram comes within a cultural framework that is not

necessarily the cultural framework of the university town, nor the Bible, for that matter.

For example, the bridge diagram focuses on the individual and one's afterlife, but what

about ideas like community and the Kingdom life now? Thankfully, evangelical pioneers

like James Choung have begun to rethink this very issue.[48] Interestingly and not by

coincidence, his book emerges from the context of a university setting.

There is at least one more point to note in terms of how the transmission of the

good news of Jesus can and must happen in a university town setting. For this final point

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[45] Acts 17:31. Note, though, that the crucifixion was probably discussed because the resurrection was discussed (Acts 17:18). Furthermore, one does not know everything Paul said; Acts 17:17 notes that there was much conversation not noted in our text. Nonetheless, the main point above still stands, that one needs to be open to how the gospel might be uniquely presented in a university context.

[46] Acts 17:24-27.

[47] Acts 17:31.

[48] Choung, *True Story: A Christianity Worth Believing In*.

I take a look at Paul's work in Corinth. Corinth was one of the largest, most international

business centers of the day, and hence one of the wealthiest.[49] In other words, it was like

a creative city of our day, full of innovation and economic development. How does Paul

approach this sort of setting? It's interesting to note that, according to Acts, Paul needed

some divine encouragement. "Do not be afraid, but go on speaking and do not be silent,"

Jesus tells him, "for I am with you, and no one will attack you to harm you, for I have

many in this city who are my people."[50] Why was Paul in need of encouragement here?

While the text in Acts speaks of political pressure that comes immediately after, one

knows from Paul's correspondence in 1 Corinthians that there was a definite, personal

need for encouragement. "I was with you in weakness and in fear and much trembling,"

Paul tells his reader.[51] This weakness could have come from a number of sources but

could it be that Paul needed some more encouragement because of the sort of intellectual

snobbery in a creative city like Corinth? Paul shares something that is extremely relevant

to a setting like a university setting:

> For the word of the cross is folly to those who are perishing, but to us who are
> being saved it is the power of God. For it is written, 'I will destroy the wisdom of
> the wise, and the discernment of the discerning I will thwart.' Where is the one
> who is wise? Where is the scribe? Where is the debater of this age? Has not God
> made foolish the wisdom of the world? For since in the wisdom of God, the world
> did not know God through wisdom, it pleased God through the folly of what we
> preach to save those who believe. For Jews demand signs and Greeks seek
> wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to
> Gentiles, but to those who are called… Christ the power of God and the wisdom
> of God.[52]

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[49] *Dictionary of New Testament Background*, s.v. "Corinth."

[50] Acts 18:9-10.

[51] 1 Corinthians 2:3.

[52] 1 Corinthians 1:18-24.

What one learns here in terms of a practical theology is that the message of the crucifixion of Christ must continue to be preached. Yes, one needs to be missional-contextual. Yes, one needs to build a bridge, but the reality is that, in a place like Corinth or Athens or Harvard Square or University Community in San Diego, Christ will be foolishness for many. This reality must be embraced. To be clear, Jesus is not anti-intellectual or illogical; He is the wiser than the wise, for "the foolishness of God is wiser than men."[53] Morover, Christ is the power of God for all being saved. Proclaiming Him will involve a particular rejection that will be difficult. Followers of Jesus in a university town context must embrace this reality, and move forward with courage.

Theology of Multi-Ethnicity

It's clear throughout the Scriptures that God has always seen salvation as being for people of every tribe, tongue, and nation. God was the one who scattered people and created the nations in Genesis 10-11. He had wanted humanity to scatter through the earth to represent His glory,[54] but they chose to disobey, seeking instead to exalt themselves at Babel. God gave them different languages so that they would not harm themselves again by coming together for self-exaltation, and scattered them over the earth. Yet God is always bent on redeeming His people, so He chooses one man to begin His plan to bless this continually rebellious people. Through Abraham, God says, He will bless all. "I will make you a great nation," God tells him, "and I will bless you and make your name great… and in you all the families of the earth shall be blessed."[55] Thousands

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[53] 1 Corinthians 1:25.

[54] Genesis 9:1.

[55] Genesis 12:2, 3.

of years later, Paul describes the same blessing as follows: "And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying 'In you shall all the nations be blessed.'"[56] The good news of God has been around since Abraham, and since the beginning it has been for all people.

One of the challenging questions to ask, though, is if God intends for His people of all tribes and tongues to live and worship *together* here on earth. It is one thing to say God wants to bring every tribe and tongue to himself; it is another thing to say that He wants his people to actually be in a local church, doing life and mission together, here on earth. In other words, is there a biblical foundation for multi-ethnic, multicultural churches? Or is it acceptable that people have mono-cultural, mono-ethnic churches existing parallel to each other?

It would seem like the entire revelation of Scripture would argue that the ideal is to have the local body of believers be multi-ethnic in composition. Starting at the very beginning of the formation of Israel, even while Israel was still leaving Egypt, the text of Scripture notes that God brought out a "mixed multitude" in the Exodus.[57] Israel's first leader, Moses, was in a multi-ethnic marriage with a Cushite- meaning black, African- woman.[58] Throughout the Old Testament, stories abound where God is trying to get His covenant people to realize that His saving grace and salvation includes those who do not share their blood. The stories of the Sidonian widow[59] and Syrian commander Naaman[60]

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[56] Galatians 3:8.

[57] Exodus 12:38.

[58] Numbers 12:1. See J.Daniel Hayes, *From Every People and Nation* (Downers Grove: Intervarsity Press, 2003), 70ff.

[59] 1 Kings 17:9ff.

are cited by Jesus himself as examples of how Israel is supposed to have a wider view of His saving grace.[61] Jonah's main lesson was all about making sure the Israelites have this perspective as well. And of course, Jesus' very own bloodline, outlined in Matthew's opening chapter of the New Testament, includes the great Gentile women Tamar, Rahab and Ruth. If the Messiah's very own blood is a mixture of tribes and tongues, clearly God wants all his people to embrace multi-ethnicity.

It comes as no surprise, then, that ensuring that the church is multi-ethnic in its composition is a central focus of the authors of Scripture and the early church. Acts begins its history of the church by clearly noting the presence of various tribes and tongues from all over the Roman Empire. The great crowd in Jerusalem at Pentecost, composed of "devout men from every nation under heaven,"[62] is the first to join in on the movement of Jesus after his departure. From there, the issue of multi-ethnic inclusion is one of the dominant themes Acts focuses on. From the conversion of the Ethiopian Eunuch,[63] to the great vision of Gentile inclusion that Peter must comprehend and embrace, [64] to the great Jerusalem deliberation on how to bring in Gentiles without making the culturally Jewish[65]- there is no that denying multi-ethnic inclusion is a dominant theme.

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[60] 2 Kings 5.

[61] Luke 4:25-27.

[62] Acts 2:5.

[63] Acts 8.

[64] Acts 10-11.

[65] Acts 15.

Perhaps the most intriguing portrayal of the necessity and desire God has for

calling his people to be multi-ethnic is when the followers of Jesus are first given the

name "Christians." Recorded in Acts 11:26, the question must be asked why it is that the

followers of Jesus are first called Christians in the church at Antioch. When one carefully

looks at the context, one realizes that the distinguishing mark of the church here is that it

is the first multiethnic church. The church was founded with a bold preaching to

Hellenists,[66] or non-Jewish people.[67] In fact, just a few chapters later that the leadership

at Antioch is completely multi-ethnic, coming from a wide variety of backgrounds.[68] At

Antioch, the Christian movement makes its first significant, corporate move away from

being a movement tied in with the Jewish ethnic identity. It becomes truly multiethnic,

hence actually "Christian." To be Christian is to be multiethnic, and to be the church

means it must pursue multi-ethnicity.[69]

Theology of the Church as God's Agent of Transformation

God's people have always been asked to bring holistic transformation to the world

around them, a transformation involving both a genuine knowledge of God and

subsequent life fully transformed for him on both a personal and corporate level. Starting

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[66] Acts 11:20.

[67] There is a contrast with Acts 11:19, where a deliberate contrast is drawn between preaching to the Jews.

[68] Acts 13:1.

[69] Some are quick to point out that in certain regions in the United States and the world that multi-ethnicity is difficult to pursue because of tribal or caste conflicts, language barriers, the lack of different people groups in a given region, and so on. While this may be true, the reality is that a local church must pursue it if it is in front of them. In the case where a region is essentially mono-cultural (and this is a big "if," in my mind), it would be wise for churches to prepare to be multi-ethnic because it is only a matter of time before the scene changes.

with Adam and Eve in the Garden, God laid out a plan where His people were to be involved in spreading His glory and His reign throughout the earth. "Let us make man in our image," God says, "and let them have dominion over the fish… the birds… the livestock... and over all the earth."[70] Scholars have long noted that the idea behind the word *image* is of the rulers of the Ancient Near East who would setup "images" of themselves in the outer reaches of their kingdoms.[71] The purpose? To adequately show the inhabitants of those regions who was king. If one transfers this concept to the understanding of Genesis, the implication would be that humanity was placed here to show God's reign and glory to every inch of this earth. Moreover, humanity is called to properly "have dominion" over this place: to care for and rule over this earth in name of God, with His values and desires.[72]

The Israelites were to walk in this witness as well. They were to demonstrate God's glory and justice among their own people, but also among the nations around them that did not know Him. Before they enter the land, Moses lays this out clearly. "The LORD will establish you as a people holy to himself," Moses tells the Israelites, "as he has sworn to you, if you keep the commandments of the LORD your God and walk in his

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[70] Genesis 1:26.

[71] Dictionary of the Old Testament Pentateuch, s.v. "Image of God."

[72] There is a question as to why this needed to happen if the world is a good place, without sin and evil. However, some have argued that, by time already, sin and evil has already entered planet earth. Citing Genesis 1:2 and the fact that the earth was already present before the creation narrative, "without form and void" and with " darkness… over the face of the deep," these theologians postulate that some sort of judgment had occurred on the earth at this point already; the terms, in other references in the Old Testament, are used when judgment has occurred. Perhaps the judgment was on the fallen angels, this view holds, and so Adam and Eve are here, in part, to declare God's glory in heavenly realms. This idea of proclaiming something to the unseen world corresponds to a passage cited later in the New Testament, where God's people are to make known God's wisdom to "the rulers and authorities in the heavenly places." (Ephesians 3:10).

ways. *And all the peoples of the earth shall see that you are called by the name of the LORD…*"[73] Likewise, after Solomon prays to Yahweh and asks for His grace on Israel as they seek Him at this temple, Solomon asks of God to "maintain the cause of his servant and the cause of his people Israel, as each day requires, that all the peoples of the earth may know that the LORD is God; there is no other." [74] They were to continue to be vessels for God's glory even in exile. As noted above, God spoke to them during the Babylonian exile, asking them to "seek the welfare of the city where I have sent you into exile, and pray to the LORD on its behalf."[75] In short, Israel was expected to be God's witnessing and transformative people to the nations around them.

Jesus came and continues to challenge God's people up to today to bear this sort of holistic witness. "You are the salt of the earth," Jesus says to those who are his, and "you are the light of the world."[76] Followers of Jesus are to bring God's values to this earth, to bear the light of his knowledge and presence here, to the inhabitants of this earth and to the greater created order itself.[77] As Paul says, it is "through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places."[78] The church today continues to carry out God's call for His people to transform the world they live in, through their witness of word and deed.

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[73] Deuteronomy 28:9-10, emphasis mine.

[74] 1 Kings 8:59-60.

[75] Jeremiah 29:7.

[76] Matthew 5:13, 14.

[77] See the "Theology of Place" section above.

[78] Ephesians 3:10.

How might the church begin to live the call of transformation? While the methods are many, a few general ones are given in the Bible. There is obviously prayer, specifically prayer for God's desires to come into the greater society. A prayer for God's kingdom to come on "earth as it is in heaven"[79] includes praying not just for salvation for the people in our surroundings, but also for the various institutions in our communities. In fact, as noted in Jeremiah, praying for the city will bring about the prospering of God's people and what they are to accomplish. Paul illustrates the need to pray institutions as well, asking that the church all pray "for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth."[80] The prayer for various leaders in the community are in line with God's desire for peace in society, as well as His desire for His good news to spread; in fact, they are tied together.

Second, a genuine care for the powerless and have-nots of society is clear throughout the Scriptures. Whether it be the Old Testament commands for Israel to take care for the poor in Israeli society,[81] or the statement by the apostles that says "religion that is pure and undefiled before God, the Father, is… to visit orphans and widows in their affliction," the mandates are many as to the expectation for God's people to care for the powerless and have-nots.

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[79] Matthew 6:10.

[80] 1 Timothy 2:2-4.

[81] Deuteronomy 15:7-8.

Theology of Success

A final area of theology to discuss is in the area of success. What is success when it comes to the work of the church? While one might think the answer is rather obvious, the reality is that many Christian leaders struggle with how to understand and measure success. The church world, at least in the United States, is enamored with successful ministry. Much of the time success is tied into what has been called the three "B's" of church ministry: Building, Bucks, and Butts. Does a church have a building? How is there giving? Are people showing up? As one famous evangelical recently noted about his misguided view of success, "the more I dove into Scripture, the more I realized I had been deluded. I had grown up drinking a dangerous cocktail- a mix of the gospel, the Protestant work ethic, and the American dream… The Savior I was following seemed, in hindsight, equal parts Jesus, Ben Franklin, and Henry Ford. My eternal value was rooted in what I could accomplish."[82]

One place evangelicals get lost in success is in the area of numbers. It's interesting to note that in the Bible numbers are important. There are counts in the Bible of how many people are at what specific event. Before Israel enters into the Promised Land, God asks them to take a count of how many people are present.[83] As the New Testament church gets started in Acts, Luke, through the inspiration of the Holy Spirit, gives us numbers concerning how the movement grows.[84] However, the interesting thing

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[82] Phil Vischer, *Me, Myself and Bob* (Nashville: Thomas Nelson, 2007): 237, quoted in Skye Jethani, *The Divine Commodity: Discovering a Faith Beyond Consumer Christianity* (Grand Rapids, MI: Zondervan, 2009), 161.

[83] Numbers 1:2.

[84] Acts 2:41, see also 2:47, 4:4, 5:14.

in both instances is that either God is the one asking for the numbers or the one

sovereignly reporting the numbers to the reader. In fact, in every case where the Bible

records numbers, God or the human author (ultimately God) is recording it to report

something for His glory.

However, there is at least one place where the recording of numbers does go

wrong. It is in David's census in the last years of his life, recorded in 2 Samuel 24 and 1

Chronicles 21. In this instance, numbers are counted for man's glory. Satan incites it,[85]

but it is ultimately David's sin. "Why should it be a cause of guilt for Israel," Joab asks,

"why does my lord the king delight in this thing?"[86] The results are disastrous; it is

indeed a sin, something "wicked,"[87] and God punishes Israel because of this sin. What

would happen if every pastor read this every week before asking for the Sunday counts

on attendance and giving?

How can one define success today? Is it even possible? What might the Scriptures

say? It would seem that a key concept in the Scriptures is that of faithfulness. Jesus

discusses faithfulness as he likens the Kingdom work to a scenario where a man goes

away and entrusts his servants with some money, or "talents."[88] Different amounts are

given, based on each servants "ability," or capacity.[89] Upon returning, the master does

not expect the same return from each person; rather, as much as that person had, he

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[85] 1 Chronicles 21:1, though 2 Samuel 24:1 says God does it. The difference is best understood as being God allowing for an evil to happen through Satan, much like in the story of Job.

[86] 2 Chronicles 21:3, 2 Samuel 24:3.

[87] 2 Samuel 24:17.

[88] Matthew 25:14ff.

[89] Matthew 25:15.

wanted each to use it faithfully. He says to those who have done well, "well done, good and faithful servant. You have been faithful…"[90] Paul takes this measurement up as well, noting that "this is how one should regard us, as servants of Christ and stewards of the mysteries of God. Moreover, it is required of stewards that they be found faithful…"[91] His followers are judged not for our numerical success, but for their faithfulness to Jesus and His desires.[92]

The reality is that God is the one who ultimately makes ministry "successful" in terms of the our much beloved measuring stick of "growth." Paul is clear on this in describing his ministry: "I planted, Apollos watered, but God gave the growth."[93] It is God who does the "adding" to the church of the New Testament.[94] God does it, and He gets the glory. Every church leader would do well to live under these truths- for his own benefit and God's glory.

Conclusion

The study of and desire to see God's Kingdom work in university towns is not a matter of a passing fad or random interest. It is something rooted in the very missional heart of God, as revealed in Scriptures. It will be important for every would-be leader to

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[90] Matthew 25:21.

[91] 1 Corinthians 4:1-2. I have changed the last word to *faithful* to reflect the fact that the same Greek word, *pistis*, is being used here and in Matthew 25.

[92] One classical study on this issue is Kent and Barbara Hughes, *Liberating Ministry from the Success Syndrome* (Wheaton, IL: Crossway Books, 2008).

[93] 1 Corinthians 3:6.

[94] Acts 2:47, "And the Lord added to their number day by day…"

come back to this reality, not just for the sake of the ministry but for the sake of God's

glory, especially as one begins to think of ministry "success."

CHAPTER 5

RESEARCH METHODS AND RESULTS

The purpose of this study is to assess church health in the multinational university community of San Diego known as University City (UC), with an eye toward discovering principles others in a similar context of a university town can utilize as they seek to build healthy churches. As mentioned earlier, seven churches were chosen for this study, based on their locations or influence within the UC community. Interviews and surveys were the primary methods used in collecting data, with questions designed both to measure answers to certain presuppositions of church health, and also engage in appreciative inquiry. Interviews and surveys were taken with the hopes of getting a snapshot of the situation on the ground; in no way does this study claim to comprehensively represent all of UC. Nonetheless, the study looks to provide enough food for thought for further discovery and research into churches in university towns.

This chapter seeks to discuss the rationale behind the study's approach and report on the results. It should be noted that I will be keeping names of all interviewees and churches anonymous, for the sake of confidentiality and in the case of the churches for the sake of promoting a spirit of unity instead of competition.

Definition of Church Health

Church health is a broad topic that involves wide range of different components. From the tangible components such as system processes to church space usage, to the more intangible components such as virtues and the Holy Spirit's presence, a number of

things could be explored when discussing church health.[1] I have chosen to focus on three

aspects of the church in discussing this wider topic of "church health." These three are as

follows.

The first aspect is in regard to church's ability to relate to the unique context and

needs of the unchurched population of UC. Does the church see and understand the

unique characteristics and needs of the community? Do they know how to strategize and

address the community in its uniqueness and need? How well are they doing so- what are

the stories that reflect "success" in this area? In short, is the church missional? Many of

the answers to these questions lie in the lead pastor of the church and his or her vision. It

can also be seen in the members and how they answer the questions; the church, after all,

is not simply the pastor but every member in that local church body. Included in the

assessment of aspect of assessment will be if the church understands and pursues the

various dynamics of UC mentioned earlier, including diversity, transience and

permanence, and the Creative Class.[2]

The second aspect is in regard to a church's ability to disciple the members of

their church toward authentic missional living. While related to the first component this

component assesses the systems and strategies in place for moving church members

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[1] Some popular lists of markers of church health include Christian Schwarz of Natural Church Development. He cites eight characteristics of healthy churches: 1) empowering leadership, 2) gift based ministries, 3) passionate spirituality, 4) effective structures, 5) inspiring worship, 6) holistic small groups, 7) need oriented evangelism, 8) loving relationships. See Christian Schwarz, *Natural Church Development* (St. Charles, IL: Churchsmart Resources, 1996).

Another popular list comes from Nelson Searcy: 1) Good Sunday Worship, 2) Evangelism, 3) Assimilation, 4) Small Groups, 5) Ministry, 6) Stewardship, 7) Leadership Development, 8) Constant Assessment and Improvement. See Nelson Searcy, *Healthy Systems, Healthy Church,* *http://oh.lcms.org/Portals/District/UserFiles/StephensJ/Docs/091014%20Healthy_Systems_Healthy_Church.pdf* (accessed December 28, 2011).

[2] See chapter 2: Context of Ministry.

toward relating to and meeting the needs of UC. Are there formal programs or structures to foster missional living? Are there informal methods or stories that create a culture of missional living?

The third aspect is in regard to a church's genuine transformational presence in UC. This component assesses if and how the church is actually a known and felt force for good in the community. To put it in the language of the Bible, I am looking for the presence of God's Kingdom in the community: I am looking for a community where "there is joy; there is an absence of weeping and crying; there is no infant mortality; people live out their full lives; people will build houses and live in them; people will sow and reap; there is fulfilling and meaningful work; there is confidence that the next generation will face a better life; people experience the blessing of God; there is intergenerational family support with family structures intact; there are rapid answers to prayer; there is an absence of violence."[3] In addition, for there to be genuine transformational presence the church needs to be aware of the dreams and desires of the city, and work along with them for greater good.[4] What are the stories of the church transforming the community, both at a personal level and also institutional level? What do the residents and leaders of the community think about the church? While this sort of question is very difficult if not impossible to measure in a limited study like this one, it is nonetheless one to consider as it is something that is of concern to Christ himself.

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[3] Swanson and Williams, 56. This list is based on Isaiah 65:17-25.

[4] Swanson and Williams, along with other city transformation leaders, understand the dreams and desires of the city as essential to the equation of how a church brings transformation.

Methods Used: The Interview and Survey Angles

As mentioned earlier, this study was based on both interviews and surveys. Almost all of the questions were open ended; the assumption was that the respondent's decision of what to say and what not to say could show, in a small or big way, what was important to the respondent. Three major groups of people were surveyed and interviewed.

The Pastors of the UC Churches

First, I chose to interview pastors directly to discuss with me how they perceived their relative church health.[5] I asked how they understood the unique characteristics and needs of UC, and then asked how their churches were trying to minister to the unique characteristics and meet the perceived needs. These questions were designed to assess the pastor's, and hence the church's, missional-contextual mindset, as well as the church's attempt to be transformational in the community. In addition to asking the pastors these questions, I got basic demographic breakdowns from either the pastor or their assistants. In particular, I asked them about the percentage of members who lived in the area. The idea was to assess if the church was at least "in" the community, let alone "with" the community.[6] I also asked them about the racial demographic breakdown of their churches

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[5] See appendix A: Survey for UC Pastors.

[6] These "postures" are originally from Robert Linthicum, *City of God, City of Satan,* 204. The postures are as follows: First the church can be "in" the city. This is a situation where the church is simply in the city but has no tie to the community. The church "to" the city seeks to serve the city, but they determine the need and methods of serving the city themselves. The church "with" the city comes alongside individuals and leaders of the city and works jointly with them throughout the whole process of transformation.

and church staff. As one can guess, the purpose of this question was to assess if they were a churches "of" the community as well.

I ended the interview with a simple question concerning the highlights of what God was doing in the church. The open ended question allowed for me to get a greater glimpse of the strength of the church, especially if my narrow focus of church "health" did not encompass what God's greater good plan of church health.

The Members of the UC Churches

The second angle I took was to talk with church members of each of the churches who also lived in UC.[7] The thought behind this approach was that a church member might give a more "on the ground" understanding of what the church was doing and mention things that the pastor may have missed. I asked for permission to talk with at least six members from each church, three of who were newer to the church, and three of who were long standing members who could also be lay leaders. I realized that such a small sample would not be very representative of the church. I also realized that, because the sample was not chosen at random, the results would not be totally representative as well. Nonetheless, I chose to go ahead; again, the project is meant to be a snapshot and not thorough study of each church.

I started by getting basic information such as age, what their source of employment were in the area, and how long they had lived in the community. Although more variables would be needed, this basic information was recorded in order to discern if they had any bearing on the responses given. Again, while not being enough data for

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[7] See appendix B: Survey for Church Members.

any conclusive discussion, at the very least it would give data for potential future study. I then asked the members the question why they joined the church, when they first made the decision to do so. This question was designed to assess the greatest strengths the church might have in terms of attracting and retaining residents in the community. This approach would potentially inform me about, in part, how the church was trying to address the unique needs of the UC community.

From there, I asked two questions related to how they understood what following Jesus meant, and how the church had helped them follow Jesus. These questions were designed to assess the strengths of each church in terms of their discipleship processes and systems: how do they move people towards the full life and mission of Jesus? This question was purposefully left open to see what the respondent would prioritize. It was assumed that this self-prioritization would have some thing to say about the ability of the church in developing their members toward missional living. Two questions followed, dealing specifically with the church member's perception of the unique characteristics and needs of the UC community, and how their church was working to address those needs. As described above, these questions were there to understand the missional nature of the church and its transformative role in the community. Finally, I asked an open-ended question about what else the church member thought God was doing in and through his or her congregation. As in the case with pastors, this question was designed to capture other stories and moves of God that I might have lost through my narrowly focused research.

The Leaders and Residents of UC

The third angle I took was outside of the church community. I decided to interview leaders and residents in UC.

Concerning the UC leaders, I decided to talk with at least six leaders about their organizations and their perception of the churches in UC.[8] I picked the number six because I wanted two surveys from each of the three sectors of society: public, private, and social. I wanted to interview community leaders because to get an outsider's view of what the church is doing; it is one thing for a church and its members to say that they are actually meeting the needs of UC, but it is another for the established community organizations to say that.

I started the survey by asking them basic information about how long their organizations had been around, and how long they themselves had been with it. I wanted to make sure people had enough time and awareness of UC. From there, I asked about the top goals their organizations had, and if anyone had helped them as an organization. I asked about church goals with an assumption that churches that take a servant posture would try and work with existing organizations to better the community. In fact, a few questions later I asked community leaders directly if any churches or Christians had helped them in their community.

I also asked the leaders about what they thought the needs of the community were. This question, along with the questions of which organizations were helping the community the best, and what a church could do if they wanted to serve the community,

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[8] See appendix C: Survey for UC Community Leaders.

was aimed at understanding UC from the perspective of the community leaders for the purpose of serving with them better.

Concerning the residents of UC, I decided to survey as many residents as I could about their basic perception of the church in UC.[9] I utilized personal contacts, contacts through friends, and random surveys on a few occasions with people I did not know. I asked them first about their greatest needs as individuals in the community, and if there was ever a time a community individuals or organizations helped them. The idea was to see what residents of UC were actually saying, and if the church pastors and members were correct in their assessments; also, I wanted to learn if there were any stories of people helping others, especially Christians helping others, I wanted to capture that story. From there, I asked residents what they knew about Christians or churches in the UC, and their overall impressions of them. I also asked residents about what they thought Christians or churches could do for UC. While it was expected that residents might not know much about the churches of UC, or that they might lump their ideas of churches in UC with general thoughts about Christians and churches, the responses would nonetheless give another angle on how the churches in UC were doing.

Results and Analysis: Basic Numbers

I was able to secure interviews with each of the pastors of the seven churches. As far as church members, the numbers of the surveys collected for each church are represented in table 1. The number was not ideal, but was what was returned despite the survey given to a higher number of individuals for each instance, except in the case of

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[9] See appendix D: Survey for UC Resident.

First Baptist. Nonetheless, the total number of surveys collected for church members in UC was twenty-two.

For community surveys, I was able to get surveys from three community leaders and twelve unchurched community residents. In addition to these surveys, I had informal conversations with at least two high-profile community leaders, including the City Council person for the area, and the principal of the largest elementary school in the area. Again, the numbers were lower then hoped, despite the surveys given to a higher number of individuals. Nonetheless, the amount was a good start for this study and continued studies on the community.

Table 1. Surveys collected from the seven churches studied

Church	# of surveys	Occupation of respondent	Age	Years in UC	Years in church	Reason for choosing church
Coast	4	Software	29	1-3	5	Worship, Prior relationships
		Student	20	1-3	2.5	Prior Relationship
		Biology	23	3-5	2	Inspired by Vision
		Photographer	23	5-10	4.5	Convenience
Ethnos	6	Biomedical	35	10-15	.25	All[a]
		Med Student	28	3-5	3.5	Inspired by Vision
		Grad Student	25	1-3	1.5	Inspired by Vision
		Teacher/Mom	40	1-3	1	Convenience
		Analyst	28	5-10	3.5	Relevant Teaching, Convenience, People, Pastors, Vision
		Scientist/artist	36	10-15	1	Inspired by Vision
Experience	3	Scientist	39	5-10	8	People
		Student	27	3-5	1	Pastor, Crisis
		Student	26	1-3	1	Pastor, Personal Help
First Baptist	0					
Harbor	1	Grad Student	30	5-10	7	Vision, Worship, Call
La Jolla Community	4	Housewife	45	<1	.33	Convenience, Pastors
		Insurance	73	40+	5	All
		Entrepreneur	58	15+	7	God's Call
		Retired CEO	67	15+	7	Pastor
Torrey Pines Christian	4	Retired Teacher	66	40	5	Previous church had new direction, left after 30 years
		Retired	66	15+	7	Previous church had new direction, left after 30 years
		Retired Executive	55+	15+	30	God's Call, Kids
		High Tech	53	15+	27	Liked the People

Results and Analysis:

Ability to Relate to the Unique Context and Needs of the Population of UC

Through the interviews and surveys, respondents identified the unique characteristics and needs of UC. As a whole, almost all the major characteristics and implied needs presented in chapter 2's discussion on the context of ministry were identified. What follows is a discussion of the results, including a discussion of what was lacking in various areas.

Transience

Awareness

For the most part, the churches and community itself were very aware of the transient nature of UC. At least four pastors noted this as one of the key characteristics of the area. Interestingly, the three pastors who personally lived in the area discussed transience, and the three smallest churches discussed it as well.[10] Many members from these four churches mentioned transience as well. In one instance, a church member whose pastor did not mention transience as a characteristic did describe the community as such. At least three church members from different churches were also able to describe the fact that there were more permanent parts of the community than not. Interestingly, many non-church residents described this permanence and transience as a unique characteristic of the community as well.

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[10] This response makes sense at first glance: if you live in the area, you see the transitions daily, and you feel the transition in a much greater measure if you're a small church seeing people come and go.

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Strategies

Two of the churches mentioned intentional adjustments to address this aspect of the community. Both involved the pastor going through a significant paradigm shift. For one, it was a shift from "losing members" to "sending members."[11] He came to this conclusion a few years into the ministry. After going through yet another round of "losing" members, he began to wrestle with God about this. "I can't go through this again!" God brought him to the book of Acts, and he began to realize that the first church was always being scattered. God began to use that to transform his paradigm.

For the other pastor, a similar situation occurred. After a period of three to four years at the same Sunday attendance, the pastor was beginning to get frustrated. He was a numbers sort of guy, and according to that paradigm of ministry he was a failure. As God began to work on his heart, he began to realize that he was caught up in a mega church sort of mindset, even though he was a small church. God began to show him that he was called to be faithful to the people coming through his doors, regardless of how long it would be. The goal was for people to leave the church "closer to God than when they first came."[12]

Both of these churches adjusted their discipleship processes as a result. Both shortened and tightened the framework. One church attempted to have "Sending Seminars" to transition those who are about to leave and also created an alumni mentoring system through Google chat.

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[11] Unnamed pastor, interviewed by author, San Diego, CA, March 7, 2012.

[12] Unnamed pastor, interviewed by author, San Diego, CA, February 23, 2011.

As far as relating directly to unchurched population in its transitory nature, only one church seemed to have any thought on how to do so. Two members in this church talked briefly about relating as a great need and issue in reaching unchurched people, and the pastor some strategies in place for relating, including the need for constant and consistent advertising, getting members to put long term roots in the community to work with other long-term rooted members to meet the transient population. In some ways, it was quite concerning that pastors did not have a specific way to deal with the transience as it related to the unchurched; however, because of the connection of this unique aspect of the community to the next characteristic identified- lack of relational connectedness in the community- I suspect that a number of pastors would view their strategies concerning transience as being tied into the strategies there.

In summary, it was good to see a number of people identify transience as a key characteristic of the community. While it was good to see that the majority of pastors identified transience as a need, I was disheartened that not all the pastors identified this. Perhaps it was a just a given for those who did not mention it. More importantly, however, it was concerning that not all the pastors understood the rooted population in the community, and that only one church seemed to explicitly actually adjust evangelism strategy to this issue. Again, perhaps it was just a given for pastors, or perhaps it was tied to the next characteristic, but it seems clear that transience is a major area of development and strategy the church can grow.

Lack of Relational Connectedness

Awareness

Two pastors specifically emphasized the relational uniqueness and needs of the community. The community was a "lonely"[13] and "relationally disconnected."[14] It's not only difficult to connect, according to one pastor, but "people don't know they need to connect."[15] The surveys I collected from the residents themselves indicate overwhelmingly that the residents in fact realized this lack of relational connection; over half of the respondents noted this. In fact, it was the most recognized need by the unchurched! Answers such as "friendship," a "social network," "community events to know others" were the ways this need was expressed. Clearly relational needs were a major concern for the community.

Shockingly, most church members did not identify this as a need. While a number of church members talked about the need for the community to "get along" in its diversity and that the church should help in this need, there was no indication of any church member saying something to the effect that "my literal neighbor in my community may need a friend; I should be their friend." Perhaps this answer was due to the fact it was simply a given for most church members, or pastors for that matter, that relationship was the key to reaching the community. Perhaps church members tend to have relational needs already met, and any relationship outside of that is seen as "evangelism" and not "friendship," despite evangelism being presented as "friendship

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[13] Unnamed pastor, interviewed by author, San Diego, CA, February 21, 2012.

[14] Unnamed pastor, interviewed by author, San Diego, CA, February 29, 2012.

[15] Unnamed pastor, interviewed by author, San Diego, CA, February 21, 2012.

evangelism." Or perhaps the lack was a reflection of the reality that many Jesus followers still try and "justify themselves" and their limited view of what loving the neighbor means.[16] In any case, this is a serious area of disconnected that the churches need to address.

Strategies

For the pastors who mentioned a lack of relationship as a serious need in the community, both had strategically setup their small groups to get into the neighborhood relationally. Although both admitted that they were early in the journey and had much to still actually learn and implement, the framework and vision was being cast and the stories were starting to come. One shared about the mom and toddlers group in their church that was forming a strong web of relationship with each other, thus supporting those who were coming into the church.[17] This group, however, also purposed to do events to bring in each of their web of relationships. In fact, the month prior to the interview, they had successfully conducted one social event that included a handful of unchurched people.

Another talked extensively about his church's recent shift based on an intensive summer around Luke 10:1-12.[18] "Are we doing anything that our neighbors would actually want to invite us into their houses?" was the question this pastor had challenged his team, and thus began a significant shift in their church to be in the neighborhood. Neighborhood mapping was done; shifts in how prayer ministry was going to be done

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[16] As did the lawyer who was then given the story of the "Good Samaritan" in Luke 10:25-37.

[17] Unnamed pastor, interviewed by author, San Diego, CA, February 21, 2011.

[18] Unnamed pastor, interviewed by author, San Diego, CA, February 29, 2011.

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were discussed. Interestingly enough, this value of community seems to have been a strong part of this church for a number of years. A number of church members discussed "community" as being a significant part of both their entry into the church and their subsequent growth through the church.

In summary, I suspect that most pastors in the study assumed that relationships were the only way toward evangelism; however, this is different from recognizing that a need the community has is simply for people to make friends with the individuals of the community. As a pastor myself, I think I all too often think "friendship evangelism" without realizing the deep need for simply "friendship." Not to take out the evangelism, of course. It seems to me that if a significant paradigm shift occurs here within pastors and church members, the movement of Jesus has a great potential of growing leaps and bounds.

Intellectual Climate

Awareness

Five pastors mentioned the intellectual climate of the community as being unique, and a number of church members and community residents did as well. For one pastor, he had thought about it quite extensively as he discussed the larger strategic initiative concerning "post-Christian, city-center, secular, academic centers" that he was conversant with.[19] "What should a church be like in this context for academically informed, highly secular, rationalist, empirical, high-performing professionals?" Interestingly, this pastor was a graduate of UCSD as well.

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[19] Unnamed pastor, interviewed by author, San Diego, CA, February 29, 2012.

Strategies

Despite the majority of pastors and community residents seeing the intellectual climate as a unique characteristic, only two churches seemed to specifically have ministry strategies to meet the community in this context. Again, perhaps it was due to the fact that it was just a given that pastors would do this sort of thing in this context and so it was not discussed. The two pastors who did have strategies were the only two pastors who graduated from UCSD; thus, it could be that these pastors were more aware of the incarnational nuances and needs in this context.

One previous pastor mentioned had a recent highlight in this area. His church hosted a forum on a recent Sunday with a local imam, rabbi, and pastor entitled "Do Muslim, Christians, Jews Believe in the Same God?" Attendance increased by one-third, packing the services. While noting the turnout did involve people from other churches coming to listen in on the conversation, the pastor observed that many members brought secular friends to the event. It was a good way to address "academic, left-leaning, intellectuals," he believed.

The other church attempted to address the intellectual context as well. Sunday sermons included an open discussion time for people to ask questions, "Extra Study Notes" in the bulletin to tackle details that an intellectual might ask about the text but might not flow with the speaker, and an overall style that attempted to speak to both the mind and heart. In fact, a recent attendee who could be labeled as more "emotional" had explicitly told him that the church was a little too heady and intellectual. This church also made sure to invite academics from various science and liberal art fields to speak on

Sundays. In the last two years, for example, professors in philosophy, intercultural studies, and science, along with a neurosurgeon, had spoken on a Sunday.

It seemed that both pastors had discovered something important. In looking at the resident surveys, while no one explicitly discussed the area as being "intellectual," a number of the respondents were clearly of the "highly secular, rationalist" sort. In sharing what Christians could do to help the community, one resident replied, "Encourage science education as a means of understanding the world. Speak positively on homosexuality and different religious ideas as part of the importance of remembering equal rights, treatment, and compassion as members of the human species. To me, a community's greatest asset is its compassion towards all walks of life."[20] Another resident, when asked about what he though of Christians or churches in the area, said that they were "no different from any other Christian church – they seek to save others and impose their moral beliefs from an old doctrine."[21] While one should note that there is a diversity of resident types in UC, it seems clear in both interviews and academic studies that the unchurched world is increasingly pluralistic and hostile to Christianity. A rational discussion, along with a chance to encounter Jesus, must be sought. In fact, both pastors mentioned above explicitly discussed experiencing or encountering Jesus as one of the main needs of those from this background.[22]

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[20] Survey Result with resident, March 3, 2011.

[21] Survey Result with resident, March 3, 2011.

[22] This, as we know, is key. See 1 Corinthians 1:18-31.

Creative Class and Economy

Awareness

Six of the churches discussed, in one shape or form, perceived the presence of a Creative economy and class. Some used the terms "affluent and professional" to describe what they saw; others talked about the actual businesses in the area. Still others attempted to describe the residents and the built space. The place is "executive urban," described one pastor.[23] Many church members themselves were part of this Creative Class as well, and were able to identify the community as such. Since I only asked community residents about "needs" in the area, they did not explicitly talk about the Creative Class. However, as expected, certain community leaders were aware of this unique aspect of their community. Most notable was the City Council member for our district. Having come from the Creative Class, and being on one of the economic planning commissions of the city, she was well aware of this aspect of UC.

Strategies

For most churches, it seemed that they simply saw the bulk of their ministry mission as being to the Creative Class economy. As one pastor said, "Young professionals are the ministry."[24] Given the relational dynamic of evangelism today, it seemed that many of these churches reached the Creative Class by simply discipling their people to reach their co-workers, as will be discussed later.

Nevertheless, at least five of the churches had specific initiatives to attempt to relate to the larger bulk of Creative Class people outside the church. One church talked to

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[23] Unnamed pastor, interviewed by author, San Diego, CA, February 21, 2012.

[24] Unnamed pastor, interviewed by author, San Diego, CA, February 21, 2012.

one of the large biotech companies on their block and asked them how they might serve them. As they conversed, the idea of the church becoming the childcare center for their employees was surfaced. Much like the large campuses of multinational companies that provided full childcare, the church would provide that service for the neighboring biotech company.[25] Another pastor talked about mentoring workshops their former executives put on for younger businesspeople, with an eye toward making those accessible for other community members. Still another church hosted job-discussion forums at a local café, open to church members and those who were around. A number of the other churches had different sorts of workplace ministry discipleship groups, which will be discussed in the second section on discipleship.

All in all, it seemed that the bulk of the work churches engaged in with the Creative Class was through the basic work of discipleship in which they engaged their members. It seems that much more thinking and innovation can be put into the effort to understand and reach the creative class on a more communal level. More on this will be discussed in the next chapter.

Ethnic, Life-Stage, and Economic Diversity

Awareness

Six of the pastors, along with the majority of church members, noted diversity in one way, shape, or form, as a unique aspect of UC. The one church that did not mention it was in fact one of the most ethnically diverse churches in the area; I will assume that he

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[25] Unfortunately, with the economic downturn, the idea did not move along further.

did not discuss this because it was a reality for his church.[26] Interestingly, many church members also said that one of the church's main roles in the community was to help bring the diverse community together.

Most interesting, though, was what the community said about this characteristic. While not a frequent answer in the survey for residents,[27] when it did come up it was discussed as something they valued and wanted to continue to see valued and built up. One respondent said that the greatest need in UC was to have an environment "free from 'ism's' – (racism, sexism, etc.)."[28] Another resident mentioned, after an exhortation for Christians to accept people of all religions and sexual preferences, that "a community's greatest asset is its compassion towards all walks of life."[29] The librarian agreed with this assessment as well: her institution was essentially about serving the community in its diversity. From Facebook class for seniors, to reading groups in languages including Arabic and Portuguese, it was clear that supporting the diversity of the area was one of her top priorities. Of course, all of these findings were expected given Richard Florida's work on Creative Class people valuing diversity as one of the most important characteristics of a city they choose to live in.[30]

A significant difference, however, lay in the way pastors talked about it in comparison to the unchurched. When pastors discussed it, they primarily thought through

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[26] Interestingly, this pastor was one of the pastors who explicitly said he made no attempt to know the neighborhood.

[27] Again, I did not ask residents about the characteristics of UC; I asked only about "needs."

[28] Survey with resident, March 6, 2012.

[29] Survey with resident, March 3, 2012.

[30] Richard Florida, *Who's Your City*, 161ff. See also a discussion of Florida's work in chapter 3 of the present work.

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the lens of evangelism – how can churches reach the community in its diversity? – as discussed below. The sense that diversity, in and of itself, was not a goal for pastors. Unchurched people, however, discussed it as something they wanted to continue to foster as a way of life; it was a goal for them. Now, of course, the worldviews of both sides are quite different. What if church leaders had on their agenda to foster diversity in the area in order to usher in more of the Kingdom?

Thankfully, some church members discussed that a great need of the community was to grow in greater diversity and reconciliation in and of itself. One church member put it bluntly: "From my perspective, I would say that the unique needs of this community would be to grow in valuing their own ethnic identity and identity in general, and from there, grow in valuing multi-ethnicity and other people."[31] Another said: "There is also a great need for reconciliation in this community. There are a lot of pockets of people who have never challenged their beliefs or closed communities, especially with regard to race and class."[32] Perhaps pastors have already thought about reconciliation, but as one of the pastors in the community, I find this idea challenging. What if my church was known as the community organization that led the way in promoting diversity in UC? The Kingdom would come in ways that have yet to be seen.

Multi-ethnic Strategies

Five pastors mentioned specific attempts to reach the community in its diversity, in particular its ethnic diversity. Four pastors included diversifying leadership at varying levels as part of the plan. Some of the pastors understood diversifying as obtaining

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[31] Survey with church member, February 28, 2012.

[32] Survey with church member, February 18, 2012.

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specific ethnic leadership to reach that ethnicity in the community. For example, as one church started to see more Chinese students come to its predominantly Caucasian church, they sought to obtain Chinese leadership to help out. For another church, it was a matter of obtaining an Indian staff member to specifically target one of the lesser-reached people groups in the community.

Only three of the pastors seemed to include ethnic diversity in overall leadership and staffing as part of the plan. I say "only three" because almost half of the population of the area is non-white, and I would have hoped that pastors would understand the need to diversify leadership as a reflection of this reality. Nonetheless, there were some helpful stories in the area. One pastor had perhaps the best story to share. At one point in his church's history, when the church was, in his words, "95 percent white with 100 percent white leadership" he was asked by an Asian American visitor, "so is the plan for this church to be a white church or a diverse church?" Ouch. This pastor began to work with various people, bringing the church to a place where now over 60 percent of the church is non-white. People have left, but the average age of the church has become much younger. This was been a much-needed change for the Kingdom, according to this pastor.

Multi-economic Strategies

As far as economic diversity, only three churches seemed to address this issue. One church reached outside of the community, reaching into the community directly south of UC, to work with an underperforming school. They tried multiple times to bring this community together with theirs, but the gap was simply too big. The pastor noted that the location and look of the property, along with the cars in the parking lot, were

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enough to let these potential members know that they were not going to be a part of this spiritual family.

Another church had a more hopeful story to tell. Working with the school in the community, along with the city low-income housing complex in the community, this church sought to form a youth group and bring in adults into the life of the church community. Some indeed came and continue to come, but the church has only begun to scratch the surface concerning the need in that community. This church also developed a joint fund with a local elementary school to help families in need. This fund idea was also a strategy for another church in the area.

Despite the seemingly positive stories above, it seemed to me that the churches here have a lot more to understand given the socioeconomic diversity of the residents within UC. To be sure, at surface level the area seems quite well off, but the reality is that, as I've interacted with many residents here, there are plenty of individuals who are living in tough circumstances. I think of a number of Muslim immigrants I know, for example, who have come here for a better future for their children. Leaving prestigious jobs, they end up barely eking out a living here. In addition, they live with the real and constant prejudice that comes in a post- 9/11 United States. Where do they live? Not in the "ghettos" of San Diego. Rather, they live right here in UC. Do the churches know this? Sad to say, I don't think churches really do. Yes, churches are doing "homeless" outreaches elsewhere in the city, but the reality is that there is a hidden range of economic diversity here that pastors should carefully discern and address.

Multi-generational Strategies

As far as life stage diversity, two of the churches that started with a core of elderly people were having great success here. Both pastors made crucial decisions to reformulate vision and hire staff to bring in young families. These decisions will be further discussed below in its own section. Needless to say, the older members of the church were ecstatic to bring in the younger families.

At least three of the younger-aged churches were working on life-stage diversity as well. Each had challenges at various points with seeming too college-oriented by visitors and even members. Each church, however, had taken initiative to give a different impression. Some made sure that it was clear that the focus of their ministries were not college students, but the professionals of the community. In one church's example, this focus involved making it clear on Sundays that the church was community based. The focus was communicated through its focus on praying for community entities during the services, inviting in community leaders like the elementary school principal to share about the school, message applications to professionals, and making it clear that the membership of the church was indeed mostly professionals, not students. This church also made sure the small groups were intergenerational; in fact, they had numerous stories to share where college students were extremely blessed to be in small groups with families and professionals.

It seems that most every church in the area was actively addressing the generational differences. Pastors and church members seemed to be aware of the need to do so, at the very least for better discipleship and survival. One would hope these

multigenerational strategies would continue, and that churches would become community

advocates for intergenerational relationships.

University Students and Emerging Adults

Awareness

None of the pastors mentioned university students or emerging adults as a unique

aspect of UC, yet virtually all of them discussed strategies that demonstrated that they

had actively thought about how to address this segment of the community. My

assumption is that all pastors simply assumed that this was a unique characteristic of the

area, with its unique own needs. My assumptions hold true to both church members and

residents as well; some explicitly discussed it, and those who didn't assumed it.

It was interesting that most church members under the age of twenty-five either

only describe this aspect of the community, or described it as the overriding characteristic

of the community. Church members above twenty-five understood the community from a

wider lens. My initial interpretation was that this difference was normal; having worked

with a number of emerging adults, I observed that most of them typically were caught up

in their own circles, caught in the "bubble" of the college atmosphere. Of course, I could

be misunderstanding this dynamic and not realizing that the younger respondents might

be bringing a fresh perspective into the picture. If the latter is correct, church leaders

would do well to properly understand this difference and think through how it might

affect the internal mission of the church.

Strategies

There were at least four approaches toward the university and university students.

The first was one where a church had a university ministry of its own. Two of the

churches took this approach, but only one church was able to be successful. The second

approach was to form personal relationships with university students and officially

support and partner with a student ministry on campus. At least three of the churches took

this approach, each with varying numbers of students that actually ended up attending the

church on Sundays. Many who had this approach seemed to talk most about a "Kingdom

mindset" with other ministries, not just a "my church" mindset. The third approach was

to meet on campus, and so draw in students based on physical presence on the campus.

One of the churches studied was doing the third approach. Interestingly, it had essentially

no local UC residents at the church. The fourth and final approach was to relate to

university students only when they came. Not surprisingly, this church was not known to

have university students.

Regarding the category of "emerging adults," it seemed that only two churches

really thought in these terms. One had a church member who worked extensively on

issues facing emerging adults, publishing literature on the subject. Not surprisingly, this

church had the largest number of emerging adults of all the churches studied. The other

church used material to address the needs of twenty-somethings and had at times in its

history encouraged discipleship along those lines.[33] From my guess, a number of the

other churches were not focused on understanding emerging adults because of their

current demographic, especially the older-age churches. In fact, a number of them were

working on the incorporation of younger families, as will be discussed below.

It is these churches that need the most to dive into understanding emerging adults

as opposed to young families, given that one of the largest household types in the United

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[33] The book used was Craig Dunham and Doug Serven, *Twenty Someone*.

States, and for certain in UC, is "people who live alone."[34] Ministry to emerging adults

will involve a departure from "traditional ministry," but the world is rapidly changing,

and the church must continue to contextualize. Thankfully, one of the older church

members at one of the more established churches was aware. "The older folks like a

traditional religion," she said, "the younger ones are searching for something else. We

need to learn to connect with them in some way."[35] I agree.

Families

Awareness

At least five churches – as expressed by pastors or members – discussed the

unique family needs of UC. As mentioned above, they brought families up primarily

when describing the diversity of the community. Many seemed to discuss it in terms of a

traditional church paradigm: "We know there are families here that have needs, let's

setup a children's program to reach these families." Few got into the details of how

unique the families in UC were in terms of diversity, education, and transience. Perhaps

there was just not enough time to talk about it in my interviews and surveys. Perhaps the

pastors and churches did not truly understand it: for example, only *one* church of the

seven studied had a pastor whose children went to a school in UC.[36] It seems to me that

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[34] Eric Klinbenberg, "10 Ideas that are Changing Your Life: Living Alone is the New Norm," in TIME March 12, 2012, 60-62. Living alone is tied with "childless couples" as the most prominent residential type, accounting for a total of 56% of the population.

[35] Survey with church member, March 1, 2012.

[36] As a further illustration to this lack of contextual understanding and subsequent effect on ministry, one church started describing their ministry to a school that was not in UC when asked to describe ministry within UC. Still another example was when one church criticized the middle schoolers of UC, saying that one he was "not impressed" with the kids that came from the UC middle and high schools, as compared to another area of San Diego well known for its affluence.

the churches in UC have a long way to go in truly understanding the families here: they

know families have needs, but that's about all they know.[37]

Strategies

A number of churches had church-based strategies to engage the unchurched. As

alluded to above, two of the older-aged churches made significant full-time hires that

have transformed Sunday ministry and brought the children and youth program to the 40-

60 attendance mark. Of the two churches, one pastor identified this development as the

most exciting thing that had happened in the last year. Three of the churches discussed

the role of the summer vacation Bible school, with one church making it very community

based in the neighborhood park and school. Two churches also hosted more community-

wide events around holidays, including a Fall Festival and Easter Fair. Still two other

churches had preschools on their property. In my estimate, all of these churches had a

very relational strategy of meeting unchurched people through these programs and

events, and from there engaging the process of evangelism. This strategy fit naturally in

the overall belief of many of the churches: effective evangelism happens best in

relationships.

In terms of more community-based strategies that involved churches working

with existing community organizations, at least four churches had something related.

Two of strategies involved the pastors sitting on boards of community non-profits that

worked with families.[38] Two partnered with various community entities through opening

up their property. For example, one church sponsored a Dr. Seuss reading event in their

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[37] It should be added that there were some church members who seemed to know the needs of families here.

facility.[39] Around five hundred children were at this event; a significant number compared to the fifty or so children usually at the church. Another worked with the local Boys Scouts chapter, letting them use their building. While both of these pastors had many questions about the next steps, the stories they shared showed promise in terms of how a church could begin build bridges with the unchurched.

In summary, churches were, in a general sense, addressing the needs of families in UC. Much more needs to be examined and understood, however, on the ground level. Perhaps there are many stories of incarnational work among families, by families that actually live in UC and attend one of the seven church studied. Finding these stories is one area in which separate research would seem beneficial.

The Elderly

Awareness

It is no surprise that the two established churches studied were very aware of the presence and needs of the elderly in the community; their congregations were full of elderly members only a few years ago. Not only were the pastors aware, but the members themselves understood the needs of their peers as well. Interestingly, two of the younger-aged churches were aware of this reality as well. In fact, both of them had strategies as well.

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[38] The YMCA and a local PTA.

[39] The famed children's writer Dr. Seuss was a resident of next-door La Jolla. As such, many community events revolve around him.

Strategies

For three of the four churches mentioned above, strategies in reaching involved primarily visitation and provision of services to the senior living facilities in the community. From in-room computer training to holding a worship service, from to social events to pastoral visitations to shut-ins, these churches were present where the people were. At least two of the churches involved in this type of ministry worked alongside the managers of the senior residential facilities. It was encouraging to realize that in the hype of a university town like UC, the "least of these" were not being overlooked.[40]

At the same time, it seemed that there seemed to be a lack of "indigenous" ministry among the elderly themselves, in particular within the facilities. Churches were sending members to these places to minister, but was there a movement of God's people within these residences to usher in the Kingdom among their fellow residents? Perhaps I am simply ignorant of the whole issue because I do not understand how life is like for the elderly.

Built Environment

Awareness

Interestingly, while no pastor discussed this characteristic, a number of the older church members of UC, along with community residents themselves, were very aware of the unique characteristics and needs of the built environment of UC. From the north-south traffic issues, to the lack of starter homes for younger families, to water issues in one of the major condo complexes, these were issues on church and non-church

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[40] I call the elderly the "least of these" because, it seems to me, that they get easily overlooked in a culture so obsessed with youth and vitality.

members' minds who resided in UC. As one resident said, "I look to my community to provide some basic amenities, including: a safe environment for my family, good schools, and convenient amenities."[41] Again, this quote is not surprising, as Richard Florida has shown that physical and economic security, along basic services like schools and roads, top the list as to what Creative Class people look for in place they want to live in.[42]

Strategies

While pastors did not explicitly talk about needs in the built environment, some pastors and church members did engage in the building of the infrastructure of the community as part of serving the community. Trash pickup, weeding, graffiti coverage, community art, painting of parks and schools; these were some of the activities churches engaged in. Furthermore, certain members alluded to being involved in some of the community issues mentioned above through public forums and voting; at least one pastor was on the park and recreation council at the local park. More will be discussed concerning community involvement in the analysis of the transformational presence of churches in UC. In the meantime, it was good to hear that, even in a seemingly "have-it-all-together" sort of place like UC, churches were concerned about various aspects of the built environment, even if in a minimal way currently.

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[41] Survey with UC resident, March 3, 2012.

[42] Florida, *Who's Your City,* 161ff.

Conclusion

It was good to see how the churches overall had a good sense of the unique characteristics and needs of the community. Almost all pastors and church members were able to identify at least one unique characteristic and need. It was good to know that almost all churches were actively trying to answer the question of how to be agents of the Kingdom in this context. While many of the churches were at the beginning stages of the discovery process, it seemed to me that all of the churches were headed in the right direction.

There are, however, some major obstacles ahead. The lack of incarnation among many of the pastors and churches is alarming. Not only does this lack affect an ability to understand an area and its people, it affects the ability to love an area and its people, both in terms of heart and strategy.[43] One can only assume that this lack of love is then translated to the wider church body; followers typically only go where a leader is going. Of course, by God's grace, the churches all have a Senior Pastor who guides his sheep into places that the under-shepherds may be unaware. The key is that churches become incarnational in their mission. It seems that this is at the crux of the church's future "success" in ushering the Kingdom in UC. God have mercy.

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[43] Unfortunately, I saw this lack in some of the pastoral responses from those who did not live here. One pastor said he was "not impressed" with the kids that came from the UC middle and high schools, as compared to another area of San Diego well known for its affluence, while another pastor described UC as an "ill-defined" community without a real identity. The latter jokingly said their church did not try and reach the needs of the residents here because of this; I think my straight face in response carried the conversation into a more positive reply from him.

Results and Analysis:

Ability to Disciple the Church Members of UC Toward Authentic Missional Living

The second area of analysis was the church's ability to disciple their members who lived in UC toward authentic missional living. As mentioned at the beginning of the chapter, this question had more to do with the processes and strategies of the church. As with the first area of analysis, it was encouraging to see some great instances of God at work in the church as a whole; not only were pastors able to describe clear and compelling visions and processes, church members were as well. This section will discuss various highlights, and conclude with an analysis of what is ahead.

Pastoral Visions and Paradigms

In my understanding of how a church functions, at center is the reality that the pastor must not only have a vision but also have a comprehensive enough paradigm to bring in and empower all the discipleship with which the church has been entrusted. As noted earlier, according to Hirsch, a missional church is one where a church "defines itself, and organizes its life around, its real purpose of being an agent of God's mission to the world."[44] Thankfully, all the pastors had, in various forms, a missional sort of vision and paradigm that seemed to, at least in their minds, define all that was going on. From the younger-aged churches to the older-aged ones, it was truly encouraging to see how all the pastors had and were captivated by the larger mission of God. Many of the members interviewed were on board as well, able to communicate the vision and paradigm of the pastor well. It is no wonder that all of these pastors wanted to be together and talk about

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[44] Hirsch, 82.

better serving and reaching the UC community through the UC pastor's group mentioned in chapter 2, and it is no wonder that almost all of these churches had been growing numerically in their recent history.

Two pastors had very "catchy" ways of describing their "main thing." One pastor was a proponent of the concept of *oikos*, the idea that all people have eight to ten relationships that God has sovereignly placed an individual in where they are the main, if not only, representation of Jesus. From the website to the weekly sermon, this concept was the "main thing" the pastor was communicating. Another pastor used the term famous to foodies in Southern California – "in and out" – to cast vision and build systems.[45] There is the inreach Jesus followers should all be doing, and then there is the outreach. Every event, every personal discipleship question, every strategy, revolves around these two concepts. This pastor had simplified his ministry in the last year to focus solely on this message.

While both of these examples were primarily based on a personal evangelism and conversion sort of framework, others had frameworks of development that were more about helping people discover their callings and living that calling out in the context of their work and community. As one pastor noted, too often pastors are tempted to empower people to build the church instead of empowering them to live out God's call on their lives.[46]

In fact, all the pastors of congregations that owned their own buildings were very much into this sort of empowerment as well. One of these pastors noted that his main task

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[45] In and Out is the name of a famous regional hamburger chain that, according to many locals, has no comparison!

was to help the congregation move from thinking that maturity was writing a check for ministry to actual engagement with one's hands in a meaningful way.[47] This engagement would be a significant shift for his church, and he was right in the middle of it with some major board meetings looming when I interviewed him.

Of course, the question needs to be asked if the churches are "getting it right" in the framework they are setting up. In my brief analysis, I believe they are indeed "getting it right." They are not getting caught up in institution making, buildings, or programs.[48] Rather, they are indeed focused on the people and empowering people to transform the lives around them. While there is room to grow as will be later discussed, the foundation is a strong one to work with.

Congregational Buy-In

In addition to pastoral visions and paradigms, another assumption I had was that, beyond the pastor, the rest of the church needed to actually understand its vision, paradigms, and processes in order for it to truly be a healthy place where people were being discipled to authentic missional living. As in the case of the pastors, I was pleasantly surprised that many of the church members I collected surveys from, as well as many of the church leadership teams the pastors told me about, were in a healthy spot. Whether they were paid staff or lay teams, there was a good sense of unity and health. Members and leaders could explain the vision well, and they gave examples of how they

[46] Unnamed pastor, interviewed by author, San Diego, CA, March 1, 2012.

[47] Unnamed pastor, interviewed by author, San Diego, CA, February 28, 2012.

[48] These three actions were brought up in the literature review.

were supporting it. Some members did not seem to get it,[49] but as a whole, it seemed to me that there was good momentum here.

In one church, I received a survey from someone who had just been baptized the week before, who was also a recent immigrant from an atheist country. When asked the question about how the church was meeting the needs of UC, she answered that it was doing so by touching her and empowering her to understand her God given gifts for the community.[50] Good answer for a new convert. In another church, the respondents who had been in the church for less than a year were able to capture the key concepts and wording used by the pastor in describing the church. One member who had only been at her church for four months, noted that her church was "growing my awareness of issues where Jesus is needed most in our community and providing connections to achieve these needs/improvements."[51] I am sure that her pastor is excited that the outward focus has caught on.

Certainly, for some of the churches their members and leaders were not always united together. For at least two of the older churches, there were defining moments that could have steered the church in another direction. By God's grace, these churches had avoided that trajectory and are in a great place of potential. For example, one pastor informed me that it was only within the last few months that the final contentious board

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[49] For example, in one church a respondent answered the question concerning how the church has helped them to grow by giving the following answer: "Inspiring pastor, wonderful music, involvement as a trustee, great circle of friends." Survey with a church member, February 18, 2012. Perhaps she didn't fully understand the question, or perhaps she was already in a good place of growth, but the other members from the same church gave answered that involved empowerment of gifts, powerful discipleship, and an evangelistic lifestyle.

[50] Survey with church member, February 20, 2012.

[51] Survey with church member, February 13, 2012.

member had finally left. This board member was not only contentious, but also doctrinally incompatible with the rest of the church.[52] This pastor had also, just a few years earlier, fired the choir because of its incompatibility with the new direction, and survived.[53] In any case, when this board member was finally taken off through a series of different events, the church immediately grew by sixty people within the first few months. It only makes sense that God entrusts churches when the leadership and members are ready to handle it. In this church's case, it was clear to the pastor that God was waiting to entrust them.

Processes

All of the interviews led to asking about the processes churches had in place to disciple people toward missional living. As to be expected from the above report on overall health, all of the churches had thought about their processes and were able to discuss some sort of process in which they were engaged. While some were farther along then others, all of them involved some sort of system where the goal was to help the individual church member be salt and light in their surroundings. Furthermore, all of the churches reported some type of system that involved personal relationships at its core. In fact, when I was sitting in with the largest church's pastor, I was able to observe his system first hand as someone came in and received very personal care and empowerment in the most meaningful of ways.

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[52] In fact, some would argue he would be doctrinally incompatible with larger evangelicalism, often applying prophetic passages, in the name of prophecy, inaccurately to current situations within the church.

Some of these processes were very well developed for the creative and intellectual context. One church's curriculum involved reading through major theologians and thinkers of the day, including N.T. Wright and J.P. Moreland, to name a few, yet it was extremely simple and life-application based. The pastor who developed this curriculum mentioned that many of his members, many of whom were leaders in the business world, had expressed hesitancy about spiritual mentorship. They could do it in the business world for a business related reason, but for some reason they would get intimidated when thinking about doing for others in the spiritual context. His combination of some simple concepts, mixed in with intellectually stimulating reading, produced people who said, according to him, "I get this. I can do it!" Another church not only tried to provide teaching content for integrating faith into the workplace and business, but they also had a number of hands-on experiences: groups took field trips to various places to learn and see how others were doing it, the pastor helped one businessman get a weekly Bible study at his workplace started, members were getting together to discuss business as mission ideas. The church leadership was also looking into creating a "creative fund" to help church members get started on Kingdom ventures they were planning.

A number of these processes involved a balance of small groups, one-on-one mentoring, and also extra classes or cohorts geared for development. In fact, at least four of the churches had either just implemented, or were in the process of seriously committing finances and effort, toward the procurement of strong leadership and systems for the area of small groups.

In addition, many of the pastors demonstrated a mindset that was constantly thinking and rethinking their processes. Perhaps this mindset was due to the fact that all

of the pastors were either church planters or had been used to bring about church turnarounds; there is something about these types that are constantly asking questions and rethinking things, perhaps. It was surprisingly encouraging to see the personal, constantly refined, processes in which all the churches were engaged.

In many ways, these processes seemed to compensate the lack of incarnational presence of pastors in the UC area, mentioned in the previous section. While pastors themselves did not live in UC, a number of their members did. As they developed them, these members would be the ones making a difference in the area. In some ways this chain of development was healthy; it would enforce the notion that pastors are there to empower the body for ministry.[54] At the same time, one could rightfully assume that churches with this arrangement could only go so far; wouldn't a pastor who lived in the area be much more effective in bringing people along to love their neighbors and community? Discipleship, after all, is not just a relay of content. At its core is the idea of apprenticeship, of following in the footsteps of someone.

Perhaps this lack of incarnation is the reason why there is still so much work left in UC. Perhaps this lack is why a number of the key gaps between need and what churches are doing- including the areas of transience, friendship, and diversity- are lacking. Why haven't churches more directly addressed the community in these unique characteristics and needs? Are they not being trained to do so because the pastors are not confronted with those needs, day in and day out? While the churches do indeed have processes in place, one can only imagine how much sharper and more effective they might be if the main leaders are more incarnational than at present.

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[54] Ephesians 4:11-13.

Results and Analysis:

Genuine Transformational Presence in UC

The third and final area of analysis relating to church health was in the area of genuine transformation of UC community. As mentioned in the beginning of the chapter, this transformation would be in many ways impossible to measure. At the same time, the idea was that asking key community leaders would shed some light into if transformation was happening, along with getting a sample from the general unchurched population.

At least five churches reported serving alongside community entities. These entities included schools, recreation centers, the local community association, elderly care facilities, and larger businesses in the area. Two churches had, either currently or at one point in time, leaders other than the pastor appointed to community service. Truly these five churches, as far as I could tell, were trying their best. Some great stories included opportunities to pray for and with a principal and area superintendent, a chance to demonstrate the servant heart of Jesus by picking up the trash after the community July 4th celebration, marriages that were saved because of a pastor who spent the time to care for those who came in their doors, and more.

The reality was that the church was still a small but growing force. Not only was this numerically the case, as will later be shown, but as I talked with some key community leaders this "smallness" was also seen to be true. For example, the North UC library is the fourth or fifth busiest in the entire city based on circulation, and has been called by some as one of the only public gathering places in the community. When I

asked her if any churches had helped her organization, she said simply "No."[55] Of course, there may have been Christians who had helped, but as one of the key gatherings spots in our community, for her to say "No" was troublesome.[56] Another community leader that was a part of the area business group and also the park and recreation council could not name an evangelical church that helped them. The only religious group that both she and another recreation leader mentioned was the Mormon Church.

Pastors of the five churches above also discussed this lack of church presence. While many of them were indeed trying to engage their churches in community as mentioned above, for various reasons they were struggling. At least two pastors discussed the lack of momentum they observed in their congregation. Initiatives had been started, but there simply was not enough interest to get more church members involved. Again, lack of interest does not mean the current churches were not doing anything. As mentioned above, the majority of the churches studied were on the path of engaging in this critical aspect of mission. In fact, the UC pastors group is currently undergoing a significant refocusing to make a "dent," so to speak, in the community. The best years of UC transformation are still ahead.

Results and Analysis: Major Issues to Consider

In many ways, the churches of UC are doing well. They are not perfect, but there are definite and clear indications of church health. Pastors and church members are on the

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[55] Interview with Head Librarian, February 11, 2012.

[56] Since the interview, my church has had numerous contacts with her and has helped in some of her key events. One cannot wait too long to act on certain opportunities like this one.

path of properly understanding their context, and retooling their churches to be a part of God's mission to their surroundings. Transformational presence is happening.

There is still so much to do. Below are presented two final thoughts about this to close this chapter.

First, one of the most shocking results from the study deals with the number of people in UC who are a part of a church. Going with the rough estimates of the seven churches studied, around 750 individuals in UC attend one of the 7 churches. This number is around 1.2 percent of the total population of UC.[57] Of course, if one considers the other churches that may have members in the area, in particular the larger regional churches, mainline churches, and ethnic churches, the numbers do increase. The question is if that increase is truly significant. Even if these churches drawn in twice the amount of attendees at 1500, the total church attending population of UC is just 3.6 percent. Clearly there is more work to do.

The second comment is that, as noted many times above, a key problem lies in the lack of incarnational presence in the community. Pastors who live in the community are a minority, along with, in a number of cases, the congregations they lead. Perhaps this need for incarnation is a bias of mine, but I have done church ministry in both a regional church and neighborhood church. In my mind, the contrast is as clear as night and day. In the next chapter I will elaborate on some ideas of unique strategies for UC based on an incarnational methodology. Suffice to say that one of the main conclusions of this study is that this sort of methodology is seriously needed.

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[57] Total population, as reported in chapter 3, is 62,899. The church members that live in UC are estimated as follows, based on data from the pastors and churches: Coast- 160, Ethnos- 120, Experience-15, First Baptist-100, Harbor-60, La Jolla Community- 130, Torrey Pines-160. The total is 745.

CHAPTER 6

SOLUTIONS TO THE MINISTRY PROBLEM

This chapter will discuss the research from the previous chapter, addressing two primary needs. First, it will assess the research methodology for its strengths and weaknesses. Second, it will propose a solution to the problem of the great lack Kingdom presence in UC.

Analysis of Methodology and Outcomes

When I first setup my project, I was satisfied with it. The choice to interview at least four different groups- pastors, church members, community leaders, and community residents- would provide the sort of multi-faceted view that I thought would be crucial. The open-ended nature of the questions would draw out the honest priorities and answers that I hoped for. I am a big picture sort of person, and was going for a big picture sort of question, so the breadth of those surveyed, along with the questions, would be good.

I was pleased with the results that this method yielded. The multifaceted picture was instructive, and the open-ended nature brought out authentic answers. From a qualitative perspective, I received genuine information that allowed me an ever so little glimpse of how the churches were doing here in UC.

The reality was, however, that the study could have been much sharper through a more targeted methodology. For example, given the unique characteristics of the various different people of UC – emerging adults, elderly, various ethnic groups, and so on- a methodology that targeted each of the various groups within UC would have given a much more detailed understanding of the people of UC. Another example was with the churches. Instead of having the pastor pick out individuals for me to interview, a random

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sampling would have given a much sharper picture of what the church body was actually like. This sharpening of methodology would have given even more insight into how churches could be more missional in the present context.

Another problem with methodology was that I simply could not get around to interviewing such a large group of people in person, and had to instead use a survey given over email or in person. While this method was good in that it allowed me to collect more data, it would have been better if I could have either had more time to interview all participants, or made the survey tighter and distribute it to an even wider base. Where I settled was fine: in-person interviews with pastors, email surveys with most everyone else. For future research I would like to see if I could explore the lives of those surveyed in greater depth.

In terms of the outcome of my project, the initial hope for the project was to study church health in a university community to discover stories and principles that might lead to the development of healthy churches in other similar contexts. The outcome was achieved as I obtained data from my interviews. What I discovered was not necessarily a single church that had it all together in which I could necessarily learn from or submit a report. Rather, the reality was that almost every church had some significant strengths from which I could learn, and every church had some gaps where they were not fully engaged in UC as they could be. That has allowed me to reflect on what needs to be done, to which I turn to next.

Proposed Solutions for Raising Church Health in UC

How then, might one increase church health in UC? How might leaders grow as churches to better relate to the unique context of UC, effectively reaching the community

and discipling them toward missional living? How might churches better usher in the

Kingdom holistically on the community? As stated in the previous chapter, these are

crucial questions for the churches of UC: if only 1.3 percent of the residents of UC attend

the churches studied, and only a total of less than 4 percent of the population attends any

church, then the churches are in desperate need of pioneering new initiatives for the sake

of Jesus.

What follows are proposed solutions based on reflections on the last three

chapters. In particular, the solutions will be geared at the key issues of transience and

rootedness in the community; ethnic and generational diversity; relational, friendship

needs; and a desire for experience.[1] I will begin by noting solutions any of the local

churches can engage in and then discuss solutions that may be more accessible for a

coalition of the churches. I will end with a discussion of the next steps for the UC pastors

group. The solutions will be called "movements" based on the idea that while each

component is a unit within itself, each nevertheless builds off the other.[2]

First Movement: APEST Leadership and Community

The first component of a solution lies in the area of leadership. In particular, I am

thinking of what has been called "APEST" leadership, or leadership based on Paul's

outline of the type of leadership that equips the church in Ephesians: Apostle, Prophet,

Evangelist, Shepherd, and Teacher.[3] While there are various definitions for each of these

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[1] As a reminder, the desire for experience is the most prominent characteristic of Creative Class people.

[2] I am using movement in the musical composition sense. According to Merriam-Webster, this is a "distinct structural unit or division having its own key, rhythmic structure, and themes and forming part of an extended musical composition."

[3] Ephesians 4:11.

leaders, I will be using Alan Hirsch's definitions, as seen in table 2. This is not the place

to go into an in-depth theological defense of the use of this passage.[4] The point in

bringing all of this up is that, as Hirsch notes, "I can find no situation where the church

has significantly extended the mission of God… where apostolic leadership cannot be

found in some form or another… if we really want missional church, then we must have a

missional leadership system to drive it- it's that simple."[5] This basic structure and

paradigm of leadership is the foundation to effectively address how a church can continue

to extend and grow Christianity within the unique, complex needs of UC.

Practically speaking, what is a church to do with this paradigm? While each

church will be in a different place when approaching the subject, I suggest the following.

First, each senior leader, along with his or her team, must take careful stock of where he

or she fits in this paradigm. What sort of leader is he or she? There is nothing wrong with

being in any of the five types of leadership giftings; there is no need to feel any "less" a

senior leader if one is a teacher versus an apostle. Second, senior leaders must carefully

identify and bring in other senior leaders to fill the gaps of who they are not. In particular,

the apostolic gifting will be of crucial importance, since it is the one that initiates all the

other functions; it creates the environment for the rest.[6]

From here, each local church will most likely take a different path. Will this

paradigm be used in smaller components of church expression? For example, will every

small group have each of the five leadership types? Will entire programs or departments

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[4] For this, see Hirsch 149-177.

[5] Hirsch, 151-152.

[6] Many have observed that the apostolic leader initiates. See Hirsch, 157-158.

involve only one of the functions and be overseen by a leader who has that function? For example, will a small group be led by only pastoral leaders, or only teaching leaders? Churches will have to explore what works for them.

What is key, in my estimation, is that the apostolic leaders are identified and cultivated. If they are the ones that actually extend Christianity, the ones that break new ground in a given context and then create the context for the rest of the leadership types, then these are the ones the local church must begin to identify and release for ministry. Releasing apostolic leaders may be very challenging for some churches. It may mean that a current leader who is taking care of an existing church ministry may need to be freed up to do something else. It may mean a type of rearranging and reshuffling that can be maddening, for both the leadership and the community. But the 98.8 percent of UC needs the apostolic leader.

At this juncture, it should be noted that every church member needs to be engaged in missional living; it is not simply the job of the apostolic leader, or the APEST team for that matter. The pastoral leader will need to work with the Apostolic leader to create systems that continue to teach and grow the missional life, but it all begins in the leadership.

Table 2. APEST leadership

	Definition	Focus/Core Tasks	Impact when in sync with other ministries	Impact when monopolizing
Apostolic	- The steward the DNA of the church - Ensures the Gospel's faithful transmission from one context to the next	- Extending Christianity - Guarding and embedding the DNA of the church, theologically and missionally - Establishing the church in new contexts - "Founding" of the other ministries - Development of leaders - Strategic missional perspective -Translocal networking	-Healthy overall church - Extension of the faith - Missional mode of church is fostered - Growth of church and movement - Pioneering mission - Experimentation of new forms of incarnational church - Manifestations of other gifts	- Tendency to autocratic styles of leadership - Wounded peopled in organization due to task and future orientation - Lots of challenge and change, not enough healthy transition (this requires the pastoral and teaching function)
Prophetic	- The one who is keen on listening and speaking the heart of God, often in tension with dominant consciousness - Truth-teller to the believer	- Discerning and communicating God's will - Ensuring the obedience of the community - Questioning the status quo	- Obedience and faithfulness to God - God-oriented faith (less "fear of man") -Challenge to prevailing consciousness - Countercultural action -Social justice	- One-dimensional, "hobby horse" feel to the leadership's conception of church - Factiousness - Exclusive and offensive - Overly "spiritual" feel
Evangelistic	- The recruiter, carrier, communicator of the Gospel message - Truth-teller to unbeliever - Calls for personal response to Jesus	- Making clear the Gospel message and offer of salvation - Bringing people into the mission	- Expansion of faith through a response to God's personal call - Organic numerical growth	- Loss of overarching vision and communal health - Narrow perspectives on faith, limited to "simple gospel"
Pastoral	- The one who care for and develops Jesus followers by leading, nurturing, protecting, and discipling	- Cultivating a loving and spiritually mature network of relationships and community - Making disciples	- Assimilation - Loving relationships - Discipleship growth - Sense of connectedness - Worship and Prayer	- Closed, nonmissional community - Co-dependency between church and pastor (messiah complex) - Don't rock the boat approach to organization - If too "feminine" in expression, males can be alienated from church
Teaching	- Clarifies the revealed mind and will of God so that followers gain wisdom and understanding	- Discernment - Guidance - Helping the community to understand the mind of God	- Understand God and faith - Truth guides behavior -Self-awareness -Devotion to learning and integration	- Theological dogmatism - Christian Gnosticism (saved by knowledge of Bible and theology, Bible replaces Holy Spirit) - Intellectualism - Control through ideas: pharisaism ("is that lawful?")

Source: Adapted from Alan Hirsch, *The Forgotten Ways,* 170.

Second Movement: Housing Complex Missional Groups

Once these leadership teams are formed, or at least identified, where should they begin to go? How should they begin to engage UC in its transience and rootedness, its ethnic and generational diversity, its high relational need, and do it all in a way that is primarily experiential? While it will be assumed that various apostolic leaders who emerge in the area will discover new inroads, as a fellow apostolic leader I believe that housing complex based missional groups are a key method to explore.

What do I mean by housing complex based missional groups? These groups are what some might call "small groups" that are geographically based in the major multi-housing complexes or regions of UC, led by teams that live in these complexes as well. These groups would engage both followers of Jesus in traditional Christian practices like prayer and Bible study yet also engage skeptics and seekers through friendship, complex-based social events, and appropriate spiritual engagement. Currently, none of the UC churches setup their small groups this way, both in terms of the specific geographical context and practice. While some are more geographically based (UC versus a neighboring community), none have attempted to be this specific in their target.

Challenge: Are These Groups Necessary?

There is at least one major challenge in thinking about this sort of group, however. Given that most friendships people have are based on affinity networks from work, various interest groups, past friendships, and so on, and given that many church related ministries tend to be affinity based, both formally or informally, the question arises as to if these groups are really worth pursuing. If people are naturally basing their friendships on these affinity-based networks, then why try and advance the gospel

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through a geographical method? If the best friendship building and evangelism happens through affinity networks, then isn't the emphasis on evangelism through those networks much more important than evangelism through geographical place? While a number of components in the previous chapters have answered this indirectly, these questions are worthwhile to address head on in this section.

It should be noted that friendship based on affinity networks are not somehow "bad" and should be discarded. It should also be noted that I am in no way advocating people *not* pursue those avenues for seeing the Kingdom advance. Indeed, the power of social networks based on friendship is well documented,[7] and there should be a continued exploration on how to do this better. I think of my own involvement in the Saturday basketball group down the street and the elementary school PTA, and how much good has come from that. Churches should continue to encourage friendship and missional living through affinity-based networks.[8] In fact, I will discuss some of these affinity-based ideas in my next movement.

At the same time, these affinity-based friendships are limiting, and ultimately need to be complemented by another avenue of missional living if UC is to be reached. My reasoning is as follows.

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[7] See, for example, Nicholas A. Christakis and James H. Fowler, Connected: The Surprising Power of Our Social Networks and How They Shape Our Lives- How Your Friends' Friends' Friends Affect Everything You Feel, Think, and Do (New York: Little Brown and Company, 2009).

[8] I think about one church's very successful evangelism initiative that is based on one's networks, which includes one's neighbors. They have a Christmas event that is by personal invitation only. It is a fun event with good entertainers (It is not an outright evangelistic event, but a fun brief exposure), and is well attended by a number of unchurched people, all of whom are through the church's networks. This event should not stop. Could there be another powerful dimension added on if the church also encouraged and developed neighborhood-based parties in people's homes?

First, while the affinity-based friendship and networks are indeed strong, the reality is that geographical has the potential to be stronger, if approached properly. As noted in chapter 3, studies are emerging that discuss how deeper intimacy and a sense of community is tied to shared geography and physical accessibility. One can have friendships through interest based affinity networks, and that is indeed how society currently operates. But, as the previous chapter has shown, something is amiss- most people are still lonely. Could it be that friendships based on interests are not enough, and people need a new approach to experiencing friendship as a society?

I have personally tasted this reality in my complex. As noted above, I am connected in various ways to friends in UC through basketball and elementary school involvement. Yet there is nothing like the relationship I have with my neighbors. We have developed in such a way that, because of our shared geographical space, allows us to bond and have a richness that I and my other friends-including the other staff at my church- do not easily achieve. The football games we watch together, the Friday dinners together where we bring our own cooked food to one person's house, the emergency childcare and ride needs that arise- all of that is simply impossible to create, in the way we do it, without proximity. The reality is that all of this interaction has created a context of friendship that has led to numerous spiritual conversations and genuine missional exchange. In fact, as I've become friends with them, for many of them I am literally the only Christian with which they are currently at that level of intimate conversation. In addition, these neighbors include the rooted and transient, the ethnic and generationally diverse, the relationally lonely, and the Creative Class people needing experience. In

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other words, I have become friends and been missional with the people the church needs to reach, as identified by the previous chapter.

Second, affinity-based relationships will inevitably involve some neighborhood friendships, and these neighborhood-based friendships are moved along spiritually in a (more) powerful way with other neighbors than some sort of affinity-based group. If one is trying to be like Jesus, inevitably one will get to know one's neighbors in varying degrees. What happens when this neighbor wants to explore spirituality? In the affinity model of missional living, one would invite a neighbor to an affinity group. But what if the neighbor is not of that affinity group? Does the Christian "hand off" the person to people the neighbor doesn't know? What if the church doesn't provide a group for that neighbor? In light of the diversity, no current church has an affinity-group for every type of resident in UC. Furthermore, if the spiritual community is geographically distant, even if a little, will entrance in the spiritual community be harder, whether it be in church community or small group community? It seems to me that the affinity-based group model of trying to help others come to Jesus runs into a wall in many ways.

I think of the "Bible Study group"[9] I was able to form last year in my complex. Of all the people involved, the only people who had ever been in another group like that were the churched evangelicals.[10] None of the other ones had ever gone to anything like this group. Some of them were nominally involved in other churches, too. But the reality was that because we were all neighbors, and because everything was simply so

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[9] I have this phrase in quotes because this is what it was referred to by those involved, and because it was indeed what it was; it was not a full-blown missional group, as described in this movement.

[10] It seems to me that evangelicals have no problems driving long distances to be a part of a church or spiritual community, especially on the weekends. Unchurched people do this, of course, for other reasons, but the question is if they will do it for something they are not quite convinced of… yet.

convenient, coming together for a spiritual purpose involved very little barrier crossing. Moreover, this group included five ethnic groups (Chinese, Mexican, Swiss, Ethiopian, Anglo-American), and spanned a thirty-year age range. Simply put, it would be impossible to develop some sort of affinity-based ministry to reach the people in this group, let alone the whole neighborhood.

Third, affinity-based friendships can easily run into some sort of dead-end that does not advance missional living and discipleship toward Christlikeness. Specifically, I think of how these networks can be very one-dimensional, based on preferences individuals have and not necessarily on the values of Jesus, and how these networks have the potential to grow stale and ultimately not grow beyond a few people.[11] For example, if one's networks are based on one's work friends that are all very similar in age and educational background, and also with one's interest in a hobby where everyone is the same as well, how is one to love the diversity Jesus seems to beckon His followers toward in answering the question "who is my neighbor" with the Good Samaritan story?[12] Furthermore, what happens when those networks stay the same, and then start to dwindle because of the transitions that original network faces? What then? I have observed numerous times many emerging adults and Creative Class followers of Jesus lose their pool of friends in this way and become very lonely. What if they continued to

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[11] Some have pushed back by saying that a geographical approach could lead to the same. If one lives in a complex in UC that contains a certain type of people, and if one's neighbors remain the same over a long period of time, doesn't the same problem arise? These points are good; however, it should be noted that, because of the diversity and transitory nature of the residents of UC, the likelihood of this scenario will be only found in a few super elite spots. Even in my community, where the condos are on the upper end in terms of price, the reality is that the mishmash of different people, and the presence of units that are still rented out, is high. In other words, we have not run into this problem in a unit like ours.

[12] Luke 10:25-37.

develop friendships with neighbors? Even if these neighbors transition out, new neighbors always transition in; with affinity-based relationships, transitions in do not always happen. Geographic- based relationships have the potential to keep followers of Jesus continually engaged and dealing with the characteristic of transition in UC in a way the other model cannot.

In short, I believe geographically-friendships are best suited to engage the difficult issues of transience and rootedness, ethnic and generational diversity, and loneliness in a way affinity-based relationships cannot. Furthermore, I believe a faithful obedience to love one's neighbor will inevitably lead to dead ends in holistic ministry if geographical communities are not setup. For these reasons I believe that housing-complex missional groups are a key initiative to take on by the churches of UC. The question then becomes how one might go about establishing these groups.

How Might a Housing Complex Missional Group be Established?

To be clear, there are resources available that detail the process or at least components of setting up geographically based missional groups. As mentioned in chapter 3, M. Scott Boren's *Missional Small Groups: Becoming a Community that Makes a Difference in the World*, along with Alan Roxburgh's *Missional: Joining God in the Neighborhood*, are excellent resources for establishing a missional-contextual framework for both church leader and member. The movements of Apartment Life and other multihousing ministries provide models to study, and potential partnerships to pursue. In particular, Apartment Life is a ministry that may be a crucial key, and contact has been made since the writing of this chapter. I will not review their material here; a basic

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outline for training has been provided in appendix E that takes into consideration the unique characteristics of UC that must be properly addressed by this sort of group.

What I will discuss, however, is that there are currently three potential avenues of creating these groups in UC. The first is to simply gather current local church members who are in the same complex and have them begin the process. Key to this will be the casting and owning of vision, and the proper assessment of APEST leadership, along with other characteristics mentioned in appendix E. The second avenue is to purposefully recruit a proper team and ask them to move into a particular complex. This will be approached differently if a housing complex is rental only versus owner-based complex. At first glance, recruiting seems somewhat challenging, especially if one of the goals for each setting is to have at least one rooted person in each team. Perhaps the rooted person will serve as the anchor to which the others will move around. With any of the options, the details and challenges are many; great faith and apostolic vision will be needed. The final avenue is to purposefully recruit a team and actually place them in particular complexes, with part or all of the rent being covered by an outside source. Whether through Apartment Life or through something like a church house,[13] this avenue has the benefit of actually creating enough time for there to be great focus in developing community. If a local church is get involved in housing, then a key will be for the local church to free up the funding necessary for this sort of endeavor. Again, great faith and apostolic vision will be necessary.

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[13] A church house is a house that the church owns, and is thus able to operate its mission through. Currently Ethnos has a church house in a multihousing complex. This house is owned by patron of the church, but given for the church to use at its discretion.

Other Questions to Answer

As a church pursues these sort of groups, many other questions will arise: Does every small group in a church become a complex based group? How will this affect the church's organization structure and resources? What if the group doesn't work out, then what? While every church will engage these ideas at different levels, and there is no way to answer every question before one begins, I suggest the following in answer to the questions here. First, it would seem that starting small and experimenting is key. As such, unless it is really ready to do so, a church should not require or shift all small groups toward this model. Second, this movement definitely has the potential of drastically affecting organizational structure and resourcing. One needs to imagine a church having, on its books, rental costs for four apartments, for the purpose of missional reach. Not only would resourcing be used in a very different manner, leadership to manage the rules and regulations of those ministries would need to be established. At various levels, this movement would fundamentally change the church. Third, in answer to the question of potential failure, the reality with any apostolic endeavor is that the possibility of failure is definitely high. Risk is the nature of apostolic work; there is simply no getting around it. But the cost of not doing anything can be just as high as well, if not higher: how does one measure the cost of a life not knowing Jesus? How does you measure the cost of 96 percent of a community not engaged with His community? Something has to change in the way the church is reaching UC.

Third Movement: Affinity-Based Gathering Centers for the Community

Shifting the discussion to the other side of the affinity or geographical method debate, I want to present some potential ideas for churches looking to follow an affinity-

based model in the community. Again, I believe these two types of methods can and should coexist simultaneously in the ministry of a church, *if* the mission demands it. I would qualify that, due to the arguments presented earlier that geographical groups can produce better disciples, affinity-based groups should lead people into geographical based community. Given this qualification, what sort of affinity groups does UC need right now?

On one hand, any affinity-based group would be great in a region as unchurched as UC. More life-stage affinity groups for young families, emerging adults, professionals, and the elderly- the basic "stuff" involved in churches today- would be welcomed. More interest-based groups would be great as well: groups focused around sports, gender, hobbies, and so on. And if churches had the capacity to plant more ethnic churches in UC and surrounding regions (ethnic churches tend to be more regional)- well, there would be no arguing against that.

However, given the unique needs of UC at the moment- transience and rootedness, diversity, loneliness, and so on- what might be most impactful? What might touch on the least reached in the area? What might be an initiative outside of what any one "normal" church could do, and would, in fact, be more impactful if all the churches somehow participated? One thought is to have affinity-based gathering centers for the whole UC community, for groups that are simply too big or too difficult for any one church to currently handle.

What I have in mind is something akin to the South Asian Friendship Center (SAFC) in Chicago.[14] Started in 1993 by a multi-national and multi-denominational team, SAFC set out to reach the close to half a million Muslims in Chicago that no one church could adequately begin to reach. In fact, even the Indian Evangelical Free Church sent volunteers weekly to the ministry when it first started; they had been praying for thirteen years for a ministry like SAFC. Again, SAFC was an endeavor that would require more than one church's efforts. Offering services like English tutoring, fax services, a library, and a place to watch cricket, SAFC has been able to demonstrate, in very incarnational ways, the love of Jesus. SAFC has also acted a vision caster, trainer, and hub for the local churches wanting to love the city as a whole. In its recent history, SAFC has planted a church specific for the South Asians of the area, with services in Urdu, Hindi, and English.

Could the churches of UC come together for a work like this? Currently, the local library serves as the community center for the whole area and does an excellent job for the internationals. Could the church partner with the library to develop a center like this, or should do something more independently? Could the church address another large group of UC residents like scientists of the area, in a more effective way through some type of larger affinity-based gathering that is independent of any one local church? Will the churches believe that sort of work together might be a real part of Jesus plan to bring

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[14] Sam Naaman, "A Special Blessing from the Lord? Muslims Among Us", in *A Heart for the Community: New Models for Urban and Suburban Ministry*, 99-110 (Chicago: Moody Publishers, 2009). For more on the ministry, see also www.safcbookstore.com.

"the world" to Him through our unity?[15] I believe the church needs to prayerfully consider this.

Fourth Movement: Development Tracks for Missional Encounters

The previous two movements have been focused on the apostolic fringe of the extension of Christianity in UC. As noted earlier, this sort of apostolic imagination and development is a must if Christianity is to go beyond where it is currently. At the same time, it must be remembered that the APEST model calls the church to properly develop the prophetic, evangelistic, pastoral, and teaching aspects of leadership and development in the church as well. If the entire church is to be missionally engaged, then each of these roles need to be fully engaged, especially the shepherds and teachers of the group.

I focus on the shepherding and teaching aspects because these are the two leadership types that, in my estimation, spend the most amount of time with the greatest number of people in the church. How might these two functions in a local church be as fully engaged as they need to be, for the sake of UC? While it seems to me that every local church in engaged in these two functions to some degree or another, I believe an application to the sharpening in the discipleship process is in order.

First, a theological and practical training on incarnation is essential. While this emphasis may be challenging for some of the churches, this is still doable, to varying degrees, for all churches. Pastors and teachers need to teach on a theology of place along with evangelism and train members to exegete their neighbors and communities. Classes, prayer walks, doing surveys as a normal routine for all church members; these are a few

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[15] John 17:21.

ideas that might really empower the church to be, as a whole, much more missional. While one may argue that only apostolic people need this sort of training, the reality is that apostolic people naturally move towards this training; everyone else, if the church is trying to get everyone missional, will need some sort of systematic discipleship towards practical missional living.

Second, practical teaching and training in terms of the unique people groups of UC are essential as well. In particular, it would seem that every church should at least touch on the uniqueness of emerging adults, the Creative class, and the international community. Classes or reading groups around Richard Florida, classes and hands on experiences about religions and worldviews of the world, sermon series or Sunday service components that regularly deal with the unique challenges of the Creative Community- followers of Jesus need exposure. As in the case of the previous movement, it would seem that partnership among the churches might be very helpful for this endeavor, especially for church lacking in membership within that have experienced these realities.

In sum, the purpose of discussing this movement is to address the need for the rest of the leadership types and the rest of the church to be fully engaged and in line with the missional endeavors of the church. In my research with the churches of UC, I believe all of them are pursuing this engagement. A sharpening can be done, however, which I hope this brief discussion stimulates.

Fifth Movement: Working Together

Throughout the discussion above, I have alluded to the need for churches to work together. I conclude this chapter with this very important call for the churches of UC to

work together. To be sure, this is no easy task; as a pastor myself, I am constantly

tempted to be not only doing the best that I know can I do, but to be looking the best in

comparison to other colleagues around me. Simply put, this sort of comparison is a

terrible condition of the flesh that must be put to death.[16] Furthermore, the call of Jesus

for unity is clear. In fact, as mentioned above, the world will more readily believe in

Jesus as his people learn to walk in unity.[17] How might we, the pastors of UC, work

together more, for the sake of the Kingdom?

First, pastors need to be knowledgeable and comfortable with their own strengths

and weaknesses. God has given each church a unique set of competencies and callings;

pastors cannot, and should not, do anything more or less.[18] While the pastors of UC

currently reflect this mindset, I believe pastors have more to discover about themselves.

Second, pastors need to continue to strategize together as a church community.

Swanson and Williams discuss the need for churches to achieve unity of family,

fellowship, and purpose.[19] The UC pastors are currently doing relatively well in family

and fellowship; it is in the area of purpose they must do better, while continuing to grow

in the other two. In this area of purpose, Swanson and Williams present an eight-step

process from their research that they have seen success in:[20]

1. Define the geographical region in which the work and unity should be happening.

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[16] Romans 8:13.

[17] John 17:21. I am drawn to say that the world will only believe in Jesus when we are walking in unity, but that would be a reductionistic reading of the rest of the Scriptures; there are other ways people are drawn to believe in Jesus. Nonetheless, the challenge of the verse should not be taken lightly.

[18] See Swanson and Williams, 140-141, for an excellent discussion.

[19] Ibid., 109.

[20] Ibid., 113-114.

2. Identify the main churches that impact the area.

3. Gather these church pastors together to ask the question, "What could we accomplish together that we could no do alone?"

4. Develop relationships by praying, planning, and playing together.

5. Partner to address a community need.

6. Plan a community catalytic event to stimulate and inspire collaboration.

7. Celebrate regularly with each local congregation what God is doing in the community through the larger church.

8. Cooperate with the Holy Spirit through the whole process.

The UC pastors are currently still at step three, needing to answer the question of what we can accomplish together that we cannot do alone, though they have achieved quite a bit of step four. I find this challenging, given that it seems that few pastors have exhibited this sort of mindset in our discussions.[21] But the pastors are in a new season, as mentioned in Chapter 2, and I believe that, by God's grace alone, they can grow beyond our present circumstances. The pastors have a new administrative sharpness and a new commitment that has not been experienced up to this point. God have mercy.

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[21] Swanson and Williams also note eleven reasons why movements fail. I will list them here. Are we going to fall in one of these traps?

1. Leaders do not have a clear idea of where they are going and a workable map to get there.
2. Leadership teams move from a catalytic role to one of sponsoring and owning ministries.
3. Current leaders fail to engage senior leaders from the diversity of the body of Christ, especially prominent leaders from the African American and Hispanic communities.
4. Leaders are not able to move beyond prayer and relationships.
5. Leaders are committed tot the transformation process but are not engaging in community-based ministry.
6. Senior leaders are not leading the way.
7. A low- level of commitment by leaders lead to an administrative movement rather than a catalytic leadership role in the community.
8. The strategic initiative is sometimes hijacked by another competing agenda.
9. The initiative is underfunded, typically beginning with the leadership team.
10. Leaders do not give enough emphasis to fostering spiritual vitality and relationships within the pastoral community.
11. Leaders do not really understand the holistic and comprehensive nature of transformation, so they settle for something less.

Tied into all this is the issue of leadership. Currently I am leading the group, and

have gotten good feedback about my leadership. But it is not easy. Swanson and

Williams discuss the right sort of leader needed for a city transformation: it is a leader

who is

> Adept at building networks, relationships, and partnerships and who always value
> people and have concern for "the whole" … [they] know how to appreciate and
> lift up the contributions [of other leaders][22], without ever feeling the need to
> compete with them… [the leader] doesn't have to be the leader of the largest
> church in town, but it is necessary that his leader has the gravitas to convene the
> pastors of the largest churches... [these leaders] don't need to come up with the
> best ideas themselves, but they should be able to recognize and implement the
> best ideas of others.[23]

In many ways, I feel that I fit the bill yet there lurks within me a desire to be better, to

compete. Can I move beyond the territorial flesh that I am in? My constant commitment

to accountability on this subject will be key, along with my commitment to learn from

other practitioners and grow.

In summary, the churches in UC must work together as part of the solution to the

"lostness" of UC. They are on the right path, but have so much to still achieve. Solid

leadership, selflessness, great faith, and a commitment to discover and implement a God-

inspired strategy will be key. University City awaits.[24]

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[22] Swanson and Williams list out the other leaders in the areas of outreach events to different domains, age group ministries, local congregations, parachurch organizations, mission agencies, city-wide festivals and rallies (Luis Palau, ShareFest, Billy Graham, etc.). Swanson and Williams, 172.

[23] Ibid., 173.

[24] I am reminded of Romans 8:20-21, where the eschatological transformation of creation awaits the revealing of the perfect children of God. Could a principle be found there that the Kingdom's presence in the world today (e.g. UC) await the pastors' Christ-like behavior (e.g. unity)?

Conclusion

In this chapter I have taken the research from the previous chapter and presented five "movements" to increase church health and reach in UC. While there were limitations as seen in the analysis of methods, the results have nonetheless given way to potential possibilities. Only by God's grace can the churches move forward and transformation actually happen. This transformation is the ultimate goal of the project.

CHAPTER 7

CONCLUSION

It has been a privilege to have been given the time and space to do research on establishing healthy churches in the multinational university are of University Community in San Diego. As mentioned in chapter 1, the hope for this project is to not only stimulate the churches in UC toward greater health, but to also stimulate practitioners in university towns throughout the world. In this final chapter I will reflect on some basic principles that can be applied in other settings, as well as suggest various issues for future research.

Key Principles to Consider for Church Health in University Towns

What are the basic issues one must consider when establishing missional, transformative churches in university towns? The following principles can be drawn from this project. I imagine these principles to be applicable to situations in the United States. As for applications outside of the United States, please see the next section of future research.

First, university towns deserve their own particular study and missional approach. This assumption has been the basis of the whole project, but it should be emphasized again that traditional church ministry or traditional campus ministry are *not* adequate or fair for the particular and unique geographical place known as the university town. Furthermore, the residents of university towns are particular and unique, and deserve this particular focus as well.

Second and related, there are currently some specific, key characteristics of university towns that are in need of apostolic innovation. While one should always be

careful in generalizing, the sense from this project is that the basic issues of emerging adulthood, the creative economy, progressive culture, academic thinking, and the unique migratory and urban-planning patterns seem to be standard enough in the United States to be considered "musts" for particular study and contextualization for every would be church leader in a university town.

Third, deliberate incarnation by pastors and church leaders looking to minister in university towns is key to discovering the solutions to the characteristics mentioned above. There are many reasons it may be hard for this incarnation to happen. Most university towns in the United States are transient, expensive, and lacking in certain middle-aged populations. It should go without saying, however, that unless one lives among a people and identifies with the people, one will always be missing a certain power in ministering to that people.

Fourth, the unique relational needs and opportunities in university towns might be best addressed in a way different from the dominant, affinity-based approach to ministry. Rather, these needs and opportunities can be addressed best by moving toward a geographically-based model of relationship development and ministry.

Fifth and finally, churches in university towns need to work together. Not only are the needs great, the needs are simply too diverse and multifaceted in a university town. Furthermore, Jesus desires His church to work together, and churches will lack a certain divine power and presence when not engaging with the greater body of Jesus.

Ideas for Future Study

It has been truly exciting to be a part of the beginning stages of research and development for church health for university towns. There is much more to explore, for

the sake of not just my current context but also for the greater Kingdom vision of seeing more healthy churches established in university towns in the United States and abroad. The following are suggestions for future research.

First, a study of solutions in multiple university towns within the United States should be done. This cross-town study would be the next major step in solidifying any sort of sense of general principles that can be applied to a larger audience. In particular, it seems that a study of all the University of California schools and their communities might be insightful, and then from there crossing into various states for contrast and comparison.

Second, a study of solutions with university towns outside of the United States should be done. This cross-boundary study would be a logical next step in solidifying any sense of general principles for practitioners all over the world to adapt to. Neighboring Canada and Mexico would be feasible next steps; I personally have some significant connections in both areas that could be explored for future study. In fact, a university town church plant is on the initial radar in Tijuana as my church continues our partnerships there.

Third, a more in depth study of geographic, housing complex-based ministry in university towns should be done. If no such ministry exists, then a comparable context should be sought. Of course, there may be a need to differentiate between a United States coastal city versus a Midwestern city, cities based on size and demographic breakdown, and other significant contextual differences. A potential avenue of exploration would be to study Apartment Life and their ministries in various cities.

Fourth, pastoral health in the ever-shifting university town should be studied. It has been no small wonder that the pastors of the churches studied are relatively healthy, having been in UC for some time. Speaking as one of them, there are some real challenges to being in this place. From issues like the continued need to form and break relational bonds, to the sometimes odd work hours of the Creative Class, to the high proportion of young singles, there are unique challenges to spiritual, intellectual, emotional, and family health in a context like this. What sort of pastor is best situated for this context, for the long term?

Fifth, further study on effective means to reach both the rooted and transient in university towns should be studied. In this project I have only touched on one model of ministry. What are the other ones that exist out there? I know of very little to address this specific issue of transience and rootedness. This focus has implication not simply or university towns, but for the many living spaces today in our global, urban culture where transience and rootedness are key features.

Sixth, the relationship between the university, the town, and the church should be further studied. How might the church work with the university to bring transformation to the town? How might the church work with the town to bring transformation the university? A further study of how this can happen in UC and other university town settings is key.

Seventh, the global impact through the international university town church members should be studied, especially members who are in a university town for a season only a season. I think of the various individuals who have been a part of my church for a season and then moved on to places like India, Iraq, China, and Korea. How

did their time with my church transform them? How is what they experience here transforming their current contexts- their churches, their workplaces, their communities?

Each of these potential avenues for research are not only relevant to church leaders of university towns, they have value to any Kingdom leader concerned about the continued advance of Jesus' mission today. It is my hope that practitioners and researchers will be able to come together and discover the new territory mentioned here.

Final Thoughts

This project has been a grace gift from God. The focus, research, ideas, and time are not things I would have been able to muster by myself. The ability I've had to have other churches support this project is but an illustration of church health in university towns as well. The research, ideas, time, and power for effective missional ministry are not possible by human strength and ingenuity. Jesus said he would "build his church."[1] His declaration is true in every context, not the least the context of the university town. May God show great grace and build his church in university towns throughout the world, for His glory.

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[1] Matthew 16:18.

APPENDICES

Appendix A

Survey for UC Pastors

1. How long has your church been in the UC community?
   a. Less than 1 year
   b. 1-3 years
   c. 3-5 years
   d. 5-10 years
   e. 10-15 years
   f. 15+ years

2. What percentage of your membership lives in the UC community? What percentage works in the UC community?

Lives	Works
a. Less than 10%	a. Less than 10%
b. 10-25%	b. 10-25%
c. 25-50%	c. 25-50%
d. 50-75%	50-75%

3. How do you think the UC community is unique in comparison to other places of ministry?

4. What do you think are the unique needs of the UC community?

5. How does your church try to do ministry the UC community given its uniqueness?

6. How has your church been responding to those unique needs of the community?

7. Who are six people from your church I can interview that live in the UC community?

Appendix B

Survey for Church Members

1. How long have you been a part of the UC community?

    a. Less than 1 year

    b. 1-3 years

    c. 3-5 years

    d. 5-10 years

    e. 10-15 years

    f. 15+ years

2. How long have you been a member at this church? Why did you *first* decide to come to this church?
    Amount of years: _____
    Why did you *first* come:

    a. Relevant Teaching

    b. Inspired by the Vision

    c. Inspiring Worship

    d. Convenience

    e. I liked the people

    f. Felt God's Call

    g. I liked the pastor(s)

    h. Other: _____

3. How long have you been a follower of Jesus? What does it look like for you to follow Jesus?

4. How has the church helped you follow Jesus?

5. From your perspective, how is the UC community unique from other communities in San Diego?

6. From your perspective, what are the unique needs of the UC community?

7. From your perspective, what is God doing through your or your church to touch the UC community in its uniqueness?

Appendix C

Survey for UC Community Leaders

1. How long have you served in this organization? How did you come to serve in this way?
2. How long have you or your organization been in UC?
   a. Less than 1 year
   b. 1-3 years
   c. 3-5 years
   d. 5-10 years
   e. 10-15 years
   f. 15+ years

3. What are your top goals as an organization?
4. What other organizations have helped you in accomplishing your goals?
5. From your perspective, what are the greatest needs in the UC community?
6. From your perspective, which organizations are effectively addressing the needs of the community?
7. Have you had any help from any churches or Christians in the community? If so, please describe.
8. If a church or a Christian could better help the community, what are some things you think they could do?

Appendix D

Survey for UC Resident

1. How long have you lived in the UC community?
   a. Less than 1 year
   b. 1-3 years
   c. 3-5 years
   d. 5-10 years
   e. 10-15 years
   f. 15+ years

2. What are the greatest needs you and others you know have as individuals in this community?

3. Have any individuals or organizations in the community helped you personally? Please briefly describe.

4. What do you know of the churches or Christians in the UC community?

5. What are your overall impressions of the churches or Christians in the UC community?

6. If a church or a Christian could better help the community, what are some things you think they could do?

Appendix E

Developing Housing Complex Missional Groups: An Outline

What follows is a basic proposed outline for developing Housing Complex Missional Groups in the context of Ethnos Community Church.

Brief Description:
Housing Complex Missional Groups (HCMG) are groups made up of individuals who live in the same housing complex. These groups build friendship with one another and other residents of the complex, providing places for both spiritual and social community. Some of these "places" may be events may look like big socials and parties, others may look like a traditional Christian community group.

Note: what is described here is for a leadership team of working professionals. Interns and Apartment Life workers will have a more robust group, but the basics will still be the same.

Benefits:
Friendships developed along the lines of shared geographic living space have the potential to be more intimate, due to the consistent, accessible, and spontaneous potential for interaction. Friendships based on shared living space give greater opportunity for people to learn to have friendship with someone beyond their normal social bounds, whether it be ethnic, life-stage, economic, and so on.

Leadership Team Needed:
An ideal leadership team can range anywhere from 3 people onward, and needs to exhibit the following:

▸ *Character:* foundational Christian character, as expressed in the Ethnos Membership Covenant

▸ *Calling:* a strong sense of God's desire for them to serve and sacrifice in this manner. A posture of love toward the diverse residents of UC. These residents would include: those who are transient and rooted, emerging adults, internationals, Creative Class people, young families, and retirees. The team as a whole needs to be competent to relate to this wide variety of individuals. Ideally, at least one team member would have four years in the community already, and at least two team members would be able to commit to the complex for at least three years.

▸ *Chemistry:* basic teamwork skills.

▶ *Competency:* a team composition reflective of all the APEST functions. Basic ability to implement group startup and development.

Training:
▶ *Character:*
    Basic Ethnos Leadership Development Track 1.

▶ *Calling:*
    Part 1: The Vision of a HCMG
1. Read Missional Small Groups, by M. Scott Boren.
2. Read Chapter 2: Context of Ministry, in present dissertation.
3. Answer the following questions:
    a. What resonated with you as read these resources?
    b. What did you find difficult to embrace?

    Part 2: Getting Your Feet Wet.
1. Embark on a prayer walk in your complex alone. Use this suggested protocol:
    a. Take at least one hour for this exercise.
    b. Walk through your complex, asking God to show you how He thinks and feels about the people of your complex.
    c. As you walk around, note what you see, hear, and smell. Note indicators of who lives in your complex, and what they may be going through.
    d. Be sure to ask God about how He thinks and feels toward the management and owners.
    e. When you finish, spend a moment writing down what God showed you.
    f. When done, ask God specifically how He would want you to proceed.

2. Embark on a prayer walk in your complex with your team. Use above protocol.

▶ *Chemistry*
    Take the Myers Brigg Test. Using *Introduction to Type and Teams*, map out the strength and weaknesses of the team.

▶ *Competency*
    Part 1: APEST
    Take the APEST test. Map out the leadership mix your team has.

    Part 2: Basic Startup and Development
    See next section.

Basics to Starting Up a HCMG
1. Meet the neighbors. This can be done through:
    a. Door-to-door drop bys to say hi.

       b.   Inviting people over for a meal, personal party around a holiday, and more.

2. Plan your first social event.
       a.   This best done around a more recognized holiday of some sort- Memorial Day, July 4th, Christmas, End of Summer, etc.
       b.   Pass out and post flyers. Call this a "community party" on your publicity.
       c.   Provide nametags, food, games, and other fun things to get people interacting.
       d.   Note: for complexes that have a social coordinator already, work with them directly to help them promote and recruit for their party. View it as a joint party with them! Suggest ideas for people to interact.

3. At social event, have Community Interest Survey ready.
       a.   This is a survey that asks people if they are interested in pursuing various social interests together (e.g.- book club, running, preschool play time, etc.)
       b.   Include on this email a religious discussion group and/or Bible study as an option.
       c.   Be sure to include basic contact info, and also space for people to write their own comments.

4. Meet neighbors who did not come, and do Community Interest Survey with them.

5. While the above is going on, begin meeting with the followers of Jesus in the complex.
       a.   Be clear at the outset that the group is part of the larger picture of providing relationship and space for community, for the whole housing complex.
       b.   Practice the basics of community life (see *Missional Community Groups*, or follow Ethnos Community Group protocol).
       c.   Make the content of this group clear and accessible enough for seekers. Beware of falling into Christianese and a lack of explaining what is going on.

6. Establish basic balance.
       a.   This will include regular, scheduled social events.
       b.   This will include regular, scheduled spiritual community.
       c.   Residents of any background should be involved in the planning of social events. You may need to create two sorts of teams- the APEST team, and also a wider housing complex team.

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