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A CASE FOR COLLEGIATE CHURCH PLANTING
AS A KEY STRATEGIC MISSION FOCUS

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A CASE FOR COLLEGIATE CHURCH PLANTING
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To Lisa Castro,

whose deep love and enduring patience encouraged me to finish well.

To Tony and Trisha Castro,

who have prayed for me every day that I would be used by God for his glory.

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PREFACE

“The fear of the Lord is the beginning of wisdom” (Prov 9:10)

While spending countless hours reading, studying, and writing to complete this dissertation, I never wanted to forget the words of King Solomon that wisdom is not obtained through academics, but is earned through persistent devotion to God. Published works and titles do not prove a person’s prudence, but a constant desire to do the will of God displays true wisdom. I hope this dissertation is helpful to those like me, who God has humbly called to herald the gospel to college students.

I dedicate this dissertation to the generations of college ministers, pastors, and missionaries past, present, and future. Collegiate ministry is difficult, but God calls certain men and women to give themselves over to teach, encourage, challenge, and motivate college students with the gospel. A few of these men and women inspired me to join the ranks of those whom God commissioned to serve college students. Thank you for the examples that you set and the words of encouragement that you gave.

This dissertation took many long hours of dedicated study and writing. My beloved wife, Lisa Castro, encouraged and motivated me throughout. She has definitely been a suitable helper for me as I attempted to accomplish the hardest thing I have ever done in my life. Our children, Maggie and Lincoln, will probably not remember these years in their lives, when their dad went off to Louisville to take classes and do research, but they will always be remembered by me as a critical portion of God’s grace during my work.

I know my parents, Tony and Trisha Castro, have been in constant prayer for me during this project. They even took the time to send me a resource from Singapore to

assist in my research. I am indebted to their constant love for me throughout my life and for setting a model for excellence in faith, work, and family life.

This dissertation would not have been completed without the constant encouragement and prayer from my church family at Redeemer Fellowship Church in Evansville, Indiana. My fellow elders, Denton Ice, Robert Hudson, and Sean Melvin were always willing to preach or teach for me so that I can get some pages written for this dissertation. They listened to my struggles with my work and were keen to offer a word of encouragement to motivate me to keep progressing. David Greenwood and Daniel Hurst were thoughtful friends who persistently asked how I was doing during my work. God used these remarkable men to sustain me to the end.

My editor for this dissertation, Betsy Fredrick, has been incredible. Thank you for your hard work. I would have been hopeless without your dedication and skill on this project.

Finally, I want to thank the faculty and staff at the Billy Graham School at Southern Seminary. You challenged me to think deeper about the Great Commission and prepared me well to lead others to make our Lord and Savior known to the world. Thank you for your service to future leaders of Christ's church.

Matt Castro

Evansville, Indiana

May 2020

CHAPTER 1

INTRODUCTION

College students need the church now more than ever. This dissertation is an attempt to explain in detail the extent of the need and a path forward. College campuses are unique locations in American culture filled with a biblically-ignorant generation unreached by Christ's ordained institution. The church as the chief agent of God's will to reach college students must take action. This research is presented to provide a strategic case for planting churches on college campuses to reach college students with the gospel.

The Cooperative Institute Research Program (CIRP) of the Higher Education Research Institute at the University of California, Los Angeles (UCLA) performs an annual study on American Freshmen entering universities. The 2016 study showed a growing trend of students who identified their religious preference as agnostic (8.5 percent), atheist (6.4 percent), or "none" (16 percent).¹ Therefore, over 30 percent of first year students in 2016 did not identify with a particular religion. In her *Wall Street Journal* article "College Freshmen Are Leaning Away from Religion," Melissa Korn showed that a decade earlier 17 percent of freshman did not identify with a religion.² She also wrote that in 1984 only 8 percent of respondents said they had no religious preference.³

¹ Kevin Eagan et al., *The American Freshmen: National Norms Fall 2016* (Los Angeles: Higher Education Research Institute, 2017), 38. The 2014 study by CIRP Freshman Survey reported that more students than ever (27.5 percent) selected "none" as their religious preference, a 2.9 percent increase from 2013, and an increase of more than 12 percent from when the question was first asked in 1971.

² Melissa Korn, "College Freshmen Are Leaning Away from Religion," *Wall Street Journal*, February 5, 2017, <https://www.wsj.com/articles/college-freshmen-are-leaning-away-from-religion-1423113119?mg=prod/accounts-wsj>.

³ Korn, "College Freshmen Are Leaning Away from Religion."

In 2015, Pew Research Center’s “Religious Landscape Study” reported that only 11 percent of younger millennials identified themselves as Evangelical Protestant.⁴ Nearly twice as many younger millennials considered themselves either Buddhist, Muslim, or unaffiliated.⁵ Seventeen percent of younger millennials indicated no belief in God.⁶

Ed Stetzer surveyed the religious beliefs of the younger unchurched. He defined the younger unchurched as those aged twenty to twenty-nine years old, who are 69 percent Anglo, 13 percent Hispanic, 13 percent African-American, and 5 percent other or mixed races.⁷ He discovered that 43 percent of the younger unchurched indicated they were spiritual but not religious, and 18 percent claimed to be neither spiritual nor religious.⁸ Fifty-six percent of twenty to twenty-four year old unchurched believed that the God of the Bible is no different from the gods or spiritual beings depicted by world religions such as Islam, Hinduism, Buddhism, etc.⁹ Stetzer also reported that 67 percent believed the church is full of hypocrites and people who criticize others for doing the same thing they do themselves. Nine out of 10 believed they could have a good relationship with God without being involved in a church. Seventeen percent would go to a church seeking inspirational guidance.¹⁰ Stetzer concludes, “The younger unchurched believe the church is too critical about lifestyle issues, full of hypocrites, and not necessary for spiritual development.”¹¹

⁴ Pew Research Center, “U.S. Becoming Less Religious,” November 3, 2015, <https://www.pewforum.org/2015/11/03/u-s-public-becoming-less-religious/>.

⁵ Pew Research Center, “U.S. Becoming Less Religious.”

⁶ Pew Research Center, “U.S. Becoming Less Religious.”

⁷ Ed Stetzer, *Lost and Found* (Nashville: B & H, 2009), 19.

⁸ Stetzer, *Lost and Found*, 20.

⁹ Stetzer, *Lost and Found*, 21.

¹⁰ Stetzer, *Lost and Found*, 59.

¹¹ Stetzer, *Lost and Found*, 65.

Reflecting on the stated statistics, the current situation for the church with younger unchurched is bleak. Christ Jesus commissioned his church to reach the unreached groups, and a large quantity of unreached are in the colleges and universities across America. James White writes on the topic of reaching the young unchurched generation: “The church’s mission, given by Jesus himself, is to reach out to a deeply fallen world and call it back to God.”¹² How does the church call college students back to God?

Background

My interest in collegiate church plants grew out of my extensive work in collegiate ministry and church planting. While attending the University of Tennessee, I was highly involved in an interdenominational parachurch ministry called Campus Crusade for Christ, which is now called Cru. I was a student leader for two years leading Bible studies and assisting other ministries on campus. I also spent a summer participating in a ten-week mission project in Clearwater, Florida, with other college students throughout the southeast region of the United States. After graduation, the ministry hired me for a two-year stint as a missionary at Uppsala University in Uppsala, Sweden, for a year and then the University of Tennessee. I was tasked with leading Bible studies, discipling students, and coordinating the ministry’s evangelism strategy.

After all my experiences on campus with Cru, God led me to enroll in seminary for theological education. After graduating in 2012, my family and I moved to Evansville, Indiana, to help lead a church planting team. While planting a new church in the city, I was hired by the Southwest Indiana Baptist Association to be the campus evangelist at the University of Southern Indiana, which is located on the western side of Evansville.

One of the primary goals of the ministry at the university was improving student involvement in local churches. However, many of the churches were ill prepared to

¹² James White, *Meet Generation Z: Understanding and Reaching the New Post-Christian World* (Grand Rapids: Baker, 2017), 73.

assimilate students into their congregations. Some churches frankly viewed college students as irrelevant to their vision. While serving in my campus role and pastoring at a Southern Baptist church in the area, the North American Mission Board (NAMB) appointed me to be a church planter in Evansville. After being assessed, I was approved by NAMB representatives to plant a collegiate church on the campus of the University of Southern Indiana.

Initially, I was unaware of any churches being planted on college campuses. Speaking with state convention leaders and pastors in the SBC, zero knowledge or counsel was given toward the strategy of planting a collegiate church. The Baptist Collegiate Ministries (BCM) throughout the South were seen by SBC leaders as the primary means of evangelism and discipleship among students. During this time, I had the privilege to speak with collegiate ministry leaders in the Midwest, who were advocating for a collegiate church planting strategy. A few were reacting to the success of collegiate church plants in Washington and Iowa, and pushing for more collegiate church plants.

One of the major criticisms against collegiate church planting is the sustainability factor. How will collegiate church plants become self-sufficient financially? I experienced this critique from several pastors as I sought support and counsel during the preliminary period of the church plant. This question helped me see the need for multigenerational participation in collegiate churches.

I eventually planted Redeemer Fellowship Church at the University of Southern Indiana. I am more convinced now that local churches must be the primary mission apparatus to disciple college students. Being a collegiate church planter and now pastor of a collegiate church, I understand the urgency of reaching students with the gospel and placing them in critical roles in the church alongside other generations of believers.

After all my experiences in college ministry and church planting, I believe God desires to use college students to grow his kingdom through local churches. College

students have more opportunities to influence their fellow students with the gospel of Jesus Christ than anyone else.

However, gospel impact on college and university campuses must result in the growth of Christ's church. Gordon Rupp writes on the issue of ecclesiology in mission: "If . . . there is in this story indeed the record of a work of God, then the full implications of this must be brought to bear in the theology of the Church about its own nature and destiny."¹³ If the church is not impacted by successful collegiate ministry, then the church cannot claim to have reached that generation. These factors motivated my work in this area.

Purpose

If current trends indicate that local churches are struggling to add college students to existing congregations, how can they begin to effectively evangelize and disciple that demographic? The purpose of this dissertation is to answer that question by presenting a case for collegiate church planting. Denominational bodies, church networks, and local churches should consider pursuing a mission strategy at American colleges and universities with church planting in order that college students may be gathered into the church. My desire is to make a convincing case and present a strategy for collegiate church planting to be converted into a long-term vision that NAMB, state conventions, church planting networks, and local churches can use.

This dissertation first makes the case by outlining the geography of American colleges and universities with their history and culture. Second, the case is made by presenting the characteristics and worldviews of today's college students. Third, this dissertation surveys the history of collegiate ministry to state the importance of college and university campuses to the mission of the church. Fourth, this dissertation shows the

¹³ Gordon Rupp, "Introductory Essay," in *A History of the Methodist Church in Great Britain*, ed. Rupert Davies and Gordon Rupp (London: Epworth, 1965), 1:xvi.

essential nature of the church in the mission to reach college students. Parachurch ministries have been the primary entity for collegiate ministry from the beginning of the twentieth century. However, the church must become the primary means for reaching and discipling college students.

In the final section, this dissertation works to advance a developed strategy for planting churches on college and university campuses. Collegiate church plants are a solution to what is hindering the church from effectively reaching the current generation of college students. First, this dissertation works to understand how collegiate church plants can successfully evangelize college students. Second, this dissertation formulates a leadership development strategy to develop students into essential leaders in the church plant. Third, this dissertation presents the critical need for multigenerational team structure within the plant. Finally, this dissertation develops a multiplication strategy to utilize collegiate church plants as the means for developing an expansive church planting network that looks to establish churches on every college and university campus in North America.

Limitations and Delimitations

The extensive research, projects, and content on church planting and collegiate ministry required delimiting the research. Extensive literature on strategy for church planting to different people groups, geographic locations, and more inhibited the project from fully understanding and explaining a convincing case for church planting to every college and university in the world. Therefore, this dissertation was delimited to church plants on American colleges and universities.

First, the dissertation primarily examines the history, culture, and demographics at colleges and universities in America. The research highlighted current religious trends of American college students, and the worldview and ideas that have shaped this demographic. While understanding university students in Europe and other areas of the world is vital for planting churches among those students, it would be

difficult to develop an all-encompassing strategy for collegiate church planting in every continent in the world. Therefore, this research delimited discussion to collegiate church planting in America.

Second, this dissertation focuses only on strategies for church planting. The purpose of this dissertation is not to make a case for denominational parachurch ministries like BCM or collegiate ministries within existing churches. A wealth of literature has been written on parachurch collegiate ministries. The literature available offers different strategic methods, evangelism ideas, small group models, and more. While many of the principles and history on collegiate ministry are addressed in this literature, the primary focus is to provide research for the purpose of planting churches on college and university campuses to reach college students with the gospel.

Definitions

Generation. A generation is defined as a group of individuals born between a twenty-year period. In her article “Becoming Family: Understanding Generations in the Church,” Jeanine Bozeman identifies other categories that demarcate a generation:

A generation is a group of people who are connected by their place in time with common boundaries and a common character. A generational persona embodies attitudes about family life, gender roles, institutions, politics, religion, culture, lifestyle, and the future. Each generation possesses a personal biography. Howe and Strauss have proposed that to describe the persona of a generation, three attributes must be identified: perceived membership in a common generation, common beliefs and behaviors, and a common location in history. Common beliefs and behaviors of a generation show its members to be different from people born at another time. Each generation develops an adherence to certain fundamental beliefs, actually a worldview that shapes a generation's direction from youth through old age. The span of one generation is approximately the length of a phase of life. Although the generations live in the same world, they do not experience the world in the same way. Generations tend to think and act in unison on many matters.¹⁴

A generation shares a similar age range, but more importantly it embodies a culture. Understanding a particular generation is more complicated than just identifying a

¹⁴ Jeannie Bozeman, “Becoming Family: Understanding Generations in the Church,” accessed July 3, 2017, <http://www.lifeway.com/Article/Church-library-ministry-becoming-family-understanding-generations-in-the-church>.

twenty-year date of birth range.

In *Plugged In: The Generation Y Guide to Thriving at Work*, Tamara Erickson writes, “A generation is a group of people who, based on their age, share a common location in history and the experiences and mind-set that accompany it.”¹⁵ The shared experiences in history is essential to comprehensively understand a particular generation.

Worldview. The term *worldview* originated in Germany in the nineteenth century.¹⁶ In *Transforming Worldviews*, Paul Hiebert writes about the origin of the concept: “In the nineteenth century, German historians turned from the study of politics, wars, and great persons to the study of ordinary people. Because they could not examine the lives of every individual or event, they focused their attention on whole societies, looking for broad cultural patterns.”¹⁷ The need to understand the reason for emerging cultural patterns among segments of a society caused a rise in the study of worldviews.

In his article “From Housing to Homemaking: Worldviews and the Shaping of Home,” Brian Walsh defines a worldview primarily as “our plausibility structures that provide answers to our ultimate questions.”¹⁸ Ultimate questions of life inquire about the nature of the world, anthropology, morality or ethics, and solutions for remedy. A worldview gives a person the map of reality to answer the ultimate questions.

James Sire defines a worldview in his book *The Universe Next Door*: “A worldview is a commitment, a fundamental orientation of the heart, that can be expressed as a story or in a set of presuppositions that we hold (consciously or subconsciously, consistently or inconsistently) about the basic constitution of reality, and that provides the

¹⁵ Tamara Erickson, *Plugged In: The Generation Y Guide to Thriving at Work* (Boston: Harvard Business Press, 2008), 5.

¹⁶ Paul Hiebert, *Transforming Worldviews: An Anthropological Understanding of How People Change* (Grand Rapids: Baker, 2008), 13-14.

¹⁷ Hiebert, *Transforming Worldviews*, chap. 1.

¹⁸ Brian Walsh, “From Housing to Homemaking: Worldviews and the Shaping of Home,” *Christian Scholar’s Review* 35 (2006): 244-45.

foundation on which we live and move and have our being.”¹⁹ Based on Sire’s definition, Katherine Schultz identifies three components to define a person’s worldview: proposition, behaviors, and heart-orientation.²⁰

Church planting. J. D. Payne identifies *church planting* as evangelism that results in the creation of a church.²¹ Believers gather together for weekly worship and discipleship, expressing a local representation of the universal church.²²

Parachurch ministry. Parachurch ministries work alongside (*para*) the church.²³ They tend to emphasize one specific ministry task. Parachurch organizations are dedicated to missions (IMB), Bible distribution (Gideons), discipleship and evangelism (Navigators, Young Life), publishing (Crossway, Banner of Truth), various social services (crisis pregnancy centers, homeless shelters, food pantries), or ministerial education (Southern Baptist Theological Seminary, Westminster Theological Seminary), and more.²⁴

Methodology

The research of this dissertation focuses on relevant books, articles, online resources, dissertations, research studies, and other published materials. Research already exists on church planting that addresses stages of church planting, strategies, and analysis

¹⁹ James Sire, *The Universe Next Door: A Basic Worldview Catalog* (Downers Grove, IL: IVP, 2004), 20.

²⁰ Katherine Schultz, “Developing an Instrument for Assessing Student Biblical Worldview in Christian K-12 Education” (PhD diss, Regent University, 2013), iv.

²¹ J. D. Payne, *Apostolic Church Planting: Birthing New Churches from New Believers* (Downers Grove, IL: IVP, 2015), 17.

²² Payne, *Apostolic Church Planting*, 17.

²³ Jared Wilson, “Defining Our Terms,” *Tabletalk Magazine*, September 1, 2014, <https://www.ligonier.org/learn/articles/defining-our-terms/>.

²⁴ Keith Mathison, “Historical and Theological Foundations,” *Tabletalk Magazine*, September 1, 2014, <https://www.ligonier.org/learn/articles/historical-and-theological-foundations/>.

of the target audience. Also, there is extensive content on collegiate ministry, outlining historical developments in collegiate ministry, contextualization of the culture, organizational models, scope of the ministry, and methods for evangelism and discipleship. However, in my research and experience as a collegiate church planter, I have found few resources discussing the reasons and strategy for church plants on college and university campuses.

To focus my research on collegiate church planting, I sought to learn from planters, strategists, and pastors who are planting churches on college and university campuses through a series of interviews.²⁵

²⁵See appendix 1.

CHAPTER 2

SPECIFIC GEOGRAPHY OF AMERICAN COLLEGES AND UNIVERSITIES

College campuses are unique places in the middle of cities and towns. Le Corbusier writes,

Colleges and Universities have a very particular character. Everything in the interest of comfort, everything for the sake of calm and serenity, everything to make solid bodies. Each college or university is an urban unit in itself, a small or large city. But a green city. The American University is a world in itself, a temporary paradise, a gracious stage of life.²⁶

Students from all over the world journey to spend several years of their life living in a uniquely American place, the college campus.

European colleges were once lodged in single buildings. The early colleges in America followed the European model until Thomas Jefferson's university in Virginia. Jefferson created the first academic village, which became the plan that many other colleges and universities copied. Francesca Miller writes,

The plan of the academical village, first promoted to the University board in 1817, was designed as a series of freestanding pavilions. The structures were clustered in parallel rows and connected by colonnades around a central lawn. This plan was an extreme departure from the classic American collegiate campus; prior to Jefferson's revolutionary plan, each of the nation's first colleges consisted of a single, large building.²⁷

Jefferson with the University of Virginia created what is known today as the college campus with multiple buildings located on a piece of property.

²⁶ Le Corbusier, *When Cathedrals Were White* (New York: McGraw-Hill, 1964), 135.

²⁷ Francesca Miller, "The Origins of Thomas Jefferson's Academical Village at the University of Virginia," *The First-Year Papers* (2010-present) (2010), Trinity College Digital Repository, accessed December 3, 2018, <http://digitalrepository.trincoll.edu/fypapers/13>.

College campuses are distinct places in which people dwell together to learn, teach, work, and live. However, what is *place*? Why is *place* important? What makes certain places different than other places? College campuses are different than cityscapes, rural towns and villages, and suburbia. If the church plans to successfully plant churches on college campuses, a thorough examination of the distinct nature of this place must be provided.

This chapter first defines *place* by outlining the three dimensions of *place*. Next, the chapter provides an explanation for the need for defining a *place*. The final sections of the chapter unfold the dimensions of *place* at colleges and universities. The college campus is a specific place with a history, culture, and social network.

What Is Place?

Place is more than simply a location on a map. Michael Godkin writes, “The places in a person’s world are more than entities which provide the physical stage for life’s drama. Some are profound centres of meaning and symbols of experience. As such, they lie at the core of human existence.”²⁸ Existence is bound by the places humans occupy.

When an individual meets someone new for the first time, he or she will likely ask, “Where do you come from?” He or she may answer, “I am from Brentwood, Tennessee.” A specific place shapes a person’s identity to others. Edward Casey writes, “Place bestows upon them a local habitation and a name by establishing a concrete situatedness in the common world.”²⁹ Everyone derives meaning from place.

Place is where people occupy space, and work, socialize, and live within the

²⁸ Michael Godkin, “Identity and Place: Clinical Applications Based on Notions of Rootedness and Uprootedness,” in *The Human Experience of Space and Place*, ed. Anne Buttimer and David Seamon (New York: Routledge, 2015), 73.

²⁹ Edward Casey, *The Fate of Place: A Philosophical History* (Berkeley: University of California Press, 1997), 23.

boundaries of a certain location. J. E. Malpas writes on the topic of place: “There is, in particular, a quite definite opposition between the idea of place as merely a location—a point that may be specified using, for instance, a grid reference on a map—and the idea of place as a particular locale or that ‘within which’ someone or something resides.”³⁰ People and things reside in particular places, which give context and depth to places. Malpas explains, “From an etymological perspective, ‘place’ derives from the classical Latin *platea*, meaning a ‘broad way’ or ‘open space,’ and from the Greek *plateia*, also meaning ‘broad way.’”³¹ Places are open spaces until substance fills them. Richard Swinburne wrote, “A place in the literal sense is wherever a material object is or, it is logically possible, could be . . . a place is identified by describing its spatial relations to material objects forming a frame of reference.”³² A place derives its meaning from the objects and characters that reside in it.

People speak and act to give *place* meaning. Walter Brueggemann writes,

Place is space in which important words have been spoken which have established identity, defined vocation, and envisioned destiny. Place is space in which vows have been made, and demands have been issued. Place is indeed a protest against the unpromising pursuit of space. It is a declaration that our humanness cannot be found in escape, detachment, absence of commitment and undefined freedom.³³

Nothing happens in life unplaced. *Place* defines the boundaries by which history, culture, and people connect with one another.

Certain places are distinguished from others. Topography, structures, and objects provide identifications that illustrate where people live and work. Craig Bartholomew explains,

³⁰ J. E. Malpas, *Place and Experience: A Philosophical Topography*, 2nd ed. (Cambridge: Cambridge University Press, 2007), 25.

³¹ Malpas, *Place and Experience* (2007), 25.

³² Richard Swinburne, *Space and Time* (London: Macmillan, 1968), 12-13.

³³ Walter Brueggemann, *The Land: Place as Gift, Promise, and Challenge in Biblical Faith*, 2nd ed. (Minneapolis: Fortress, 2002), 5.

Place is ubiquitous and yet always particular. Place is my backyard in Hamilton, Ontario, Canada, where the spring bulbs are now flowering and where a wild rabbit comes for a time to rest and graze, at peace amidst this busy city. Place is my office, painted a warm yellow by friends when I moved in here and where I sit to write his book. Place is the unutterable beauty of the Valley of Thousand Hills, near where I grew up in KwaZulu-Natal in South Africa, the same context in which Alan Paton's classic novel, *Cry, the Beloved Country*, is set.³⁴

Place is essential to understand to know how people in particular places think and act.

Since people interact with each other in particular locations, *place* has three dimensions. Bartholomew identifies these dimensions as the byproduct of the activity of humans who dwell in certain places: "These dimensions contribute 'to the felt density of a particular place, the sense that it has something lasting to it.'"³⁵ The three dimensions of place are historical, cultural, and social.

Historical Dimension

People exist in places. Places are established and cultivated over time by the activities of people and communities who chose to dwell there. Therefore, a historical dimension is formulated within a place.

A person's experiences are constructed by the spatial. History records events that happen in certain places in time. Malpas writes,

The ordering of experience—the ordering of the mental itself—is both temporal and spatial. It is an ordering established through the agent's active involvement within a concrete, spatio-temporal, intersubjective frame and with respect to particular objects and locations. . . . To have a sense of the past is always, then, to have a sense of the way in which present and future conditions are embedded in a complex 'history' that is articulated only in terms of particular individuals and concrete objects as they interact in relation to certain places.³⁶

Each place embodies a unique history. Malpas writes, "The past cannot be grasped independently of place."³⁷ People from the past are connected with those in the present

³⁴ Craig Bartholomew, *Where Mortals Dwell: A Christian View of Place for Today* (Grand Rapids: Baker, 2011), 1.

³⁵ Bartholomew, *Where Mortals Dwell*, 3.

³⁶ Malpas, *Place and Experience* (2007), 183.

³⁷ Malpas, *Place and Experience* (2007), 184.

and future as they dwell in the same place. William Faulkner in his short story the “The Jailer” wrote about the historical dimension of a jail in a town. He wrote,

And so, being older than all, it had seen all: the mutation and the change: an in, in that sense, had recorded them . . . invisible and impacted, not only beneath the annual inside creosote—and—whitewash of bullpen and cell, but on the blind outside walls too, first the simple mud-chinked log ones and then the symmetric brick, not only the scrawled illiterate repetitive unimaginative doggerel and the perspectiveless almost prehistoric sexual picturing-writing, but the images, the panorama not only of the town but of its days and years.³⁸

Certain buildings and locales are marked with the people and events that have filled them. Places have history.

Readers of the Old Testament are provided the accounts of the activities of Israel in the land promised by God to Abraham. Brueggemann writes, “The Bible is the story of God’s people with God’s land. It is the agony of trying to be fully in history but without standing ground in history. To be in history means to be in a place somewhere and answer for it and to it.”³⁹ Israel’s history is also a history of the land itself.

Each nation, city, community, landscape, campus, and building have a distinct history to tell. Brueggemann writes, “There is rather storied place, that is, a place that has meaning because of the history lodged there.”⁴⁰ Events happen in places. Naomi Schaefer Riley quotes a pastor in New Orleans, Ray Cannata: “The Bible mentions the places, he says, ‘to remind you that it’s an earthy thing. It happened in a place. It’s not a fairy tale. It’s not ‘Once upon a time.’”⁴¹ All the events in the Bible happened in places. Jesus traveled with his disciples to particular towns and villages. These activities in these locations give it history. Every place has a historical dimension.

³⁸ William Faulkner, “The Jailer,” in *Requiem of a Nun* (London: Chatto and Windus, 1919), 188.

³⁹ Brueggemann, *The Land*, chap. 1.

⁴⁰ Brueggemann, *The Land*, chap. 12.

⁴¹ Naomi Schaefer Riley, *Got Religion? How Churches, Mosques, and Synagogues Can Bring Young People Back* (West Conshohocken, PA: Templeton, 2014), 22.

Cultural Dimension

Culture is defined as the total way of life of a group of people that is learned, adaptive, shared, and integrated.⁴² People interact with a specific place by moving or traveling into a particular landscape. Casey explains,

Confronted with the actual emptiness of modernist space, each of us attempts to move from the discomfort of disorientation in such space to the comparative assurance of knowing our way about. We do so by transmuting an initially aimless and endless scene into a place of concerted action, thereby constituting a dense placescape that, in close collaboration with our active bodies, guides us into orientation. Unplacement becomes implacement as we regain and refashion a sense of place.⁴³

A group of people begin then to develop a landscape by creating boundaries. Casey states, “In my embodied being I am just at a place as its inner boundary; a surrounding landscape, on the other hand, is just beyond that place as its outer boundary. Between the two boundaries—and very much as a function of their differential interplay—implacement occurs. Place is what takes place between body and landscape.”⁴⁴ If people exist somewhere, cultures then also are in place.

Implacement is a cultural process. Place is an essential component to the creation of culture. Casey writes, “The places that precipitate out from the body-landscape interplay are cultural entities from the start. It acculturates whatever ingredients it borrows from the natural world, whether these ingredients are bodies or landscapes or ordinary ‘things.’”⁴⁵ A society that resides near a coast develops culture in response to the surrounding landscape. Casey explains,

Take, for example, an early Greek temple. Such a building was oriented by the lay of the land, often by the establishment of an axis formed by the temple and a nearby double-peaked mountain (symbolizing the horns of a primal earth goddess). Thus,

⁴² Brian Howell and Jenell Williams Paris, *Introducing Cultural Anthropology: A Christian Perspective* (Grand Rapids: Baker, 2011), 36.

⁴³ Edward Casey, *Getting Back into Place: Toward a Renewed Understanding of the Place-World* (Bloomington: University of Indiana Press, 1993), 28-29.

⁴⁴ Casey, *Getting Back into Place*, 29.

⁴⁵ Casey, *Getting Back into Place*, 30.

the temple, the most sacred of cultural artifacts, was situated in relation to the landscape, itself regarded as sacred.⁴⁶

Every place has a culture.

Social Dimension

A place, where people relate to one another, has a social dimension. Humans interact with the landscape by creating buildings and spaces for social purposes. Casey writes, “The place made, a ‘building place,’ occurs in a distinctly limited sphere of space. We gain thereby not just a measure of security but a basis for dwelling somewhere in particular.”⁴⁷ Humans have created places in which to reside since the beginning of creation, which provides specific space for social interaction between one another. Casey states, “In creating built places, we transform not only the local landscape but ourselves as subjects: body subjects become fabricating agents. These same agents are social subjects and no longer individual pathfinders.”⁴⁸ People come together to build places to reside in collectively.

Cities, towns, and campuses are designed by people to inhabit together.

Bartholomew explains,

The sociality of building means that buildings would inevitably carry with it the development of collectives of buildings, from villages, to towns and cities, to larger regions, all of which we see in the texts we have examined in Genesis. Communal implacement in cities brought a range of advantages: the stability, the nurturing environment of a home, the capacity to wage war and defend oneself, education, contemplation, conviviality, lingerings and durations, commemoration, art, athletic contests.⁴⁹

Building places provides opportunities for humans to learn and discover together the truth of God’s created world.

⁴⁶ Casey, *Getting Back into Place*, 32.

⁴⁷ Casey, *Getting Back into Place*, 109.

⁴⁸ Casey, *Getting Back into Place*, 111.

⁴⁹ Bartholomew, *Where Mortals Dwell*, 41-42.

Importance of Place

Today, place has evaporated from the human consciousness. The dominance of the internet as the central sphere for most human activities has created a crisis of place.⁵⁰ Bartholomew writes, “In our late-modern age we have lost that very human sense of place amidst the time-space compression characteristic of ‘postmodernity’ and globalization. Place has become something that one moves through, preferably at great speed, and virtual is no replacement.”⁵¹ Place is dislocated or lost, which harms meaning and understanding.

The crisis of place disorients reality. Paul Sparks, Tim Soerens, and Dwight Friesen state in their book about the reemergence of parish churches,

“Living above place” names the tendency to develop structures that keep cause-and-effect relationships far apart in space and time where we cannot have firsthand experience of them. For example, you have probably experienced buying groceries without any idea where the food originated or who was involved in the production and delivery process. Living above place describes the process where this type of separation happens so frequently that we become disoriented to reality.⁵²

Yet, humans cannot abandon place. Casey explains,

We are immersed in it and could not do without it. To be at all—to exist in any way—is to be somewhere, and to be somewhere is to be in some kind of place. Place is a requisite as the air we breathe, the ground on which we stand, the bodies we have. We are surrounded by places. We walk over them and through them. We live in places, relate to others in them, die in them. Nothing we do is unplaced.⁵³

People also worship in places.

The church’s rediscovery of the importance of place may spark a resurgence in gospel ministry in distinct places. Christena Cleveland writes,

Today’s churchgoers . . . tend to shop for churches that express their individual values and are culturally similar. We often drive by dozens of churches en route to our church, the one that meets our cultural expectations. American society has

⁵⁰ Bartholomew, *Where Mortals Dwell*, 3.

⁵¹ Bartholomew, *Where Mortals Dwell*, 3.

⁵² Paul Sparks, Tim Soerens, and Dwight J. Friesen, *The New Parish: How Neighborhood Churches Are Transforming Mission, Discipleship, and Community* (Downers Grove, IL: IVP, 2014), 24.

⁵³ Casey, *The Fate of Place*, ix.

engaged in an evangelical spiritual consumerism that some scholars pejoratively call “Burger King Christianity.”⁵⁴

Placelessness has misplaced the church above place. Spark states,

When God chose to enter the world, it was not in some ethereal generic manner but in a particular family, in a particular town, in a particular country with particular socio-religious practices. Just as Christ ‘became flesh and blood, and moved into the neighborhood’ (John 1:14 *The Message*), so also the people that comprise the local church in the parish are meant to be a tangible expression of God’s love in the everyday reality of life.⁵⁵

A rediscovery of place sets the church within the confines of a particular place so that the church may effectively minister in the everyday reality of life. In an interview with Shane Claiborne with Parish Collective, Claiborne says,

The seeds of the gospel are really small. They’re really about meeting God at dinner tables and in living rooms and in little towns that may not be known by the rest of the world. But it seems like that’s exactly what happens when God moves into the neighborhood in Jesus. . . . It’s that which I think we’re invited into is to grow into a neighborhood, to plant ourselves somewhere and to get to know people there, and to see the seeds of the kingdom grow there.”⁵⁶

Places provide spheres by which the church can enter and station itself as a character in the place with the people, who make up the place.

The next section presents two reasons for the importance of place. First is why place is important philosophically. Second is why place is important scripturally. Place is a major concept in the biblical text.

Philosophically

Place has been somewhat suppressed by philosophers in their study of human ideas. Casey writes,

Can we bring place out of hiding and expose it to renewed scrutiny? A good place to start is by a consideration of its complex history. To become familiar with this history is to be in a better position to attest to the pervasiveness of place in our lives:

⁵⁴ Christena Cleveland, *Disunity in Christ: Uncovering in the Hidden Forces That Keep Us Apart* (Downers Grove, IL: IVP, 2013), 26.

⁵⁵ Sparks, Soerens, and Friesen, *The New Parish*, 27.

⁵⁶ Parish Collective, “Small Seeds, Real Places, and the Gospel: A Conversation with Shane Claiborne,” August 18, 2011, <http://vimeo.com/27850420>.

in our language and logic as in our ethics and politics, in our bodily bearing and in our personal relations. To uncover the hidden history of place is to find a way back into place-world—a way to savor the renascence of place even on the most recalcitrant terrain.⁵⁷

The philosophical study of place begins with Plato and Aristotle. Martin Heidegger's contribution to the concept of place will also be examined in this section. In addition, Jeff Malpas's philosophical work on the idea of place will be discussed.

Plato and Aristotle. The *Timaeus* is the major source of Plato's view of space.⁵⁸ Plato writes,

Wherefore, the mother and receptacle of all created and visible and in any way sensible things, is not to be termed earth, or air, or fire, or water, or any of their compounds of any of the elements from which these are derived, but is an invisible and formless being which receives all things and in some mysterious way partakes of the intelligible, and is most incomprehensible. . . . And there is a third nature, which is space, and is eternal, and admits not of destruction and provides a home for all created things.⁵⁹

Space is a nature that is invisible and characterless. However, the receptacle is a concept presented by Plato that offers a place by which created things reside. Plato explains,

The authors of our race were aware that we should be intemperate in eating and drinking and take a good deal more than was necessary or proper, by reason of gluttony. In order then that disease might not quickly destroy us, and lest our mortal race should perish without fulfilling its end—intending to provide against this, the gods made what is called the lower belly, to be a receptacle for the superfluous meat and drink.⁶⁰

God created the stomach to be a proper place for food and drink to go. Certain things go in certain places.

Aristotle also writes on the concept of place: “The physicist must have a knowledge of Place, too, as well as of the infinite—namely, whether there is such a thing or not, and the manner of its existence and what it is—both because all suppose that

⁵⁷ Casey, *The Fate of Place*, xv.

⁵⁸ Keimpe Algra, *Concepts of Space* (Leiden, The Netherlands: E. J. Brill, 1995), 72-120.

⁵⁹ Plato, *Dialogues of Plato*, trans. B. Jowett (New York: Oxford University Press, 1892), 3:471.

⁶⁰ Plato, *Dialogues of Plato*, 3:494-95.

things which exist are somewhere.”⁶¹ Where something is, is a category of description for every entity.⁶² Aristotle states, “And every such subject is either a contrary or an intermediate . . . and can be affirmatively expressed, as naked, toothless, or black. If, then, the categories are severally distinguished as Being, Quality, Place, Time, Relation, Quantity, and Activity or Passivity.”⁶³ Place is a descriptor, which gives explanation about a certain thing or person.

Place is different than the thing or entity itself. Aristotle explains, “These considerations then would lead us to suppose that place is something distinct from bodies, and that every sensible body is in place.”⁶⁴ Everything is in a specific place. Aristotle writes, “Place on the other hand is rather what is motionless: so it is rather the whole river that is place, because as a whole it is motionless. Hence we conclude that the innermost motionless boundary of what contains is place.”⁶⁵ When something in a place moves, it changes its place. Aristotle states,

Surely what is in a special place is in place, and what is in place is in a special place. Just, then, as the infinite cannot be quantity—that would imply that it has a particular quantity, e.g., two or three cubits; quantity just means these—so a thing’s being in place means that it is somewhere, and that is either up or down or in some other of the six differences of position: but each of these is a limit.⁶⁶

Each entity takes position in a specific place at all times. The place has an influence on the matter inside the place. Bartholomew writes, “Aristotle’s lasting contribution to studies of place is his recognition of it as an irreducible feature of the world with its own

⁶¹ Aristotle, *Physics*, trans. R. P. Hardie and R. K. Gaye (London: Aeterna Press, 2015), bk 4.

⁶² Bartholomew, *Where Mortals Dwell*, 169.

⁶³ Aristotle, *Physics*, 134.

⁶⁴ Aristotle, *Physics*, 85.

⁶⁵ Aristotle, *Physics*, 96.

⁶⁶ Aristotle, *Physics*, 76.

inherent power. Humans and entities are always dated and located.”⁶⁷ Place is a philosophical concept that should not be ignored when attempting to understand an entity or creature.

Heidegger. Martin Heidegger was a twentieth century philosopher who wrote extensively about place in *Being and Time* and his later works. Heidegger defines a being with the term *Dasein*. An essential component of being is expressed in the being’s presence within the world.⁶⁸

Casey helps to explain Heidegger’s understanding of the concept of *being-in*: “Heidegger identifies the truly existential character of being-in in terms of *Dasein*’s proclivity for inhabiting and dwelling. . . . *Dasein*’s way of being-in consists in dwell”⁶⁹ Heidegger writes,

“In” is derived from “innan”—“to reside,” “habitare,” “to dwell” [sich auf halten]. “An” signifies “I am accustomed,” “I am familiar with,” “I look after something.” . . . The expression “bin” is connected with “bei,” and so “ich bin” [“I am”] means in its turn “I reside” or “dwell alongside” the world, as that which is familiar to me in such and such a way. “Being” [Sein], as the infinitive of ‘ich bin’ (that is to say, when it is understood as an existentielle), signifies “to reside alongside” . . . “to be familiar with.” “Being-in” is thus the formal existential expression for the Being of *Dasein*, which has Being-in-the-world as its essential state.⁷⁰

For Heidegger, being in the world means more than just a position on a map. Casey writes, “To be somewhere—and not just to be simply located at a pinpointed position in world-space—is to be in some particular place, with its own distinctive ‘there’ (Da) and ‘yonder’ (Dort) specifying its directedness. Place, then, is indispensable as the basis for the locatedness of the ready-to-hand.”⁷¹

⁶⁷ Bartholomew, *Where Mortals Dwell*, 170.

⁶⁸ Martin Heidegger, *Being and Time* (New York: Harper & Row, 1962), sec. 23.

⁶⁹ Casey, *The Fate of Place*, 245.

⁷⁰ Heidegger, *Being and Time*, chap. 2.

⁷¹ Casey, *The Fate of Place*, 248.

Place is limited with specific boundaries and characteristics. Casey writes, Within a limit, room is made—and thus place. To lack limit is to lack place, and conversely: not to be in place is to be unlimited. A limit is a positive power within which place is made. Invoking Aristotle against himself, we may say that if place “has some power,” this is due in large measure to its very limit. The estate of place, its real estate, is a power of the limit, and is realized in the polis as “the place of history” by the actions of poets and statesmen, warriors and priests, activists and thinkers.⁷²

Events and activities that happen in place give those events and activities meaning. Colleges and university campuses are specific places with limits and boundaries, which give campuses definition. Heidegger writes, “No, the hold that governs itself from out of the limit, the having-itself, wherein the enduring holds itself, is the Being of beings; it is what first makes a being into a being as differentiated from a non-being. . . . Limit and end are that wherewith a being begins to be.”⁷³

Heidegger in his later writings focuses on the concept of nearness in relation to place. Casey writes, “Nearness assumes an increasingly important role in Heidegger’s very late writings. It is a notion that refuses to be sublated and that, of all place-specific terms, is pursued most insistently. . . . But more crucially for our purposes, nearness brings with it the right level of specificity for thinking about place.”⁷⁴ *Neighborhood* is a word used by Heidegger to describe the concept of nearness: “Neighborhood means: dwelling in nearness.”⁷⁵ *Neighborhood* specifies a place. Casey explains, “In the nearness of neighborhood, place is pinned down and particularized, made intimate. How much more intimate can any experience be than a face-to-face encounter? Place is the scene of

⁷² Casey, *The Fate of Place*, 262.

⁷³ Martin Heidegger, *An Introduction to Metaphysics*, trans. R. Manheim (New Haven, CT: Yale University Press, 1959), 205.

⁷⁴ Casey, *The Fate of Place*, 281-82.

⁷⁵ Martin Heidegger, *On the Way to Language*, trans. Peter D. Hertz (San Francisco: Harper Collins, 1971), 101.

this encounter. It is what makes concretely possible the interinvolvement of neighbors.”⁷⁶

Heidegger writes on the possibilities open to beings in place:

The neighborhood of which we have spoken is the seat (*Stätte*) that gives us room (*verstatet*) to experience how matters stand. . . . Anything that gives us room and allows us to do something gives us a possibility, that is, it gives that which enables us. “Possibility” so understood, means something else and something more than mere opportunity.⁷⁷

Place impacts meaning. Casey writes on the influence of Heidegger’s philosophical work on place: “To recognize the ingredience of place in Being, to see it as the very setting of the event of Appropriation, does not call for turning place into a trim topic of apophantic discourse. It is to acknowledge instead the special value of pursuing, even though the most sinuous corridors, a ‘topology of Being.’”⁷⁸ Heidegger believed place was an essential concept in human understanding.

Malpas. Jeff Malpas wrote *Place and Experience: A Philosophical Topography* to contribute to spatial studies. Casey states, “For the very first time in the extensive literature on place, a closely argued case was made for place as a necessary structure of human experience—in short, as an *a priori* condition of all of this experience, not just of parts or aspects of it.”⁷⁹ Human experience and place are intertwined. Malphas writes, “Human beings change the land around them in a way and on a scale matched, for the most part, by no other animal. The land around us is indeed a reflection, not only of our practical and technological capacities, but also of our culture and society—of our very

⁷⁶ Casey, *The Fate of Place*, 282.

⁷⁷ Heidegger, *On the Way to Language*, 91-92.

⁷⁸ Casey, *The Fate of Place*, 284.

⁷⁹ Edward Casey, foreword to Jeff Malpas, *Place and Experience: A Philosophical Topography*, 2nd ed. (New York: Routledge, 2018), ix.

needs, our hopes, our preoccupations and dreams.”⁸⁰ Places reflect what is important to humans.

Places are more than spatio-temporal locations. Malpas writes, “For the moment, however, I simply want to establish the idea of place in such a way that it can begin to be seen, not merely in some narrow sense of spatio-temporal location, nor as some sort of subjective construct, but rather as that wherein the sort of being that is characteristically human has its ground.”⁸¹ Malpas expounds on the theme of knowledge and place: “Returning to the theme of a ‘spatialized’ epistemology, one might say, as a consequence of these considerations, that a creature without any capacity to find its way in the world is also a creature that lacks without any capacity for knowledge, either of the world or of itself.”⁸² Place gives depth to knowledge. Bartholomew explains, “Knowledge, according to Malpas, is grounded in the concrete grasp of one’s own located existence and in the spatio-temporal structure of the world.”⁸³ Without an understanding of place, a human is unable to truly know himself.

Place helps to define human subjectivity. Malpas writes,

Our identities are thus bound up with particular places, or localities, through the very structuring of subjectivity and mental life within the overarching structure of place. Particular places enter into our self-conception and self-identity because it is only in, and through, our grasp of the places in which we are situated that we can encounter objects, other persons, or, indeed, ourselves. . . . Instead, the argument advanced here is that we are the sort of thinking, remembering, experiencing creatures we are only in virtue of our active engagement in place; that the possibility of mental life is necessarily tied to such engagement, and therefore to the places in which we are so engaged; and that, when we come to give content to our concepts of ourselves and to the idea of our own self-identity, place, and locality play a crucial role. Our identities are, one can say, intricately and inevitably place-bound.⁸⁴

⁸⁰ Malpas, *Place and Experience*, 2.

⁸¹ Malpas, *Place and Experience*, 33.

⁸² Malpas, *Place and Experience*, 140.

⁸³ Bartholomew, *Where Mortals Dwell*, 186.

⁸⁴ Malpas, *Place and Experience*, 177.

Place grounds human thought and activities. However, a specific place cannot be understood apart from the individual and communal narratives birthed there.⁸⁵ Malpas writes,

While the possibility of human involvement in the world is given only in and through such a place, the unity of the place is also evident in, and articulated by means of, the organized activity of the human beings who dwell within it. . . . The dependence of place on subjectivity, and on objectivity and inter-subjectivity, is a dependence (properly an interdependence) that results from the character of place as a structure that necessarily encompasses all of these elements and in which the elements are themselves constituted.⁸⁶

People create places and give places structure. However, the connection between people and places gives meaning to people. If church leaders and church planters are to understand particular people, then they must understand the places in which certain people dwell.

Scripturally

The concept of place is an important theme in the Bible. God told Abram to travel to a specific land in Genesis 12:1. Moses writes, “Now the Lord said to Abram, ‘Go from your country and your kindred and your father’s house to the land that I will show you.’” The significance of place is shown throughout the biblical account.

Creation. In the beginning, God created the heavens and the earth. Then, he created mankind in his image from the dirt of the earth. The Hebrew word for man used in Genesis 1:26-28 is *`adam*, which is closely associated with *`adamâ*, which means ground or earth. God used the land itself to form man. Bartholomew writes, “Earthlings is therefore an apt description of human beings, since it points clearly to the embodied

⁸⁵ Bartholomew, *Where Mortals Dwell*, 187.

⁸⁶ Malpas, *Place and Experience*, 185.

nature of human beings.”⁸⁷ People come from the land. People and the land are unified in creation.

Moses in Genesis 2 writes, “God formed the man of dust from the ground” (v. 7). Kenneth Mathews explains,

Hebrew *`eres* may be rendered “earth” in its universal sense or “land” in the sense of a tract of land or country, as it commonly is in Genesis. Here it is best taken as “land” since the habitat of the first man is in view. “Ground” often has to do with the soil, which is cultivated by human enterprise, and it is the same material substance of which both man and beast are made (2:7,19). Verse 5 plays on the words “ground” and “man,” indicating that the (“ground”) needs (“man”) to produce a robust harvest (also v. 7).⁸⁸

Man was made from the ground, which he is commissioned to cultivate. David Atkinson writes, “Human life is embodied life.”⁸⁹ The land and human beings are tied together.

God then placed the man in a specific place. He formed the garden and gave the man a place to dwell. Bartholomew states, “Place names begin to accumulate in Genesis 2—Eden, Pishon, Havilah, Gihon, Tigris, and Assyria—and this again indicates the differentiation toward a specific place . . . Genesis 2 thus begins the story of human history with the implacement of Adam and Eve in a specific place.”⁹⁰ They dwelled “in a garden in Eden, in the east” (2:8). With the inclusion of the four rivers and the particular lands around which the rivers flowed, the author is informing the reader that Eden was a real and definite place. Karl Barth writes, “The biblical witness is speaking of a definite place on earth.”⁹¹

⁸⁷ Bartholomew, *Where Mortals Dwell*, 25.

⁸⁸ Kenneth A. Mathews, *Genesis 1-11:26*, The New American Century, vol. 1A (Nashville: B & H, 1996), 194.

⁸⁹ David Atkinson, *The Message of Genesis 1-11*, The Bible Speaks Today (Downers Grove, IL: IVP, 1990), 57.

⁹⁰ Bartholomew, *Where Mortals Dwell*, 25.

⁹¹ Karl Barth, *Church Dogmatics: Doctrine of Creation*, vol. 3, pt. 1, ed. G. W. Bromiley and T. F. Torrance (New York: T & T Clark, 2010), 252.

In addition, Adam was instructed by God “to work it and keep it” (2:15). Places are meant to be cultivated. Casey explains, “We get back into place—dwelling place—by the cultivation of built places. Such cultivation localizes caring.”⁹² Humans are meant to dwell in specific places and develop places through cultivating and building.

Israel. God called Abram to journey with his family to a specific, unknown land. Moses writes that God instructed Abram to “go from your country and your kindred and your father’s house to the land that I will show you” (Gen 12:1). Abram traveled to Shechem, which was occupied by the Canaanites (Gen 12:7). God said to Abram, “To your offspring I will give this land” (Gen 12:7). God later assured Abram of his earlier promise: “Lift up your eyes and look from the place where you are, northward and southward and eastward and westward, for all the land that you see I will give to you and to your offspring forever. . . . Arise, walk through the length and the breadth of the land, for I will give it to you” (Gen 13:14-17). God promised Abraham, formerly known as Abram, that the land would be possessed by his offspring (Gen 17:8).

Many years later, the offspring of Abraham were living as slaves in the land of Egypt. The offspring of Abraham became known as the people of Israel (Exod 1:7), which was the name given by God to Jacob (Gen 32:28). The population of the people grew numerous in the land of Egypt. Moses, who was an Israelite, was visited by God in a burning bush. God said, “I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites” (Exod 3:8). James McKeown writes on the topic of the Promised Land: “The Promised Land is characterized by its fertility. It is a good land (Deut 1:25) that is endowed with flourishing cities, houses, wells, vineyards, and olive groves (Deut 6:10-11). It is a land ‘where you will lack nothing, a land whose

⁹² Casey, *Getting Back into Space*, 175.

stones are iron and from whose hills you may mine copper' (Deut 8:9-10)."⁹³ The land continued to be reaffirmed as a promise that God would fulfill for Israel.

Joshua, who succeeded Moses, was tasked with the mission of claiming the land promised to Abraham by God. Bartholomew explains, "The Pentateuch builds toward the fulfillment of the promise of the land, a promise which the Lord declares to have been fulfilled by the end of Joshua: 'I gave you a land on which you had not labored, and towns that you had not built, and you live in them; you eat the fruit of vineyards and olive yards that you did not plant' (Josh 24:13)."⁹⁴

The entire land promised to Abraham was fully given by God to the people of Israel.

The land was then allocated by Joshua to each tribe. Joshua writes, "The allotment for the tribe of the people of Judah according to their clans reached southward to the boundary of Edom, to the wilderness of Zin at the farthest south" (Josh 15:1). Bartholomew writes, "Clearly the boundaries portrayed in Joshua are intended to be understood as geographical. They provide the tribes with social cohesion as well as responsibility for full occupation of their part of the land."⁹⁵ Israel established a home; a specific place to in which to dwell and cultivate.

Gospels. In the Old Testament, land was a significant concept, but with the emergence of Jesus' ministry, land and place were devalued. Geoffrey Lilburne writes,

The problem appears to be that while the Hebrew Scriptures speak centrally of the land, its preservation and proper use, this concern is entirely lost in the New Testament. By universalizing the scope of God's reign, the New Testament appears to trivialize the concern with place and locality and to move its spirituality beyond issues of land.⁹⁶

⁹³ James McKeown, "Land, Fertility, Famine," in *Dictionary of the Old Testament Pentateuch*, ed. T. Desmond Alexander and David W. Baker (Downers Grove, IL: IVP, 2003), 489.

⁹⁴ Bartholomew, *Where Mortals Dwell*, 76-77.

⁹⁵ Bartholomew, *Where Mortals Dwell*, 78.

⁹⁶ Geoffrey Lilburne, *Sense of Place: A Christian Theology of the Land* (Nashville: Abingdon, 1989), 10.

However, Bartholomew notes, “If the holy land is no longer center of God’s purposes, how does place function in the context of the new story told by Jesus?”⁹⁷ Is land still a prominent concept in the gospels?

Matthew writes that Jesus began his ministry in Galilee, preaching, “repent, for the kingdom of heaven is at hand” (Matt 4:17). The kingdom denotes a realm and a power. Bartholomew writes, “Realm is one component of the meaning of the kingdom, so that Bruner is right to note that “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.”⁹⁸ Christ’s mission goes beyond reclaiming the Promised Land for Israel. John K. Riches writes, “Sacred space is no longer defined simply in terms of the Land of Israel, in which the Davidic kingdom is to be inaugurated and the temple restored to its former glory. . . . The whole world is not a mission field. . . . Sacred space is wherever Jesus is present with his followers (Matt. 28:20 [cf. 1:23]).”⁹⁹ The gospels expand the importance of the land.

Jesus commands his disciples to be salt of the earth and light of the world (Matt 5:13-16). The church was to be a society of people who lived out the Beatitudes in the earth. Jonathan Pennington writes, “Jesus’s teachings in 5:13-16 are instructions to go forth into the world as heralds of the new covenant that Jesus is effecting. To be a disciple means to be an outward-focused agent of the kingdom, inviting people to honor/glorify God (5:16).”¹⁰⁰ Specific places throughout the earth are domains where the disciples of Christ are to be salt and light.

⁹⁷ Bartholomew, *Where Mortals Dwell*, 99.

⁹⁸ Bartholomew, *Where Mortals Dwell*, 100.

⁹⁹ John K. Riches, *Conflicting Mythologies: Identity Formations in the Gospels of Mark and Matthew* (Edinburgh: T & T Clark, 2000), 292-93.

¹⁰⁰ Jonathan Pennington, *The Sermon on the Mount and Human Flourishing: A Theological Commentary* (Grand Rapids: Baker, 2017), 162.

Jesus told his disciples: “All authority on heaven and on earth has been given to me” (Matt 28:18). Christopher Wright explains,

The whole earth, then, belongs to Jesus. It belongs to him by right of creation, by right of redemption and by right of future inheritance—as Paul affirms in the magnificent cosmic declaration of Colossians 1:15-20. So, wherever we go in his name, we are walking on his property. There is not an inch of the planet that does not belong to Christ. Mission then is an authorized activity carried out by tenants on the instructions of the owner of the property.¹⁰¹

Jesus owns every square inch of the earth. He is the Lord over every specific place.

Places matter because God is the Lord over each one.

He is also Lord over college and university campuses. They are specific places in which the church must be salt and light. Stephen Lutz writes,

On Penn State University’s campus, where I currently minister, there are approximately 44,000 students. Our best estimates are that approximately 1,200 to 1,500 of those students are regularly involved in Christian fellowship through a parachurch group or local church. That’s about 2.5 percent of the student body, or less than the percentage of professing Christians in Communist China, where people can face criminal charges for operation outside of the state-sanctioned church. No heavy-handed governmental restrictions are necessary here. This isn’t just Penn State, by the way—this is true of campuses all over North America.¹⁰²

Each campus matters to the mission of God.

History of American Colleges and Universities

The historical dimension is one of three components of a specific place. Each place has a distinct history of the activities of people in that location. American college and university campuses are places that have unique histories of continually evolving interaction of people and ideas over time.¹⁰³ Absalom Peters writes, “Our country is to be

¹⁰¹ Christopher Wright, *Mission of God: Unlocking the Bible’s Grand Narrative* (Downers Grove, IL: IVP, 2006), 403-4.

¹⁰² Stephen Lutz, *College Ministry in a Post-Christian Culture* (Kansas City, MO: Beacon Hill Press of Kansas City, 2011), chap. 1, Kindle

¹⁰³ Robert Stern, *On Campus* (New York: Monacelli Press, 2010), 12.

a land of colleges.”¹⁰⁴ Colleges have been present in America since the beginning. The history of college and university campuses starts with the colonial period in American history and continues into the post-Revolutionary War era. The next period is post-Civil War and concludes with the modern age.

Colonial Years

The English colonies in America supported nine colleges that resembled Oxford and Cambridge. These colleges were Harvard, William and Mary, Yale, New Jersey, King’s Philadelphia, Rhode Island, and Queen’s Dartmouth.¹⁰⁵ Harvard was the first college started in the American colonies. The author of *New England’s First Fruits* wrote in 1643, “One of the next things we longed for, and looked after, was to advance *Learning* and perpetuate it to Posterity.”¹⁰⁶ The purpose of Harvard was to develop leaders for the future of a new nation. Samuel Eliot Morison highlighted the purpose of the institution by a commencement orator in the 1670s: “The ruling class would have been subjected to mechanics, cobblers, and tailors . . . the laws would not have been made by *senatus consulta*, nor would we have rights, honors, or magisterial ordinance worthy of preservation, but plebiscites, appeals to base passions, and revolutionary rumblings, if these our fathers had not founded the University.”¹⁰⁷ Colleges were founded in America to establish a growing and prosperous society.

The other eight colleges joined Harvard in the same pursuit. The royal charter of 1693, which created the College of William and Mary in Virginia, stated the purpose of the new college to guarantee “that the youth . . . [were] piously educated in good

¹⁰⁴ Absalom Peters, *Discourse before the Society for the Promotion of Collegiate and Theological Education at the West* (New York: John F. Trow, 1851), 13.

¹⁰⁵ Frederick Rudolph, *The American College and University* (Athens: The University of Georgia Press, 1990), 3.

¹⁰⁶ *New England’s First Fruits* (London, 1643), 12.

¹⁰⁷ Samuel Eliot Morison, *Founding of Harvard College* (1935), 250.

letters and manners.”¹⁰⁸ Thomas Jefferson was an alumnus of the College of William and Mary.¹⁰⁹ Helen Lefkowitz Horowitz writes, “The colonial colleges inherited from England not only the tradition of scholastic learning but also Renaissance ideals of humanism and the educated gentlemen.”¹¹⁰ Early colleges in America were the training grounds for the gentlemen class, who would be looked upon to lead societal institutions.

Some of the colleges in the colonial years were formed in response to the great spiritual awakening taking place in America in the eighteenth century. Rudolph references Thomas Jefferson Wertebaker’s historical work on Princeton:

One consequence was to divide congregations and churches into conservatives and liberals, into Old Lights and New Lights, into factions that followed the quieter religious behavior of the past and factions that had the new enthusiasm of the present. Princeton was a product of the new enthusiasm; through it New Light Presbyterians hoped to achieve an element of respectability and refute the charge that they were hostile to learning and their ministers illiterate.¹¹¹

Other colleges like Dartmouth, Providence (College of Rhode Island), and Rutgers (Queen’s College) followed in the same spirit as Princeton to be creatures of the Great Awakening.¹¹² However, the original purpose of colleges in America during the colonial years continued to focus on establishing a class of educated citizens. The charter of the College of Rhode Island stated, “Institutions for liberal Education are highly beneficial to Society, by forming the rising Generation to Virtue [,] Knowledge & useful Literature & thus preserving in the Community a Succession of Men duly qualify’d for discharging the

¹⁰⁸ Albea Godbold, *The Church College of the Old South* (Durham, NC: Duke University Press, 1944), 5.

¹⁰⁹ Rudolph, *The American College and University*, 7.

¹¹⁰ Helen Lefkowitz Horowitz, *Campus Life: Undergraduate Cultures from the End of the Eighteenth Century to the Present* (Chicago: The University of Chicago Press, 1987), 25.

¹¹¹ Thomas Jefferson Wertebaker, *Princeton 1746-1896* (1946), in Rudolph, *The American College and University*, 11.

¹¹² Rudolph, *The American College and University*, 11.

Offices of Life with usefulness & reputation.”¹¹³ Provost William Smith of the college in Philadelphia stated, “Thinking, Writing, and Acting Well . . . is the grand aim of a liberal education.”¹¹⁴ Yet, colleges only serviced a small group of people.

Colleges were filled with the aristocratic elements of colonial society.¹¹⁵ Walter Crosby Eells notes, “In 1776 there were 3,000 living graduates of the American colleges.”¹¹⁶ While college was essential for the new society, it was not a necessity for the people.¹¹⁷ The curriculum was shaped more by the aristocratic class and provided little appeal to men of practical inclination.¹¹⁸ Colleges in colonial America were a place for the privileged to be prepared for a life of genteel living. Benjamin Franklin wrote of Harvard, “where, for want of a suitable Genius, they learn little more than to carry themselves handsomely, and enter a Room genteelly.”¹¹⁹ Colleges were definitely a forming ground for political leaders and ministers in colonial times.

Post-Revolutionary War

The war against England birthed a new independent nation, where each man was equal before the law. Rudolph notes, “The spirit of this democratic tide overtook the

¹¹³ Walter Bronson, *The History of Brown University, 1794-1914* (Providence, RI: The University of Providence, 1914), 1.

¹¹⁴ Edward Potts Cheyney, *History of the University of Pennsylvania 1740-1940* (Philadelphia: Penn Press, 1940), 83.

¹¹⁵ Rudolph, *The American College and University*, 18.

¹¹⁶ Walter Crosby Eells, *Baccalaureate Degrees Conferred by American Colleges in the 17th and 18th Centuries* (Washington, DC: US Department of Health, Education, and Welfare, Office of Education, 1958), 47.

¹¹⁷ Rudolph, *The American College and University*, 22.

¹¹⁸ Rudolph, *The American College and University*, 20.

¹¹⁹ Samuel Eliot Morison, *Three Centuries of Harvard 1636-1936* (Cambridge, MA: Harvard University Press, 1936), 61.

colleges, much to the despair of many for whom the old ways were the best ways.”¹²⁰ In 1779, almost a thousand northern New Yorkers signed a petition for a college in the city of Schenectady, which became Union College in 1795.¹²¹ Nineteen colleges were founded between 1782 and 1802, which was more than twice as many chartered before the war.¹²²

Progress was in the air after the Revolutionary War. Rudolph writes, “College-founding in the nineteenth century was undertaken in the same spirit as canal-building, cotton-ginning, farming, and gold-mining. . . . All were touched by the American faith in tomorrow, in the unquestionable capacity of Americans to achieve a better world.”¹²³

America was growing as it expanded westward after the war. Therefore, colleges needed to be founded to service a growing population. Donald Tewksbury writes, “In the course of the westward expansion of the American people, as the forces of frontier life gained a cumulative power, a distinctive American institution was evolved, an educational institution shaped and adapted to the peculiar needs of an advancing people.”¹²⁴

As the number of colleges grew, the character of colleges changed from their original purpose. Tewksbury writes, “Numerous statements from contemporaneous sources testify to the fact that our colleges and universities were being shaped and molded by the forces of American life into truly native institutions of higher

¹²⁰ Rudolph, *The American College and University*, 34.

¹²¹ Rudolph, *The American College and University*, 35.

¹²² Rudolph, *The American College and University*, 35.

¹²³ Rudolph, *The American College and University*, 48-49.

¹²⁴ Donald G. Tewksbury, *The Founding of American Colleges and Universities before the Civil War* (Mansfield Centre, CT: Martino Publishing, 2011), 1. Tewksbury adds, “In the period before the Civil War, the legal foundation of one hundred and eighty-two permanent colleges were laid in this country. Many others were founded in the pre-Civil War period, but none of these was able to survive the exigencies of time and circumstances.” Tewksbury, *The Founding of American Colleges and Universities*, 2.

education.”¹²⁵ American colleges were becoming uniquely American institutions of education as they moved into the frontier.

No longer were colleges during the post-Revolutionary War period filled or shaped by the aristocratic society. Colleges in America were now for the people. Absalom Peters, Henry Barnard, and Samuel Sidwell Randall in 1856 wrote, “It is one of the glories of our American colleges, that their doors are alike open to all classes in society, and that the only nobility known within their walls has its basis in intellectual power, high attainment and moral worth. . . . Within the walls of an American college all factitious distinctions vanish.”¹²⁶ President Tyler of Amherst wrote in 1856, “They are the people’s colleges. . . . Scarcely anything in America is more distinctively American than the relation between colleges and the common people. . . . All classes have contributed to the establishment and the support of colleges, and all classes have reaped the benefit.”¹²⁷ The rich and poor filled newly established colleges across the new frontier.

The nature of colleges as educators of a new society never changed. These institutions of higher learning were still agents of social progress.¹²⁸ President Joseph McKeen at Bowdoin in 1802 stated,

It ought always to be remembered, that literary institutions are founded and endowed for the common good, and not for the private advantage of those who resort to them for education. It is not that they may be able to pass through life in an easy and reputable manner, but that their mental powers may be cultivated and improved for the benefit of society.¹²⁹

¹²⁵ Tewksbury, *The Founding of American Colleges and Universities*, 2.

¹²⁶ Absalom Peters, Henry Barnard, and Samuel Sidwell Randall, *The American Journal of Education and College Review* (New York: Calkins and Stiles, 1856), 2:529

¹²⁷ W. S. Tyler, *Colleges: Their Place among American Institutions* (New York: Western College Society, 1857), 11, 26.

¹²⁸ Rudolph, *The American College and University*, 58.

¹²⁹ James E. Pollard, *History of Ohio State University: The Story of the First Seventy-Five Years 1873-1948* (Columbus: The University of Ohio State Press, 1952), 350.

Colleges were designed in the beginning to be social institutions to educate men to be both masters and servants of society.¹³⁰ The expansion of colleges in the post-Revolutionary War era did not erase that original purpose. The people and the colleges they founded were joined to create a democratic and prosperous world. The Ohio Baptist Educational Society stated in 1832, “Our object has been, and is, to build up a useful Institution—suited to the wants, and calculated to promote the welfare of a rapidly growing and free country, where virtuous intelligence, industry, and enterprise are sure to meet a quick reward.”¹³¹

College campuses had become a place where America’s unquestioning belief in progress was cultivated.¹³² The president of the board of trustees of the College of California in 1868 stated on the commitment of the college, “This, then, is our vocation—to make men more manly, and humanity more humane; to augment the discourse of reason, intelligence and faith, and to kindle the beacon fires of truth on all the summits of existence.”¹³³ Colleges had spread to every corner of the nation after the Revolutionary War and evolved to include more people of the society. Colleges became institutions founded by and for the people.

Post-Civil War

The Civil War was an event that resulted in the destruction of the southern plantation way of life. America was transformed into an industrial power shaped by factory towns and an expanding network of railroads that connected the resources and industry. Rudolph writes, “It freed thousands of Americans from a village orientation. It suggested

¹³⁰ Rudolph, *The American College and University*, 59.

¹³¹ Rudolph, *The American College and University*, 62.

¹³² Rudolph, *The American College and University*, 67.

¹³³ William Warren Ferrier, *Origin and Development of the University of California* (Berkeley: Sather Gate Book Shop, 1930), 273.

remarkable opportunities in markets created by railroads, in needs created by an expanding population.”¹³⁴ The American nation remodeled after the Civil War also brought changes to its colleges.

The reshaped economy from agrarian to industrial altered the focus of colleges. James B. Angell of the University of Michigan in 1871 announced, “The public mind is now in a plastic, impressionable state, and every vigorous college, nay, every capable worker, may help to shape its decisions upon education.”¹³⁵ The old view of colleges was dying in America, and an industrial focused mindset replaced the old guard. Rudolph writes,

The postwar years bred new institutions and leaders: Andrew D. White of Cornell, John Howard Raymond of Vassar, William Bartram Rogers of M.I.T., Daniel Coit Gilman of Hopkins. . . . In different ways they responded to the needs and the demands of a society that was experiencing an increase in material wealth, in the standard of living, in industrialization and urbanization.¹³⁶

A new society after the war demanded a new education.

Several colleges can root their founding to the sudden needs of professional training after the Civil War. John Hopkins University was an example of one of these schools. Stern states,

After the Civil War, the state of education began to change, as can be seen, for example, in the rapid growth of professional schools at Harvard, Yale, and Columbia. But the most dramatic, example of institutional change was the founding in 1867 of John Hopkins University in Baltimore, Maryland. Organized along German lines, John Hopkins virtually eliminated undergraduate education in favor of specialized study at the graduate level.¹³⁷

Schools began placing more emphasis on the technical and practical. In 1865, Massachusetts Institute of Technology was founded to be a university of applied and pure

¹³⁴ Rudolph, *The American College and University*, 242.

¹³⁵ James Burrill Angell, *Selected Addresses* (New York: Longman, Green, and Company, 1912), 7.

¹³⁶ Rudolph, *The American College and University*, 244-45.

¹³⁷ Stern, *On Campus*, 114.

science.¹³⁸ Other colleges were founded during the period to be technical schools to a growing industrial nation.¹³⁹

Another significant event that impacted colleges after the Civil War was the Morrill Act. The bill passed in July 1862.¹⁴⁰ Rudolph writes, “If science was everywhere the instrument of reform, the institution that did probably the most to change the outlook of the American people toward college-going was the land-grant college, creation of the Morrill Federal Land Grant Act of 1862.”¹⁴¹ The Morrill Act was enacted to create more colleges in agricultural and industrial states, with the purpose of technical education. Jonathan Baldwin Turner said in 1853, “The industrial classes . . . want, and they ought to have, the same facilities for understanding the true philosophy, the science, and the art of their several pursuits . . . and of efficiently applying existing knowledge thereto and widening its domain, which the professional classes have long enjoyed their pursuit.”¹⁴² States were appropriated land by the federal government for the creation of colleges that serviced agricultural and mechanical interests.¹⁴³

¹³⁸ Rudolph, *The American College and University*, 246.

¹³⁹ Rudolph writes, “At Bethlehem University in Pennsylvania Asa packer provided the resources that created Lehigh University as a scientific and technical college in the heart of the complex of factories, mines, and foundries of eastern Pennsylvania.” Rudolph, *The American College and University*, 246.

¹⁴⁰ Rudolph, *The American College and University*, 250.

¹⁴¹ Rudolph, *The American College and University*, 247.

¹⁴² Jonathan Baldwin Turner, quoted in Norman Foerster, *The American State University* (Chapel Hill: The University of North Carolina Press, 1937), 24-5.

¹⁴³ Rudolph explains,
A large number of states—including Wisconsin, Minnesota, North Carolina, and Missouri—turned over to existing state universities both the land-grant endowment and the responsibility of discovering how to serve the agricultural and mechanic interests. . . . Four states—Ohio, California, Arkansas, and West Virginia—founded new state universities and added A & M components. Six other states arranged for existing private colleges to provide the new popular education. (Rudolph, *The American College and University*, 253)

The evolving nature of American colleges shifted from an English dominating structure to a German influenced entity. Research became a new priority with the growth of scientific institutions. Rudolph writes,

At Cornell the equality of studies, the decline of the classics, and the free election of course were clearly a function of the vocationalism of the land-grant idea, but the same developments were necessary to promote a shift from the controlled, prescribed atmosphere of the old foundations to “a spirit of free and universal inquiry” appropriate to a university that would serve scholarship.¹⁴⁴

The development of the university was based on the German model, which promoted a spirit of inquiry and discovery.

Universities were structured around the needs and work of the faculty. Students were present to challenge and stimulate the faculty in their pursuits. Rudolph explains,

As a consequence there developed a Johns Hopkins the apparatus and the spirit, as well as the salaries, necessary to the creation of a respected profession of university teachers. Perhaps no other American university would ever go as far as Johns Hopkins in this direction, but the spirit that it revealed would necessarily become a part of any college that found itself participating in the developing discovery of scholarship.¹⁴⁵

The purpose of higher education changed to the pursuit of knowledge.

State universities created by the Morrill Act gave rise to the university structure that replaced the old collegiate style from the colonial period. Rudolph states, “The state university became the repositories of the spirit of science and scholarly inquiry across the land.”¹⁴⁶ State universities were designed to be free from church or denominational control.¹⁴⁷ Finally, the vision of Thomas Jefferson for higher education in America was beginning to materialize. James Madison writes for the Board of Commissioners of the University of Virginia:

To form the statesmen, legislators, and judges, on whom public prosperity and individual happiness are so much to depend; to expound the principle of

¹⁴⁴ Rudolph, *The American College and University*, 268.

¹⁴⁵ Rudolph, *The American College and University*, 271-72.

¹⁴⁶ Rudolph, *The American College and University*, 275.

¹⁴⁷ Tewksbury, *The Founding of American Colleges and Universities*, 155.

government, the laws which regulate the intercourse of nations, those formed municipally for our own government, and a sound spirit of legislation, which, banishing all arbitrary and unnecessary restraint on individual action, shall leave us free to do whatever does not violate the equal rights of another; to harmonize and promote the interests of agriculture, manufactures, and commerce, and by well-informed views of political economy to give free scope to the public industry; to develop the reasoning faculties of our youth, enlarge their minds, cultivate their morals, and instill into them the precepts of virtue and order; to enlighten them with mathematical and physical sciences, and advance the arts and administer to the health, the subsistence, and the comforts of the human life; and finally to form them into habits of reflection and correct action, rendering them examples of virtue to others and of happiness within themselves. These are the objects of that higher grade of education, the benefits and blessings of which the Legislature now propose to provide for the good and ornament of their country, and the gratification and happiness of their fellow-citizens.¹⁴⁸

Universities became the hub in America for responding to and solving the needs of the day. The university became the ideal expression of a democratic society that trained minds for the betterment of a nation.¹⁴⁹

Modern Universities

In the nineteenth century, the emergent university system was influenced by the German research-oriented structure.¹⁵⁰ By the twentieth century, universities began to reflect a more American tone. Daniel Coit Gilman, president of the University of California in 1872, stated,

It is a university, and not a high school, nor a college, nor an academy of sciences, nor an industrial school which we are charged to build [here]. Some of these features may be included in or developed with the University, but the University means more than any or all of them. The university is the most comprehensive term that can be employed to indicate a foundation for the promotion and diffusion of knowledge—a group of agencies organized to advance arts and sciences of every sort, and train young men as scholars for all the intellectual callings of life.¹⁵¹

¹⁴⁸ James Madison, “Proceedings and Report of the Commissioners for the University of Virginia,” *Founders Online*, accessed December 12, 2019, <https://founders.archives.gov/documents/Madison/04-01-02-0289>.

¹⁴⁹ Rudolph, *The American Colleges and Universities*, 279.

¹⁵⁰ A. Bartlett Giamatti, *A Free and Ordered Space: The Real World of University* (New York: W. W. Norton & Company, 1996), 41.

¹⁵¹ Daniel C. Gilman, *The Building of the University: An Inaugural Address Delivered at Oakland Nov. 7, 1872* (San Francisco: J. H. Carmany & Co., Book and Job Printers, 1872), 6.

The American university transformed into a democratic institution designed to serve the different passions and interests of individuals. Henry Pritchett observed in 1929, “From the exposition of esoteric Buddhism to the management of chain grocery stores . . . [the American university] offers its services to the inquiring young American.”¹⁵² The American university began to distinguish itself from European universities by offering formal training in all careers.

Universities began to offer electives to prepare students for careers. Rudolph explains, “The elective principle brought within the range of undergraduates all kinds of courses and programs of concentration for which the most compelling argument was their usefulness in preparing for a career.”¹⁵³ All careers were equal. Therefore, a broad collection of options was offered in the university system.

As universities offered different career paths for individuals, too much growth became a problem. The organization of growing universities became a priority for the modern university. Rudolph writes, “Actually the college and university president, was on the way to being someone who would not remember the names of either, to bring someone whose remoteness from the students would be paralleled by his remoteness from learning itself.”¹⁵⁴ The twentieth-century American university demanded an effective managing structure. Former President Rutherford B. Hayes, who was a member of the Ohio State board, said about the job description of a university president,

We are looking for a man of fine appearance, of commanding presence, one who will impress the public; he must be a fine speaker at public assemblies; he must be a great scholar and a great teacher; he must be a preacher, also, as some think; he must be a man of winning manners; he must have tact so that the can get along with

¹⁵² Henry S. Pritchett, preface to *American College Athletics* (New York: The Carnegie Foundation for the Advancement of Teaching, 1929), x.

¹⁵³ Rudolph, *The American College and University*, 340-41.

¹⁵⁴ Rudolph, *The American College and University*, 418.

and govern the faculty; he must be popular with the students; he must also be a man of business training, a man of affairs; he must be a great administrator.¹⁵⁵

The modern university reflected the identity of the American corporate system.

The administrative structure took a prominent place alongside the faculty on campus. Rudolph highlights research by Earl McGrath,

Before the Civil War most institutions had managed with a president, a treasurer, and a part-time librarian. But now, with the enlargement of function and of scope, administrative responsibility was necessarily splintered: first a secretary of the faculty, then a registrar, and then in succession a vice president, a dean, a dean of women, a chief business officer, an assistant dean, a dean of men, a director of admissions, and in time a corps of administrative assistants to the president who were in charge of anything and everything—public who were in charge of anything and everything—public relations, church relations, civic relations, student relations, faculty relations. In 1860 the median number of administrative officers in an American college was 4; in 1933 it was 30.5, with one institution admitting to 137 administrators.¹⁵⁶

The GI Bill of Rights, which was instituted after World War II, swelled the population of students. This growing enrollment demanded more administrators. In 1948, the University of Michigan enrollment had reached 20,000 students.¹⁵⁷

The influx of veterans changed the dynamics of the student body. Horowitz states, “The veterans came to college eager for the vocational and academic rewards that it offered, but completely uninterested in college life. They were older, many were married, and they were serious.”¹⁵⁸ The modern university became a service-based institution that began serving a large and diverse group of students for career advancement and social mobility.

Another important addition to American colleges and universities in the modern era was extracurricular activities. President Lowell of Harvard stated, “To influence a

¹⁵⁵ Pollard, *History of the Ohio State University*, 136.

¹⁵⁶ Earl James McGrath, *The Evolution of Administrative Offices in Institutions of Higher Education in the United States from 1860 to 1933* (Chicago, 1938), 190-93, in Rudolph, *The American College and University*, 434-5.

¹⁵⁷ Horowitz, *Campus Life*, 185.

¹⁵⁸ Horowitz, *Campus Life*, 185.

large number of men, the college must form a community, with common sentiments, aspirations, and interests. In short, they must have a strong consciousness of being bound together by common ties. They must have *esprit de corps*.”¹⁵⁹ Extracurricular activities became a major agent in building student community.¹⁶⁰ Fraternities and sororities were established, and intercollegiate athletics were added to campus life to create unity among the student body.

The next step in the development of campus life was the establishment of physical structures. Universities began to raise money to build dormitories.¹⁶¹ Reuben writes,

As student enrollments had grown, few of the leading universities had built enough dormitories. Instead, students had lived in private boarding houses, fraternities and sororities, or other clubs. When collegiate reformers began to emphasize the importance of community spirit, they realized that their universities did not offer students a cohesive community.¹⁶²

University administrators believed dormitories would create stronger unity among students. Community life of students became another priority alongside knowledge and career preparation for universities in the modern age. School spirit and culture building became somewhat the primary emphasis for universities.¹⁶³

As universities continued to grow quantitatively, administratively, and physically, the campuses also became a hub of diversity that helped create a unique American culture. The modern university reflected an emerging and industrial nation where new opportunities were available to ambitious youth from all over rural America, women, immigrants,

¹⁵⁹ Harvard University, *Annual Report of the President of Harvard University, 1918-19* (Cambridge, MA: University of Harvard Press, 1920), 13-14.

¹⁶⁰ Julie A. Reuben, *The Making of the Modern University: Intellectual Transformation and the Marginalization of Morality* (Chicago: The University of Chicago Press, 1996), 256.

¹⁶¹ Reuben, *The Making of the Modern University*, 260.

¹⁶² Reuben, *The Making of the Modern University*, 260.

¹⁶³ Reuben, *The Making of the Modern University*, 264.

Jews, blacks, veterans, and even adults continuing their education.¹⁶⁴ This large collection of people living and studying together formed the culture of American colleges and universities.

Culture of American Colleges and Universities

The modern university, which was birthed during the twentieth century, produced the defining characteristics of American colleges and universities' culture. *Culture* is defined as the total way of life of a group of people that is learned, adaptive, shared, and integrated.¹⁶⁵ College campuses today house diverse students in shared dormitories on carefully organized and set apart landscapes and provide countless career tracks and electives on diverse subjects of study. These unique places are cultural spaces. Simon J. Bronner writes, "Consistently since the dawn of the new Republic, American higher education has fused feudal communal and industrial capitalist motives that have generated the subtexts beneath the expressive lore and affected the public perception of college campuses as distinctive, even anomalous or incongruous cultural spaces."¹⁶⁶ The culture of American campuses are formed by academics, athletics, Greek life, and campus traditions.

Academics

Colleges and universities are institutions of higher education. Students primarily go to college to earn an education. Derek Bok states, "The function of the university is to engage in teaching and research of the highest attainable quality."¹⁶⁷

¹⁶⁴ Horowitz, *Campus Life*, 14.

¹⁶⁵ Howell and Paris, *Introducing Cultural Anthropology*, 36.

¹⁶⁶ Simon J. Bronner, *Campus Traditions: Folklore from the Old-Time College to the Modern Mega-University* (Jackson: The University of Mississippi Press, 2012), xvii.

¹⁶⁷ Derek Bok, *Beyond the Ivory Tower: Social Responsibilities of the Modern University* (Cambridge, MA: Harvard University Press, 1982), 35.

Academics includes everything to do with education and scholarship.¹⁶⁸ Students' view on academics is diverse. Kenneth Feldman and Theodore Newcomb highlight the value students place on education: "Students place more value than do faculty on such goals and activities as vocational training, developing social competence and social graces, participating in extracurricular activities, and developing a personal philosophy."¹⁶⁹ Students have different goals and objectives with their academics.

These perspectives on higher education vary to create subcultures. Burton Clark and Martin Trow identify four student subcultures, which they labeled academic, nonconformist, collegiate, and vocational.¹⁷⁰ These subculture groups of students view academics differently. The academic group is concerned with grades and classwork.¹⁷¹ Nonconformists are interested in knowledge but involve themselves in outside groups over faculty or college organizations; their interest in ideas is satisfied outside their coursework, and obtaining the best grades is not their chief concern.¹⁷² The other two subcultures view academics differently. The collegiate subculture is indifferent to the demands of higher education; they value social interaction and extracurricular activities over academics.¹⁷³ The last group, vocational subculture, view their purpose in college as off-the-job training.¹⁷⁴ These subcultures reflect the larger academic culture. Three key

¹⁶⁸ *Oxford English Dictionary*, s.v. "academics," June 2020, <https://www-oed-com.ezproxy.sbts.edu/view/Entry/880?redirectedFrom=academic>.

¹⁶⁹ Kenneth A. Feldman and Theodore M. Newcomb, *The Impact of College on Students: An Analysis of Four Decades of Research*, The Jossey-Bass Series in Higher Education (London: Jossey-Bass, 1973), 1:230.

¹⁷⁰ Burton Clark and Martin Trow, "The Organizational Context," in *College Peer Groups: Problems and Prospects for Research*, ed. T. M. Newcomb and E. K. Wilson (Chicago: Aldine Press, 1966), 17-70.

¹⁷¹ Feldman and Newcomb, *The Impact of College on Students*, 232.

¹⁷² Feldman and Newcomb, *The Impact of College on Students*, 232-33.

¹⁷³ Feldman and Newcomb, *The Impact of College on Students*, 233.

¹⁷⁴ Feldman and Newcomb, *The Impact of College on Students*, 233.

elements of college and university academic culture are classroom, college management, and traditions.

Classroom. The classroom is the place a faculty or professor lectures students in coursework. Students earn grades based on work in the course. Horowitz observes, “Students in college experienced different living situations, but they all confronted the same merit system controlled by the faculty and administration. Faced with a threatening situation in which they lacked essential power, undergraduates created a protective subculture that turned learning into ‘making the grade.’”¹⁷⁵ The classroom is the battlefield, where grades are earned.

Students view the classroom as the place to learn how to earn a passing grade. Some view learning the content as the primary goal of the course, but for many the objective is obtaining the optimal grade. Students learn to listen for cues from the professor to gather the essential resources for achieving high marks.¹⁷⁶ Horowitz, who highlights Howard Becker, Blanche Geer, and Everett Hughes’ research on the academic life of students, writes, “To do this, they sought to find out and accommodate their professors’ expectations, expressed most decisively on examinations. They calculated all academic behavior, including contact with professors out of class, to achieve the final result, a good grade.”¹⁷⁷ Activities by the faculty in the classroom are a puzzle to be solved.

Classrooms are also places for social introductions. Colleges and universities prioritize community and student unity alongside education. Rebekah Nathan in her anthropological study of college students writes,

The typical course of forty and fewer begins in the same way. Students are expected to introduce themselves by going around the room and giving their first name, along with some other piece of identifying information. This ranged from lackluster

¹⁷⁵ Horowitz, *Campus Life*, 191.

¹⁷⁶ Horowitz, *Campus Life*, 191.

¹⁷⁷ Horowitz, *Campus Life*, 192.

offerings such as one's major or hometown to personal queries such as "My favorite food is _____" or "A word I use to describe myself is _____."¹⁷⁸

Classrooms are meant to be places that communicate cooperation and equality. Healthy debate is encouraged.

The classroom for most American colleges and universities lacks any real sharing of ideas or debate. Students respond to questions posed by the teacher. Nathan states,

Nevertheless, I was struck by the realizations that, despite official assertions about the university as a free marketplace of ideas, the classroom doesn't often work that way in practice. Ideas are rarely debated, and even more rarely evaluated. Most classroom discussion, when it does occur, could be described as a sequential expression of opinion, spurred directly by a question or scenario devised by the teacher.¹⁷⁹

The sharing of ideas happens outside the classroom. Rarely does classroom debate or lecture lead to further conversations and learning from one another.

Yard signs around campus and flyers posted on information boards are the evidence of ideas and opinions shared among students. Classrooms for the most part are empty of these conversations. Nathan writes, "Walking from class to class some days, I would see printed signs—one staked in the ground every few yards—that confronted me along the path."¹⁸⁰ Students join campus organizations that provoke debates through advertisements that classrooms were assigned to facilitate. Nathan continues, "It was notable to me that feminist and Christian and human rights groups all enlisted the same approach, and that these mall presentations were somehow part of campus culture. It was assertion without direct dialogue, an 'in your face' argument without a real face at the

¹⁷⁸ Rebekah Nathan, *My Freshman Year: What a Professor Learned by Becoming a Student* (New York: Penguin Books, 2006), 92-93.

¹⁷⁹ Nathan, *My Freshmen Year*, 95.

¹⁸⁰ Nathan, *My Freshmen Year*, 95.

other end.”¹⁸¹ Dialogue between students on ideas and opinions learned in class or out of class is not present. The campus culture designates these discussions to impersonal means.

Academic discourse in the classroom is limited to conversations about deadlines and completion of assignments. Nathan observes, “One would never hear, ‘Did you like that reading?’ or ‘That paper assignment really made me think.’ It’s not that students didn’t like the reading or find the assignments provocative; it’s just that these weren’t acceptable or normative topics to introduce in informal conversation.”¹⁸² Small talk before and after class centers around grades and strategies for succeeding in the course.¹⁸³ The collegiate classroom is a place that fails to represent what faculty and administrators hope to achieve. Learning is devalued for the sake of making the grade, and debate is misplaced to faceless statements and questions posed to students.

College management. Another component to the academic culture on college campuses is college management. The experience of the typically American college student is grim professionalism.¹⁸⁴ A former Stanford student, Jonathan Lutz, writes, “Like the T-shirt says, the basic philosophy of many students here seems to be work, study, and get rich.”¹⁸⁵ Students desire social mobility or to maintain a standard living experienced under their parents. Students view high grades as the path to vocational success.

Horowitz labels these students as the new outsiders: “Outsiders today comprise a wide range of students—from commuters who work and go to college part-time to blacks seeking social mobility to returning women who need credentials. In addition, into their

¹⁸¹ Nathan, *My Freshmen Year*, 96.

¹⁸² Nathan, *My Freshmen Year*, 96.

¹⁸³ Nathan, *My Freshmen Year*, 96.

¹⁸⁴ Horowitz, *Campus Life*, 263.

¹⁸⁵ Jonathan Lutz, “Are You Asking Questions?” *Stanford Daily* 183, no. 31 (November 1983):

ranks have come a new group, the economically privileged in elite institutions.”¹⁸⁶ Students are overwhelmed by the pressure to raise or maintain a social identity. The ability to earn high marks determines the winners and losers of career advancement. Horowitz observes, “Grades do not reflect innate differences in intelligence; rather they result from figuring out what their professors want, spending long hours in study, and currying favor with their instructors. . . . In the late twentieth century, professors hold the one judgment that matters to the New Outsiders—grades.”¹⁸⁷ Students then pursue their goals by managing their time through crafting their schedule and workload.

If college is to be mastered, a student must manage one’s time by shaping a balanced class schedule. This step only may determine the success of the semester.

Nathan writes,

The shift in thinking from managing time and self to managing college means, first of all, that schedules will not shove you around, pulling you out of bed in the early morning and causing you to run back and forth across campus or unnecessarily chop up chunks of free time. Controlling time means consciously designing blocks of time during the week that are unscheduled by external demands, during which one can exercise one’s right to socialize, travel, sleep, party, and/or work.¹⁸⁸

The art of designing the perfect schedule consists of adding classes that are not too early in the morning, void of Friday classes, and filled with the right professors who give As and assign minimal work.¹⁸⁹ Time is a valuable commodity that is managed with care and expertise by college students. Some courses may require more work than others to obtain a high grade. Therefore, a proper schedule with easy courses and adequate free time provides more opportunities for study and rest.

Another way students manage college is regulating their workload. Some courses can be mastered with little effort, which frees time for more difficult courses.

¹⁸⁶ Horowitz, *Campus Life*, 265.

¹⁸⁷ Horowitz, *Campus Life*, 269.

¹⁸⁸ Nathan, *My Freshmen Year*, 113.

¹⁸⁹ Nathan, *My Freshmen Year*, 113.

Nathan explains, “Depending on the course and the instructor, they decide whether to buy the book, whether to go to class, whether to do the reading in a given week, and how much effort to put into assignments.”¹⁹⁰ One of the main strategies by students to regulate their workload is skipping unnecessary classes where attending lectures do not determine success. Skipping class is a part of college culture.

Workload is also managed by studying less for certain classes. Students determine what is necessary to receive the optimal grade and regulate study time to the most important tasks. Students tend to view work as optional rather than a necessary step of earning a college degree. In his study on the purpose of college today Zachary Karabell states,

In my places, students are trying to redefine their own workload. A professor at the University of Utah tells a story of students complaining to an associate dean after they were asked to take essay exams instead of multiple choice. . . . At conferences, professors often tell stories of students who not only refuse to learn certain facts of history or to read novels assigned in class but who aggressively defend their willingness to absorb these things on the grounds that they know their career paths and hence they know what knowledge they do and do not need.¹⁹¹

Preparation for class by reading or reviewing lecture notes is viewed to be recommended and potentially helpful, but not necessary in the pursuit of a college degree.

According to the 2003 National Survey of Student Engagement (NSSE), faculty members reported students should study and prepare 25 hours a week to be successful in their courses.¹⁹² The Higher Education Research Institute (HERI) discovered in their study of more than 30,000 freshmen that close to one-third of students rarely spend even 1 hour for every hour they spend in class preparing or studying for class.¹⁹³ The keyword

¹⁹⁰ Nathan, *My Freshmen Year*, 119.

¹⁹¹ Zackary Kendall, *What's College For? The Struggle to Define American Higher Education* (New York: Basic Books, 1998), 11-12.

¹⁹² National Survey of Student Engagement, *College Report: 2003 Overview* (Bloomington, IN: Center for Postsecondary Research, 2003), 7.

¹⁹³ Linda J. Sax et al., *The American Freshman: National Norms for Fall 2003* (Los Angeles: Higher Education Research Institute, 2003), 22.

here to describe academic culture is efficiency. Students have discovered ways to achieve optimal success with the minimum amount of work. The NSSE found that 77 percent of all students who study 10 or fewer hours per week get a B grade or better.¹⁹⁴ Many students are forced to balance school, employment, and a social life. The only solution for many is cutting corners to get everything done. Nathan states,

Low preparation time, as we have seen, is clearly a factor in producing less than high-quality work creates time, making room for other activities in one's activities in one's schedule that have priority. It is the trade-off that I observed among fellow undergraduates: massive shortcuts—particularly in courses that a student considers “busywork” or irrelevant to his or her career—enabling students to shape their lives and their time more fully.¹⁹⁵

College is a war of survival that demands strategy and efficiency. Tactics and corner cutting define the academic culture on most colleges and universities today.

Athletics

The one element that has come to overwhelmingly define modern colleges and universities to the masses is athletics. For most of the year, the public's introduction or access to a specific college or university is viewed through the medium of college athletics. Former Yale president, A. Bartlett Giamatti, defines college athletics: “In what follows, I make other assumptions: for instance, by athletics I mean organized sports for students as fostered and sanctioned by the institution—not physical education or recreation.”¹⁹⁶

Competitive sports in college bring the community of a school and the surrounding area together. Giamatti comments on the significance of college athletics,

A football or basketball game . . . each in its way brings the interested together, gathers the clan, makes of a crowd a community. And we know the shaper, keen, irreplaceable taste of victory—how the pride surges, how loyalty to one another and

¹⁹⁴ National Survey of Student Engagement, *College Report: 2003 Overview*, 14.

¹⁹⁵ Nathan, *My Freshmen Year*, 123.

¹⁹⁶ Giamatti, *A Free and Ordered Space*, 180.

to the larger institution is forged in such moments, how cohesion and joy and connection each to each galvanize all of us, participant and spectator, when we win.¹⁹⁷

Athletics brings the campus together and creates a unified whole. College sports have become the gateway to the heart of the school.

Football and basketball especially have become the center of attention on many campuses across the country. Students, alumni, and supporters buy tickets and cheer on their college team. College football began as a simple, competitive activity for nearby colleges to compete against one another. However, the growing popularity of the sport drew more people to the campus to watch. Richard Whittingham writes on college football:

In those infant days of college football, students decked out in coats, vests, ties, and bowlers crowded the boundary lines of the grassy malls or dirt fields where the games were staged. . . . Schools eventually began erecting rickety wooden grandstands to accommodate the growing crowds. . . . As time passed the sport began to develop its own pageantry with the infusion of cheerleaders, fight songs, mascots, marching bands, bonfires, pep rallies, and tailgate parties. The bleachers gave way to sturdy stadiums and massive bowls. . . . Alumni returned to their alma maters in droves to watch their schools compete against lusty rivals, and townspeople joined the throngs from some the best entertainment to be had. The intercollegiate sport that had once been witnessed by perhaps several hundred classmates had become a rite and the focus of hundreds of thousands of spirited spectators on any given autumnal Saturday afternoon.¹⁹⁸

College athletics draw many people to campuses around the nation. Massive stadiums and arenas are built on or near campus to facilitate growing crowds.

Athletics have also been a major source of revenue for some colleges. The popularity of college sports has added large amounts of money to the endowments of the schools. Christopher Walsh in his book on the Southeastern Conference highlights the total amount of money shared among the schools from football and men's basketball alone: "In the summer of 2005, the SEC (Southeastern Conference) distributed \$110.7 million to the 12 schools as part of the revenue-sharing plan for the previous academic year. From what had become an annual press release announcing that the amount was the

¹⁹⁷ Giamatti, *A Free and Ordered Space*, 189.

¹⁹⁸ Richard Whittingham, *Rites of Autumn: The Story of College Football* (New York: The Free Press, 2001), xii.

most ever.”¹⁹⁹ Clay Travis writes, “In 2005, total football revenues for SEC athletic departments hit \$350,193,187. That’s just football. . . . Georgia made a football profit of 44.1 million on revenue of 58.7 million and Auburn made a football profit of 31.5 million on revenue of 51.6 million.”²⁰⁰ With the profit gaining potential in sports, colleges view their athletic landmarks as the centerpieces of the campus.

The heart of the campus for many colleges is the sport stadium or arena.

Potential or incoming students are introduced to the college through sports. Mike McIntire writes about Florida State University’s sport program:

With the rise of the powerful Boosters, a driven fan base, and an administration fully committed to the importance of football in shaping their school’s identity, some professors found themselves increasingly baffled and demoralized. One of them was Ned Stuckey-French . . . teaching at Florida State has been eye-opening—starting with the realization that incoming students must go to the football stadium at Champions Way to get acclimated. “Right from the beginning, when you go there for orientation, immediately they let you know who’s in charge,” he said.²⁰¹

Many college campuses are built around athletics and become the focal point for many to attend a certain school. Tate George, a University of Connecticut alum, explains, “The universities are built on the sports programs, so a lot of the kids go there because of, you know, the recognition of athletes in the sporting world.”²⁰² The culture of college campuses can be profoundly explained through the prism of athletics. Over the past few decades schools have increasingly replaced academics with sports as their defining characteristic.

¹⁹⁹ Christopher J. Walsh, *Where Football Is King: A History of the SEC* (Lanham, MD: First Taylor Trade Publishing, 2006), 32.

²⁰⁰ Clay Travis, *Dixieland Delight: A Football Season on the Road in the Southeastern Conference* (New York: Harper Entertainment, 2007), 12.

²⁰¹ Mike McIntire, *Champions Way: Football, Florida, and the Lost Soul of College Sports* (New York: W. W. Norton & Company, 2017), 88.

²⁰² Tate George, quoted in McIntire, *Champions Way*, 83.

Greek Life

A group of students at most colleges and universities in America choose to participate in exclusive gender specific societies. These societies are called fraternities, which are for men, and sororities, which are for women. In his book *Campus Traditions*, Bronner writes, “Fraternities and Sororities often view themselves as upholders of tradition and collegiate spirit leaders. Many fraternity and sorority members declare Greek letter societies as a traditional place in the college where ‘me’ becomes ‘us.’”²⁰³ Fraternities and sororities make up the Greek life of a campus. They are the honorable Greeks among the uncivilized barbarians.

Greek-letter fraternities were formed to foster brotherhood outside the strict schedule of college life. Rudolph writes,

The Greek-letter fraternity and its counterpart, the social club, were intended to fill an emotional and social rather than a curricular vacuum. . . . The fraternities offered an escape from the monotony, dreariness, and unpleasantness of the collegiate regimen which began with prayers before dawn and ended with prayers after dark; escape from the long winters and ingrown college world, from the dormitory with its lack of privacy.²⁰⁴

These societies of escape institutionalized activities of escape with alcohol drinking, smoking, card playing, singing, and women.²⁰⁵ Greek life continues today to be defined by these activities of escape from the demands of courses.

Greek life was introduced to American colleges before the Civil War. Kappa Alpha, which was established in 1825 at Union College in Schenectady, New York, was the first modern fraternity.²⁰⁶ Sigma Phi was also formed at Union College in 1827, and established a second chapter at Hamilton College in 1831.²⁰⁷ Alpha Delta Phi was

²⁰³ Bronner, *Campus Traditions*, 242.

²⁰⁴ Rudolph, *The American College and University*, 146.

²⁰⁵ Rudolph, *The American College and University*, 147.

²⁰⁶ Bronner, *Campus Traditions*, 243.

²⁰⁷ Bronner, *Campus Traditions*, 243.

established shortly after in 1832, and Psi Upsilon in 1833.²⁰⁸ This growth of different fraternities at Hamilton College led to the creation of a Greek system.²⁰⁹ The collection of different fraternities and sororities on a particular campus defines the Greek Life of a school.

Some campuses possess strong Greek involvement among their student body. According to the National Interfraternity Conference's data from the 2015-2016 academic year, 384,193 undergraduate students were members of a fraternity.²¹⁰ According to the National Panhellenic Conference's annual report from 2018-2019 academic year, 384,298 undergraduate students were members of a sorority.²¹¹ Most students chose to not take part in the Greek system.²¹² Bonner writes, "A number of campuses held on to the identity of being Greek-dominated. Fraternities and sororities claim more than 40 percent of the student body of some forty-five colleges."²¹³ Some schools have a high percentage of student involvement in Greek Life. However, even weaker Greek systems impact the culture of the campus.

Greek-letter societies influence the culture of most campuses due to their extensive involvement in the affairs of campus life. Bonner writes, "In their organizational rivalries, Greek-letter societies perpetuated the competitiveness of the old-time college.

²⁰⁸ Bronner, *Campus Traditions*, 243.

²⁰⁹ Bronner, *Campus Traditions*, 243.

²¹⁰ National Interfraternity Conference, "Fraternity Stats at-a-Glance (2015-2016)," accessed March 3, 2019, <https://nicfraternity.org/fraternity-stats-at-a-glance/>.

²¹¹ National Panhellenic Conference, "Creating the Future Together: Annual Report (2018-2019)," accessed October 20, 2019, https://www.npcwomen.org/wp-content/uploads/sites/2037/2019/10/2018-19_NPC_Annual_Report_low-res-web.pdf.

²¹² Bonner writes, "Still, more than 90 percent of college students bypassed Greek involvement." Bronner, *Campus Traditions*, 246.

²¹³ Bonner states, "DePauw is the most Greek at around 80 percent, and other campuses with strong frat representation are Washington and Lee and the College of William and Mary." Bronner, *Campus Traditions*, 246.

But they often acted together in college politics, taking charge of many student governments across America, and they stood up for student concerns against many college administrations.”²¹⁴ They publicize themselves as organizers of service to the campus and surrounding community, fundraisers for college sponsored activities, and promoters of school spirit and traditions. Many school government positions are filled by members of the Greek-letter societies. They are also typically the most active groups serving the campus. They fill the ranks of university ambassadors, tour guides for visitors and volunteers at campus events.²¹⁵

John Hechinger wrote on the culture of fraternities: “At many schools, especially the public universities that award most bachelor’s degrees, the Greek-letter groups that dominate the physical and social landscape have a greater influence on students’ lives than any academic department.”²¹⁶ Many schools have crafted areas on campus with individual houses decorated with Greek-letters to distinguish a particular fraternity or sorority from the others. These houses on campus are built for members to live, study, and play. Many campuses have an “Office of Greek Life” in spaces reserved for administrative staff.²¹⁷ Greek societies have arranged a strong position of power in the activities within a college campus.

²¹⁴ Bronner, *Campus Traditions*, 245.

²¹⁵ Bronner, *Campus Traditions*, 274-75.

²¹⁶ John Hechinger, *True Gentlemen: The Broken Pledge of America’s Fraternities* (New York: PublicAffairs, 2017), 5. Hechinger adds, More than other students, they believed their institutions prepared them for life after college, and in an emotional response significant to college presidents hungry for donations, they expressed a closer attachment to their alma maters. The Indiana University Foundation, which raises money for the public college, reported that Greeks, which compose 19 percent of its database of alumni, made 60 percent of all donations. (Hechinger, *True Gentlemen*, 7)

²¹⁷ Hechinger, *True Gentlemen*, 7.

Greek-letter societies have somewhat pioneered the modern concept of college as a place filled with extracurricular activities.²¹⁸ Events organized by fraternities and sororities tend to be the pinnacle of the social calendar.²¹⁹ Bonner writes, “Greeks are often known for partying. They have the houses for it, and, as a mark of distinction, each frat commonly devotes its organizational skills to giving the parties creative themes.”²²⁰ Fraternities and sororities compete with other organizations to be the chief identity-forming group and community builder on campus.²²¹ Regardless of the level of student participation within Greek life at particular colleges, Greeks will continue to be a primary culture shaper on campus.

Social Network at American Colleges and Universities

The last dimension of place is social. Each place has a defined social network by which people communicate information and develop relationships. University campuses are a particular place in American society, and the social network is unique to other sectors of society. The campus’s social network is organized around welcome week, life in the dorms, student organizations and clubs, fraternities and sororities, and student dining halls. These are the locations on campus where campus life (campus community) and friendships are formed and lived out.

²¹⁸ Hechinger, *True Gentlemen*, 7.

²¹⁹ Hechinger, *True Gentlemen*, 7.

²²⁰ Bronner, *Campus Traditions*, 273.

²²¹ Bronner writes,

The constant quest by students more than other campus constituents for fun is more than a function of youthful exuberance. Often students construct or use play frames to deal with conflicts and tensions in their variety of transitions—from home to campus, from campus out to the real world or back home again, from high school to college, from minor to adult. The rhetoric of Greek talk and action—escape, release, break—signifies the intense experience associated with college life coupled with an apparently contradictory emphasis on social responsibility and image maintenance (represented distinctively in-service obligations and rounds of ‘formal’ social events). Students’ conceptualization of fun is inherently social, brash, and eventful. They contrast its wildness with the tameness of study, and as a result might be attracted to the Greek life because of its social construction as wild (or at least spirited) and at the same time normative. (Bronner, *Campus Traditions*, 275)

Welcome Week

Incoming students to most campuses in America are introduced to campus life with a school sponsored and organized orientation type week. The period is typically entitled “Welcome Week.” The week is designed to encourage new students to participate in social events and informative lectures prior to the start of classes.²²² Nathan writes about her experience of “Welcome Week”: “The calendar for Welcome Week was listed by the hour—touch football game on the quad at 2; time management workshop on north campus at 3:30; an ice cream social at 7 in the dorm lobby—and there were RAs (resident assistants) reminding residents of the next activity and urging them to join in.”²²³ Resident assistants serve as peer counselors to encourage incoming students to get involved in campus life.²²⁴ A primary purpose of the week is to assist new students to make friends.

These collections of social events are intended to encourage students to take part in campus life. Michael Moffat entitles the peer-group fun and community building extracurricular activities as college life.²²⁵ Moffat observes,

College life was still very much at the heart of college as the undergraduates thought of it in the late twentieth century. Together with the career credential conferred on them by their bachelor’s degree, it was their most important reason for coming to college in the first place, their central pleasure while in it, and what they often remembered most fondly about college after they graduated.²²⁶

Incoming students use the first week as the primary season in their college experience to develop their core community within the larger campus life. Nathan observes,

Despite the belief that college expands our social horizons and extends our experience to include new and different types of people, the findings suggest

²²² Nathan, *My Freshmen Year*, 8.

²²³ Nathan, *My Freshmen Year*, 10. Nathan continues, “Printed calendars of events, along with informal flyers, posters that hung from lobby rafters, and tiny strips of paper that appeared regularly under my door announced a plethora of dorm events and university activities that competed for student attention.” Nathan, *My Freshmen Year*, 10.

²²⁴ Nathan, *My Freshmen Year*, 10.

²²⁵ Michael Moffat, *Coming of Age in New Jersey: College and American Culture* (New Brunswick, NJ: Rutgers University Press, 1989), 29.

²²⁶ Moffat, *Coming of Age in New Jersey*, 29.

otherwise. The most significant relationships are formed either before college or very early in one's college career, most often in some shared affiliation, whether voluntary or not, such as freshman dorm assignment, special freshman summer program, ROTC, ethnic club, or sorority and fraternity rush.²²⁷

Many friendships are made in the first few weeks of college life. "Welcome Week" is an essential period in the social network on a campus. Students choose to get involved in certain societies and develop core communities of their own through common affiliations with others.

Life in the Dorms

While "Welcome Week" is important in the social network on campus, life in the dorms, when classes are in-session, becomes the central place for social interaction among students. Two people share most dorm rooms. Some dorm rooms include other roommates that live in an adjacent room, but they may share a kitchen area or bathroom. Moffatt observes at Rutgers University, "The residents of Hasbrouck Fourth were housed as they were on most dorm floors at Rutgers in the 1980s, two and three to a room, alternating by sex as one moved along the corridors The rooms were small and utilitarian."²²⁸ Nathan observes at AnyU,

The largest public spaces were on the ground floor and were communal for the entire dorm. A large lobby area with fireplace, lounge furniture, and television set greeted residents, with student newspapers, coupons, pizza delivery flyers, and activity calendars spread on a table for the taking. . . . My floor consisted of two contiguous male and female halls with a shared coed lounge in between that housed a TV with VCR (but no DVD), two round tables with chairs, and few overstuffed couches and chairs.²²⁹

Dorm floors may also include computer labs, study rooms, and a lounge area. The lobby area provides more space for students to interact with one another.

²²⁷ Nathan, *My Freshmen Year*, 58.

²²⁸ Moffatt, *Coming of Age in New Jersey*, 79.

²²⁹ Nathan, *My Freshmen Year*, 20.

The dorm halls, floors, and rooms are meant to foster student community building.²³⁰ Yet, community is hardly built among students in the dorms. Moffatt writes, “A good dorm floor, most students believed, should be a relaxed place full of girls and guys who ‘got along,’ who were able to enjoy the informal pleasures of college life in an easy, personal atmosphere of their own making. Rather than being communities, dorm floors, according to student conceptions, should simply be ‘friendly places.’”²³¹ While community may not be built among all the students on a dorm floor, strong friendships are made among those closest to a student’s primary residence.²³² Moffat continues,

Accordingly, most of the remaining forty-six residents of Hasbrouck Fourth spent varying amounts of time together in the fall of 1984 in the lounges, in private rooms, at Commons, going out visiting or partying with one another at night, going to classes together when they happened to have them in common, and so on. This was friendly time. You necessarily spent some of it with floor acquaintances you were not especially crazy about as individuals, but you tried to spend more of it with your “real” friends on the floor.²³³

Friendships are developed on campus among people who share the same space and consist of repeated contact with the same people.²³⁴

The busyness of class schedules and other responsibilities for students impacts dorm life. The assumptions by many of dorm life is that it is a constant party and social interaction. Nathan highlights this point, “Somehow, thought, I had expected students’ lives to be more public, more like my first week in the dorms, and for students to be involved with dorm mates in a number of joint events. I found that much more of student life than I had initially thought occurred behind closed doors and was not amenable to my

²³⁰ Moffat, *Coming of Age in New Jersey*, 71.

²³¹ Moffat, *Coming of Age in New Jersey*, 72.

²³² Moffat, *Coming of Age in New Jersey*, 82.

²³³ Moffat, *Coming of Age in New Jersey*, 89-90.

²³⁴ Nathan, *My Freshmen Year*, 58.

participation and observation.”²³⁵ Daily routines of students impact their social network. Individual choices define the university experience of many students. A particular major, a specific course, a certain dorm, a meal plan, weekend plans, a job, or participation in a student organization are all significant decisions that students make that determine their experience and social network.²³⁶ Nathan writes, “It is hard to create community when the sheer number of options in college life generate a system in which no one is in the same place at the same time.”²³⁷ Friendships are difficult for students who may live together but have chosen different classes, majors, clubs, and jobs that set their day-to-day lives.

Student Organizations

In the nineteenth century, extracurricular clubs and organizations were a major part of the student experience on campus. Alumni returned to the alma mater supporting the extracurricular with large financial contributions.²³⁸ Horowitz writes, “Alumni members of fraternities and clubs built handsome houses. . . . College newspapers and literary magazines got well-equipped rooms or, in some cases, buildings; musical and dramatic groups began performing in new theaters and auditoria.”²³⁹ However, student organizations have progressively faded from the interest of students. Nathan learned that students sought entrance into professional clubs for resume building purposes.²⁴⁰ In a

²³⁵ Nathan, *My Freshmen Year*, 32.

²³⁶ Nathan, *My Freshmen Year*, 38.

²³⁷ Nathan, *My Freshmen Year*, 38.

²³⁸ Horowitz, *Campus Life*, 54.

²³⁹ Horowitz, *Campus Life*, 54.

²⁴⁰ Nathan quotes Kate, a junior:

As a freshman I joined the pre-vet club and then last year I joined my professional Honor Society, which meets every other Thursday. Both of them require community service hours—which it’s really important to have for vet school. That’s why we [the organization’s membership] do volunteer hours and fundraisers for community causes—the group helps us to beef up our resumes, and this helps us

2015 article by Carolina Glenn, colleges like the University of Central Florida are noticing a decrease in the number of students attending Christian organizations.²⁴¹ Personal interest groups like sports, student government, or religious, are waning on campus today.²⁴² Those who do invest in student organizations develop strong friendships as they live, eat, and socialize together.

Most students today reject student organizations and community making activities due to the priority of spontaneity and choice. Nathan observes the reasons why students did not get involved in Greek Life: “Fewer than 10 percent of AnyU residents are members of either. When I asked students whether they’d considered ‘rushing,’ instead of mentioning the ‘elitism’ or ‘conservative politics’ that dominated Greek critique in my day, students complained about ‘conformity’ and ‘control of my life.’”²⁴³ However, while many students are hesitant toward involvement in a student organization like fraternities and sororities, students who do participate in a student organization have the highest level of satisfaction with campus life.²⁴⁴ Vincent Tito writes on the subject of student retention:

The concepts of integration and community membership appear to best describe how those experiences impact upon student persistence. Experiences, academic and social, which serve to integrate the individual into the life of the college, also serve to heighten attachments and therefore strengthen individual commitments both to

professionally when we apply to schools. (Nathan, *My Freshmen Year*, 34)

²⁴¹Carolina Glenn, “Colleges see interest fade in Christian groups,” *Florida Today*, November 8th 2015, accessed on April 1, 2020, <https://www.floridatoday.com/story/news/2015/11/08/colleges-see-interest-fade-christian-groups/75287116/>. Glenn wrote, “The Wesley Foundation has lost 36 percent of its members since 2007, when it counted 125 students. These numbers, provided by the University of Central Florida’s Office of Student Involvement, are self-reported estimates from the registered student organization. . . . And the Wesley Foundation isn’t the only one. UCF’s Campus Crusade for Christ is down 186 members since 2007, and Catholic Campus Ministry has lost 95. The Latter-day Saints Student Association and Orthodox Christian Fellowship have also seen minor dips. (Glenn, “Colleges see interest fade in Christian groups,” <https://www.floridatoday.com/story/news/2015/11/08/colleges-see-interest-fade-christian-groups/75287116/>)

²⁴² Nathan, *My Freshmen Year*, 35.

²⁴³ Nathan, *My Freshmen Year*, 47.

²⁴⁴ Nathan, *My Freshmen Year*, 48.

the goal of education and to the institution. Conversely the lack of integration and the absence of membership serves to undermine commitments and thereby heighten the likelihood of departure.²⁴⁵

Participation in a student organization increases the commitment of the student to the college.

Universities must continue to stress student involvement in student organizations for the purpose of connecting students to peers on campus. Tito recommends to universities,

Particularly important is the continuing emphasis upon frequent and rewarding contact between faculty, staff and students in a variety of settings outside the formal confines of the classrooms and laboratories of institutional life. The use of faculty and peer mentor programs, frequent informal meetings and activities all serve to heighten the degree and range of interaction among members of the community. The stress here is on what happens to students outside the formal academic boundaries of the institution.²⁴⁶

Student organizations are an essential tool to increase social satisfaction for students that are undervalued or stressed too lightly. Schools should look to reinvest money from trendy dormitory halls to strengthening and promoting student organizations for increased social health of campus life.

Dining Hall

The places where eating happens on a college campus is a window to the social network of campus life. The grouping of students in cafeterias or other eateries on campus describes the relationships of students to one another. Most schools today have large dining halls that are similar to cafeterias with various foods and main courses from which to choose. Many also include fast food type selections that operate like a food court in a shopping mall with franchise restaurants like Pizza Hut, Chick-fil-A, and other well-known brands alongside other individual food options. Many campuses also include coffee shops and quick food options in academic department buildings and libraries

²⁴⁵ Vincent Tito, "The Principles of Effective Retention," *Viewpoints* 120 (November 1987): 7.

²⁴⁶ Tito, "The Principles of Effective Retention," 9.

where students, faculty, and administrators grab refreshments in between classes or meetings. They may also be the designated places for study groups, student organization meetings, and other purposes or needs of the campus community. These dining options represent the locations by which students meet together for various reasons.

Students' meal patterns provide insight into the social nature of the university community. Nathan observes in her study, "Although some patrons carried out their food, returning to the dorms or outside benches to eat, many ate and drank singly or in groups at the various tables provided in one of five eating areas I surveyed."²⁴⁷ Those who take their food to their dorm escape into the quiet and comfortable environment of their personal space. Others eat alone, which reflects the struggle of many students to develop friendships once classes start and diverse schedules of classes, club meetings, and work separate students from one another. Several others gather with friends in their social groups to eat together and converse about life.

Community dynamics are reflected in the dining places on campus. Nathan continues, "But of all those who ate with others, only 10 percent of white men and 14 percent of white women ate at a table where there was anyone of a different color from themselves. Only 2.6 percent and 3.5 percent of white men and women, respectively, ate at a table of two or more where they were the only white person."²⁴⁸ Schools seem to lack diversity, which is reflected in the dining halls. The truth of the matter is that many students eat alone, which includes a large percentage of minority students.²⁴⁹ Many students eat with those whom they live within the dorms or participate with in a student organization. Moffat observes that at Rutgers, "accordingly, most of the remaining forty-six residents of Hasbrouck Fourth spent varying amounts of time together in the fall of 1984 in the

²⁴⁷ Nathan, *My Freshman Year*, 61.

²⁴⁸ Nathan, *My Freshman Year*, 63.

²⁴⁹ Nathan, *My Freshman Year*, 64.

lounges in private rooms, at Commons (dining hall), going out visiting or partying with one another at night, going to classes together when they happened to have them in common, and so on.”²⁵⁰

Conclusion

Does God care about places? God created a garden in Eden and placed man there. He set boundaries to the garden and commanded the man to cultivate and expand the garden. Humans from the beginning of time have formed places with boundaries and dwellings. History is created as humans live near each other in specific places over time. Culture is formed when communities dwell in specific places and reflect corporate identities. Social networks designed as people communicate information and form interdependent relationships with one another. Otto Baab writes, “Regarding man, that his whole being is inextricably bound up with the life of the entire community. Hence man appears as a corporate personality rather than as an individual. Such social entities as family, clan, tribe and nation must be examined if man is to be understood.”²⁵¹ Man is understood in connection to the social entities within the place he or she resides. The characteristics of specific places bring to light the characteristics of the people that live, work, and socialize in those places.

Places matter. Campuses are places with a unique history, culture, and social network that need careful analysis and study. The history of universities in America sheds light on the changing nature of academic institutions from its colonial years to the modern age. The advent of the internet and online courses continues to shape the identity of college in America. The culture of universities continues to be formed by several agents on campus from academics, athletics, and Greek Life. These entities are the soul of a campus that bring people together to construct a collective identity. The social network of universities

²⁵⁰ Moffat, *Coming of Age in New Jersey*, 89.

²⁵¹ Otto J. Baab, *The Theology of the Old Testament* (New York: Abingdon, 1949), 56.

are the distinctive channels by which relationships are created and maintained. On campus, students connect and interact with each other at orientation events, dorm life, student organizations, and dining halls. These dimensions of place define a university.

As the church looks to bring the gospel to the world, individual people in particular places have need for the salvation that is in Jesus Christ. The church must bring the gospel into the university. Ray Bakke writes, “God’s kingdom agenda seeks the personal salvation of all persons and the social transformation of all places. Churches are both signs of and a witness to God’s creative and redemptive agendas. We need the urban evangelist, the pastor and urban community developer as partners.”²⁵² The American campus is a place like the city that needs the church to be both a sign and a witness to God’s redemptive purpose in the world. The university needs evangelists, pastors, and churches to bring the light of Christ Jesus into every corner, building, and quad.

²⁵² Ray Bakke, *Theology as Big as the City* (Downers Grove, IL: IVP, 1997), 66.

CHAPTER 3

DEFINING TODAY’S COLLEGE STUDENTS

Each generation shapes the world in different ways. A generation impacts products that companies sell by determining what is popular and stylistic. John Gainor, President and CEO of Dairy Queen, writes, “As a seventy-seven-year-old brand, it is vital that we understand and create an emotional bond with our fans of the future. Often, this requires adjusting our brand strategy, product offerings, and marketing outreach to appeal to younger generations like the Zs.”¹ Generations impact strategies and methods utilized by companies and institutions.

Just as companies like Dairy Queen are forced to understand new generations of customers, the church must also learn about the worldview of a new demographic to reach them with the gospel. While attempting to singularly define the worldview of all college students today is impossible, a general understanding of this new generation of students is essential for the church. Thom and Jess Rainer write in their book on millennials, “Frankly, if we don’t learn more about this generation, we are doing them and ourselves a disservice.”² Current and prospective college students today also must be studied and understood, if church leaders and church planters hope to reach them with the gospel.

While the millennial generation is a popular topic in business, politics, and also ministry, a new generation has already arrived. Generation Z is expected to be the largest

¹ John Gainor, foreword to *Marketing to Gen Z: The Rules for Reaching This Vast and Very Different Generation of Influencers*, by Jeff Fromm and Angie Read (New York: Amacom, 2018), xiii.

² Thom Rainer and Jess Rainer, *The Millennials: Connecting to America’s Largest Generation* (Nashville: B & H, 2011), 2.

generation.³ This generation includes current and incoming college students.⁴ In a post-Christian world, this new generation has been born and raised outside the church. They are strangers of the gospel. Many are described as “nones,” meaning they have no religious affiliation. James Emery White writes, “Unfortunately, the realities of a post-Christian context for the West have yet to be fully grasped by the Western church, much less responded to. Yet the rise of the nones and the coming force of Generation Z will inevitably challenge every church to rethink its strategy in light of a cultural landscape that has shifted seismically.”⁵ The challenge that faces the church today to reach a new generation requires an understanding of their worldview.

A subject of interest to the church today is identifying the worldview of Generation Z and reaching college students. Christians have recently started observing the rise of the nones. Cathy Lynn Grossman, in her 2008 American Religious Identification Survey, concluded that people today “aren’t [merely] secularized. They’re not thinking about religion and rejecting it, they’re not thinking about it at all.”⁶ The “I’m nothing” crowd is especially growing among the generation entering the college ranks. Understanding their worldview will be instrumental as the church pursues fruitful ministry among this generation.

Everyone has a view of the world. Alvin Toffler explains, “Every person carries in his head a mental model of the world—a subjective representation of external

³ Fromm and Read, *Marketing to Gen Z*, xvii.

⁴ White writes, “The freshmen class of 2015 embodies an entirely new generation: Generation Z.” James White, *Meet Generation Z: Understanding and Reaching the New Post-Christian World* (Grand Rapids: Baker, 2017), 37.

⁵ White, *Meet Generation Z*, 12. White explains, “If the heart of the Christian mission is to evangelize and transform culture through the centrality of the church, then understanding that culture is paramount.” White, *Meet Generation Z*, 12.

⁶ Cathy Lynn Grossman, “Nones’ Now 15% of Population,” *USA Today*, March 9, 2009, http://usatoday30.usatoday.com/news/religion/2009-03-09-aris-survey-nones_N.htm.

reality.”⁷ All of humanity conceptualizes what he or she observes and experiences into a certain worldview. Few people have a carefully developed philosophy or thoughtfully constructed theology, but everyone possesses a worldview.

The first part of this chapter identifies and describes the different generations. The second part introduces Generation Z. Next is an outline the different methods for determining a worldview. Last is an analysis the worldview of Generation Z by using James Sire’s three-dimensional worldview survey model.

The Study of Generations

This study focuses primarily on Baby Boomers, Generation Xers, Generation Yers or Millennials, and Generation Zers or the iGeneration. Generation Zers are the youngest generation that is currently at or entering college. Each generation has a shared identification that provides a generally understanding of each one as they experienced history and events together.

Baby Boomers

The Baby Boomer Generation were born after World War II. The generation was coined as the “victory babies” due to their proximate to the American victory over the Germans and the Japanese in 1945. William Strauss and Neil Howe in their book *Generations* write, “From VJ-Day forward, whatever age bracket Boomers have occupied has been the cultural and spiritual focal point for American society as a whole. Through their childhood, America was child-obsessed; in their youth, youth obsessed; in their “yuppie phase, yuppie-obsessed.”⁸ Boomers defined most of American culture in the twentieth century.

⁷ James Sire, *Naming the Elephant: Worldview as a Concept* (Downers Grove, IL: IVP, 2015), 23.

⁸ William Strauss and Neil Howe, *Generations: The History of America’s Future, 1584 to 2069* (New York: William Morrow and Company, 1991), 301.

Population in America exploded during the arrival of baby boomers, which coincided with economic prosperity in the country. This generation believes in growth and expansion. Many watched on television NASA's successful man moon landings. Ron Zemke, Claire Raines, and Bob Filipczak in their book *Generations at Work* write,

They lived in nuclear families with a working dad and stay-at-home mom. Children were, for the first time in history, in the spotlight, representing as they did to the Traditionalist Generation, the symbol and fruit of their victories and the hopes for the future they fought to preserve. The American infrastructure was forced to expand rapidly to accommodate the Baby Boomers' needs. New hospitals, elementary schools, and high schools. Health care and education became industrialized endeavors. Expectations for this new generation were so high that in 1967, Time magazine actually gave its coveted Man of the Year award to the whole generation, proclaiming them the people who would clean up our cities, end racial inequality, and find a cure for the common cold.⁹

Children born after World War II were the rewards of war and struggle. Therefore, the generation's traditionalist parents set out to form a world full of opportunity for their kids. The result, as journalist Tom Wolfe identifies, was the creation of the Me Generation. Amy Henderson writes in the Smithsonian, "Their mantra was 'Let's talk about me!'"¹⁰ They set out to create the perfect world for themselves.

The theme of the generation was optimism. In their book *When Generations Collide*, Lynne Lancaster and David Stillman write, "We said the key word to remember about the Traditionalists is loyal; the key word for Boomers is optimistic. The booming postwar economy gave the United States of the late 1940s, the 1950s, and the 1960s a sense that anything was possible."¹¹ This generation set a man on the moon and experienced the Civil Rights movement.

Collaboration and cooperation with others are highly valued due to the

⁹ Ron Zemke, Claire Raines, and Bob Filipczak, *Generations at Work: Managing the Clash of Boomers, Gen Xers, and Gen Yers in the Workplace* (New York: Amacom, 2013), 63-64.

¹⁰ Amy Henderson, "When It Comes to the Baby Boomers, It Is Still All about 'Me,'" *Smithsonian*, October 15, 2014, <http://www.smithsonianmag.com/smithsonian-institution/when-comes-baby-boomers-still-all-about-me-180953030/>.

¹¹ Lynne Lancaster and David Stillman, *When Generations Collide: Who They Are. Why They Clash. How to Solve the Generational Puzzle at Work* (New York: Harper Business, 2002), 21.

overwhelming volume of boomers. They were the first generation to be graded in class for how well they shared with others.¹² With a high number in this generation, they were forced to learn to play fair with one another. Therefore, the generation excels at teamwork. Possibly the experience of great movements of equality like the Civil Rights movement in the 1960s shaped their view of fair treatment for all. Zemke writes,

When they are in leadership roles, their tendency is toward a collegial, consensual—sometimes benignly despotic—style. They are the ones who advocated turning the traditional corporate hierarchy upside down. Their motivations for their advocacy aside, they are genuinely passionate and concerned about participation and spirit in the workplace, about bringing heart and humanity to the office, and about creating a fair and level playing field for all.¹³

While valuing teamwork, the generation also values opinions. As they approach midlife, they believe in their worth. Strauss and Howe write, “Their aging has a nonapologetic quality—as though now that they’re older, they know better.”¹⁴ They are ready to share their opinion.

They desire to achieve goals and results. Zemke writes, “Since Baby Boomers have a Pavlovian-like tendency to be driven anyway, the Economic Achievers among them are particularly remarkable; a real crème de la crème of ambition and accomplishment.”¹⁵ They are driven and want to be a valuable team member.

In summary, Baby Boomers, while self-centered, are optimistic about the future. They were born in an era of progress and prosperity. The generation is driven to accomplish success in the context of the team. Finally, they believe in their competencies, and are eager to share their strengths and knowledge to achieve results.

¹² Zemke, Raines, and Filipczak, *Generations at Work*, 65.

¹³ Zemke, Raines, and Filipczak, *Generations at Work*, 77.

¹⁴ Strauss and Howe, *Generations*, 312.

¹⁵ Zemke, Raines, and Filipczak, *Generations at Work*, 70.

Generation X

Generation X arrived after it all happened. They missed the great events of the twentieth century, being too young to experience Woodstock and the moon landing. Xers remained in the shadows of the Boomers. They were born after 1960s and before 1981.¹⁶ Dennis Miller writes, “It’s no wonder Xers are angst-ridden and rudderless. They feel America’s greatness has passed. They got to the cocktail party twenty minutes too late and all that’s left are those little weiners and a half-empty bottle of Zima.”¹⁷ All the great historical events of the twentieth century happened before the generation arrived.

While their predecessors were marked by optimism, Xers are a generation of skeptics. Lancaster and Stillman write,

They grew up seeing every major American institution called into question. From the presidency to the military to organized religion to corporate America, you name the institution and Xers can name the crime. Combined that with a U.S. divorce rate that tripled during the birth years of Generation X and you have a generation that distrusts the permanence of institutional and personal relationships. As a result, Xers tend to put more faith in themselves as individuals and less faith in the institutions that seem to have failed them time and again.¹⁸

Xers look at the world with pessimism. They were raised during the troubled years of the 1970s in America with the Vietnam War, Watergate, and the Oil Embargo. Zemke writes,

Gen X’s collective psyche was shaped by a survivor mentality that can, from the outside, seem cynical, extreme, and solitary. Critics worry that Xers don’t have the right stuff, don’t care about the larger picture, and are only concerned about themselves. This generation has developed an almost myopic concern with subsistence, both economic and psychological. The question they always ask, either out loud or in their own heads, is “What does this have to do with my survival?” They sensed early that no one was going to hold their hands, so they learned to take care of themselves. That single question signals a very different agenda to colleagues of other generations. There was a time when emphasis on survival would have been seen as a moral shortcoming. Now, however, a survivor mentality is so vital to the workplace that it seems atavistic to hear executives droning on about organizational values and vision statements.¹⁹

¹⁶ Corey Seemiller and Meghan Grace, *Generation Z Goes to College* (San Francisco: Jossey-Bass, 2016), 3.

¹⁷ Dennis Miller, *Ranting Again* (New York: Doubleday, 1998), 5.

¹⁸ Lancaster and Stillman, *When Generations Collide*, 25.

¹⁹ Zemke, *Generations at Work*, 90.

Xers live to survive their situation. During the 1970s and 1980s, there was an increase in both parents working outside the home, which caused Generation X children to come home to an empty house.²⁰ This rising situation in the family dynamics led to them to being resourceful and independent.

Generations Xers also value balance in their life. Being raised in homes that overemphasize money and work over the family, Xers desire quality time away from the office. Zemke writes,

In the eyes of Generation X, their parents devoted their lives to the Religion of Work, spending evenings and weekends at the office, bringing projects home, and expending all their energy and attention on work issues. It looked like workaholism to their kids, who couldn't help but notice that most adults based their self-worth on their professional success. When family friends came over for dinner, the adults spent their time discussing their jobs, and phone calls focused on problems with the boss. Kids regularly spent an extra hour or two in day care because a work deadline threatened. In the words of many a Xer [*sic*], their parents "lived to work." Xers simply want to "work to live." Members of this cohort group are distressed by the high prices their parents paid for success—stress and health problems, divorce, drug and alcohol abuse. And it didn't look as if the companies to whom they had devoted all their time and energy appreciated their efforts. Layoffs were living proof.²¹

Xers value their work, but desire flexibility and freedom with their responsibilities.

This characteristic has impacted their own parenting of Generation Z. As Xers' Baby Boomer parents placed work above family, Xers took lessons from their hard-working parents and emphasized balance with work and family.²² Corey Seemiller and Meghan Grace write, "They seek to play active and supportive roles in their children's lives and thus place great value on the time spent with family."²³ Their experience shaped the way they parented their own children.

Xers care little for advancement or approval from authority. They trust themselves and care little for the acceptance of others. The result of their attitude has won

²⁰ Seemiller and Grace, *Generation Z Goes to College*, 3.

²¹ Zemke, *Generations at Work*, 95.

²² Seemiller and Grace, *Generation Z Goes to College*, 4.

²³ Seemiller and Grace, *Generation Z Goes College*, 5.

them the label “slackers.” Zemke writes, “Generation X didn’t get labeled ‘slackers’ for nothing. When Xers first arrived in the workplace, the Boomers complained about their work ethic, or lack thereof. And that’s not all misperception. Xers have an attitude toward work that is as different from that of previous generations as anything we’ve seen before.”²⁴ However, they value freedom over systemic process in their work.

Xers are skeptical of authority. Carrie Ballone, in her article “Leading and Motivating a Multi-Generational Workforce,” writes about Xers, who she calls “Busters”: “Busters don’t trust authority, are egalitarian, and opt for a collaborative leadership style.”²⁵ They want flexible systems that can respond quickly to new demands. A hierarchy or chain of command is slow and burdensome.

They look for team systems that give them freedom to work alone on their individual portion of the project. The system was made famous by software companies. Zemke writes,

In the Gen X model, software developers each have their own office, complete with walls and doors, and they write code in solitude. They get together as a team from time to time to check on progress and work out particularly gnarly problems as a group, but most of their time is spent working alone, with only minor supervision. That model—virtual teamwork—is the norm in most software companies. Much of the communication among team members is handled by email.²⁶

Team involvement is done at a distance with minimal interaction.

In summary, Generation Xers are self-reliant and resourceful as a result of living through struggling times in American history. They value independence and freedom to carve their own strategy. As leaders, they are egalitarian and view little structure as superior.

²⁴ Seemiller and Grace, *Generation Z Goes College*, 106.

²⁵ Carrie Ballone, “Leading and Motivating a Multi-Generational Workforce,” *LeadStar*, accessed March 3, 2019, https://www.academia.edu/8064235/Leading_and_Motivating_a_Multi_Generational_Workforce, 4.

²⁶ Zemke, *Generations at Work*, 109.

Generation Y

A generation known by many as the Millennial generation is also labeled Generation Y and Me Generation. Millennials were born after 1980 and before 2000.²⁷

Thom Rainer in his book *The Millennials* writes that Millennials make up the largest generation in America's history.²⁸ Zemke shows the reasons for the immense size of the generation:

Beginning in 1980, birth rates began to increase steadily—and a wave of immigrant children added to the burgeoning new generation. During the 1980s and 1990s, large numbers of children immigrated to the United States; a record average of nearly 8 percent of new immigrants were children—nearly twice the proportion of foreign-born children who had arrived on American shores when Boomers and Gen Xers were kids. By 2000, the Millennial Generation totaled over 87 million, making them an amazing 31 million souls larger than Gen X and a full 11 million more than the Boomers.²⁹

Generation Y is large and diverse. They were raised by late Baby Boomers, who impressed upon them their own optimism and self-interest.

Millennials grew up in the 1990s during a season of healthy economic prosperity in America and positive vibes caused by the end of the Cold War. This environment led to idealistic expectations in their personal life. Seemiller and Grace note, “Their confident attitudes, coupled with their lofty work expectations, directly align with how they are perceived as always wanting something bigger, better, and right now when it comes to their personal lives.”³⁰

They are also tech-savvy and are appropriately called the digital generation. Millennials have spent a majority of their lives operating computers and interacting with

²⁷ Lancaster, *When Generations Collide*, 27.

²⁸ Rainer and Rainer, *The Millennials*, 2.

²⁹ Zemke, *Generations at Work*, 122.

³⁰ Seemiller and Grace, *Generation Z Goes to College*, 5.

the world through the internet. “For them, technology is as natural as air,” says Frank Gregorsky, social historian at the Discovery Institute, a Seattle think tank.³¹

Millennials are a product of learning from the mistakes of workaholics in the Boomer Generation, who were absent from the lives of their Generation X children.

Bruce Tulgan writes in his book *Not Everyone Gets a Trophy*,

By the 1970s, of course, first-wave Boomer parents were busy awakening their consciousness and tended to be more hands-off as a rule—due in part to rising divorce rates, more dual working parent households, and a general increasing permissiveness—leading to the cliché about Gen Xers being a generation of under-supervised “latchkey kids.” But the major sea change came in the mid to late 1980s, led by second-wave Boomer parents. All of a sudden, the norms of parenting shifted sharply toward safety and self-esteem—constant supervision and lots of trophies. . . . What began as “self-esteem”—based parenting was morphing by the 1990s into the Gen X led “helicopter-parenting.”³²

The generation was cuddled by their late Baby Boomer parents from birth and given every opportunity to excel in whatever they wanted.

Generation Yers care deeply about relationships. Thom Rainer states in his study, “Nearly nine out of ten (88 percent) told us that their parents had a positive influence on them. The family relationships are strong. But the Millennials are relational beyond their immediate families. . . . this generation seeks healthy relationships at work and beyond.”³³ They are the first users of Facebook, which was initially created as a tool for Millennials to connect and communicate digitally.

They are a generation that values teamwork and coming together to accomplish a goal. Karen Bolser and Rachel Gosciej write in their article “Millennials in the Workplace,” “In terms of career expectations, they want close relationships with their colleagues and constant feedback from their supervisors. They actually prefer working in teams rather than going solo, for two reasons: (1) they perceive group work to be more

³¹ Zemke, *Generations at Work*, 128.

³² Bruce Tulgan, *Not Everyone Gets a Trophy: How to Manage the Millennials* (Hoboken, NJ: Wiley, 2016), xiii.

³³ Rainer and Rainer, *The Millennials*, 19.

‘fun,’ and (2) they want to avoid risk.”³⁴ Using digital technology like text messaging, snapchat, and other social media platforms, they can easily collaborate and share ideas on projects.

Millennials are hopeful and optimistic about the future. They value progress and growth toward a prosperous future for all. Rainer writes, “The Millennials tend to be upbeat, positive, and happy. But they are realists as well. They know that not all is well with the world. The Boomer Generation knew that and protested it. The Gen X Generation knew that and was depressed about it. And the Millennials know that, but they believe they can have a role in changing it.”³⁵ They confidently believe in themselves to achieve greatness. Zemke writes, “They have been told they’re special—that they carry the potential for greatness—since they were little tykes.”³⁶ Millennials took the torch of optimism from their Baby Boomers and brought it into the here and now.

In summary, Generation Y, or Millennials, are a large, confident, and hopeful generation that were highly valued by their parents. They have grown up in the steady progress of digital technology, which has shaped them to be deeply relational. Millennials seek strong team cultures to collaborate ideas to make the world a better place.

Generation Z

The generation currently entering college is called Generation Z. Some have called this generation the 9/11 Generation, Digital Natives, Selfies, Centennials, or iGeneration.³⁷ Some call them the second wave of millennials, who were born between

³⁴ Karen Bolser and Rachel Gosciej, “Millennials: Multi-Generational Leaders Staying Connected,” *Journal of Practical Consulting* 5, no. 2 (Winter 2015): 2.

³⁵ Rainer and Rainer, *The Millennials*, 18.

³⁶ Zemke, *Generations at Work*, 134.

³⁷ Lancaster and Stillman, *Gen Z @ Work*, 25.

1990 and 2000.³⁸ Others expand the generation to include people born before 2012. David Tulgan writes, “While the first-wave Millennials (Gen Y) were children of the peace and prosperity of the 1990s, the second-wave Millennials (Gen Z) were children of the war and uncertainty of the first decade of the 2000s.”³⁹ They have lived most of their lives in the post 9/11 world of global terrorism and worldwide economic recession. This generation has replaced Millennials as the majority population on college campuses across the United States.

Generation Z are defined by several key factors. First, they are a diverse generation. The Boomer generation was 70 percent white, but Gen Z is only 55 percent white.⁴⁰ Second, Gen Z was born into the digital world. A Kaiser Family Foundation study reports that Gen Z children aged 8 to 18 years old spend close to 7.5 hours each day on a computer or digital device.⁴¹ Third, certain historical events that occurred within the generation helped them form specific characteristics of realism and independence.

Diversity

This generation is the most racially diverse in American history. In the 2010 US Census Bureau report, Gen Z are the most diverse generation, and will be the last generation with a Caucasian majority.⁴² The most common last name in the United States

³⁸ Tulgan, *Not Everyone Gets a Trophy*, xii.

³⁹ Tulgan, *Not Everyone Gets a Trophy*, xii.

⁴⁰ Fromm and Read, *Marketing to Gen Z*, 5. Fromm writes, “In 2013, 10 percent of births were multiracial. This is a stark contrast from 1970, when only 1 percent of births yielded a child of more than one race.” Fromm, *Marketing to Gen Z*, 4.

⁴¹ V. J. Rideout, U. G. Foehr, and D. F. Roberts, “Generation M2: Media in the Lives of 8-to 18-Years-Olds,” *Kaiser Family Foundation*, January 20, 2010, <http://kaiserfamilyfoundation.files.wordpress.com/2013/01/8010.pdf>, 2.

⁴² United States Census Bureau, “2010 Census Shows Multiple-Race Population Grew Faster Than Single-Race Population,” September 27, 2012, <https://www.census.gov/newsroom/releases/archives/race/cb12-182.html>.

today is Rodriguez.⁴³ The growth of immigration from the Latin nations in the twenty-first century has changed the racial demographics in the United States, which can be seen first hand with the growing diversity on college campuses.

Diversity is a natural concept for Generation Z.⁴⁴ They experienced firsthand the introduction of America's first black president. They are growing up in a post-race world. Rebecca McLaughlin writes in her article for Crossway about her Gen Z children:

If I look at the Christian club at my daughters' public elementary school, it's minority white. We have about forty percent kids from Ethiopia and Eritrea, we have Chinese Americans, we have Korean Americans, we have Costa Rican Americans, we have immigrants from other parts of the world. In that group, the underrepresented demographic is white Americans.⁴⁵

Grace Masback, who is a Gen Z wrote, "Although we certainly 'see' race, we have grown up in a world where anyone and everyone can be our friend."⁴⁶ This generation possesses an attitude of inclusion and acceptance as they are surrounded by multiculturalism, and believe more diversity is good.⁴⁷

Gen Z are also diverse in their sexuality. They are the generation when gay marriage become legalized in America. Many in Generation Z do not remember a time before homosexuality was normalized in society. Jean M. Twenge highlights this point: "Many iGen'ers will barely recall a time before same-sex marriage was legal, and they'll remember Ellen as a popular talk show host married to the actress from *Arrested*

⁴³ Jill Novak, "The Six Living Generations in America," accessed March 7, 2019, <https://www.marketingteacher.com/the-six-living-generations-in-america/>.

⁴⁴ White, *Meet Generation Z*, 46.

⁴⁵ Rebecca McLaughlin, "The Greatest Movement for Racial Diversity in All of History," *Crossway*, July 17, 2019, https://www.crossway.org/articles/the-greatest-movement-for-racial-diversity-in-all-of-history/?utm_source=Crossway+Marketing&utm_campaign=e72ccfbfa-20190717+-+General+-+Movement+for+Racial+Diversity&utm_medium=email&utm_term=0_0275bcaa4b-e72ccfbfa-285154701.

⁴⁶ Grace Masback, *The Voice of Gen Z: Understanding the Attitude and Attributes of America's Next Greatest Generation* (Portland: CreateSpace Independent, 2016), 18.

⁴⁷ Seemiller and Grace, *Generation Z Goes to College*, 10.

Development, which they watch on Netflix.”⁴⁸ Many Gen Zs have no issue with two people of the same sex getting married in comparison to previous generations.⁴⁹

Homosexuality and bisexuality are on the rise within the generation. A more inclusive view on sexuality has led to an increase in the practice of gay and lesbian sex among Gen Z. Twenge notes this trend:

The number of young women who have had sex with at least one other woman has nearly tripled since the early 1990s. More men now report having had a male sexual partner as well. It’s possible that more people are simply willing to admit to such experiences rather than more actually having had the experience. Either way, reporting of same-sex sexual experience is on the rise.⁵⁰

This new trend includes bisexuality as well. Data shows that bisexual experience among men and women are on the rise without necessarily identifying as LGBT.⁵¹

Gen Z have a more fluid view of sexuality and gender than previous generations. Some have chosen to disassociate from any labels of identification. The advent of transgender rights has influenced Gen Z’s views of gender. Gender categories like sexuality are now being view with suspicion by the generation. Twenge notes,

Partially inspired by transgender individuals, there’s a nascent movement to declare that gender is “fluid”—not just changeable but also not easily contained by just two categories. Will Smith’s son Jaden, 16, caused a sensation in 2015 when he wore a skirt to his prom. College senior Justice Gaines, interviewed for the student

⁴⁸ Jean M. Twenge, *iGen: Why Today’s Super-Connected Kids are Growing Up Less Rebellious, More Tolerant, Less Happy—and Completely Unprepared for Adulthood* (New York: Simon & Schuster, 2017), 228.

⁴⁹ Twenge writes, “By 2014-2016, Boomers, GenX’ers, Millennials, and iGen’ers were all nearly universally supportive of a gay man teaching at a local college—only Silent generation members over 70 weren’t sure. Views of gays’ and lesbians’ personal lives, however, differ more by generation. In 2014-2016, a slim majority of GenX’ers still found something questionable about sex between two same-sex adults. In contrast, two-thirds of iGen’ers and younger Millennials saw nothing wrong with gay/lesbian sexuality. Support for same-sex marriage follows a similar pattern. Even in recent years, LGBT issues have produced a significant generation gap.” (Twenge, *iGen*, 229-30)

⁵⁰ Twenge, *iGen*, 232.

⁵¹ Twenge writes, “The percentage of adult Americans with bisexual experience during their lifetimes tripled between 1990 and 2016, from 3% to 11%. This might reflect recent trends on college campuses known as LUG (‘lesbian until graduation’) or BUG (‘bisexual until graduation’)—women who have lesbian relationships while young and then date and marry men (also called ‘hasbian’).” Twenge, *iGen*, 233.

newspaper at Brown in 2016, asked to be identified with the pronouns xe, xem, and dry; thus, the article contained the sentence “xe felt pressure to help dry peers cope with what was going on, xe said.”⁵²

Their fluidity is influenced from their inclusive attitudes toward all diversity. A person’s individual freedom to define themselves outside conventional norms is viewed by Gen Z as courageous and good. Established labels for sexuality and gender are viewed by Gen Z as repressive.

Many do not even identify themselves as exclusively heterosexual or homosexual. Helen Morton noted from a YouGov study that 49 percent of Gen Zers in Britain do not identify as exclusively heterosexual.⁵³ Fluidity gives them power to be set free from all established labels and roles and allows moment by moment desires to determine identity.

Technology

Gen Z have been shaped significantly by technology. Many cannot recall a time without digital devices or Wi-Fi connectivity. Internet access for Gen Z is a utility that is valued at the level of running water. David Stillman writes,

For Gen Z growing up, the world’s largest taxi company owns no taxi (Uber). The largest accommodations provider owns no real estate (Airbnb). The largest phone companies own no telecommunication infrastructure (Skype). The most popular media owner creates no content (Facebook). The fastest-growing banks have no actual money (SocietyOne). The world’s largest movie house owns no cinemas (Netflix).⁵⁴

Technology has influenced the way the generation communicates and relates to others.

Friends can be digital or physical.

⁵² Twenge, *iGen*, 235-36.

⁵³ Horton writes, “A total of 49 per cent of 18-24-year old who took part in the survey defined themselves as something other than totally heterosexual. Of that 49 per cent, only six per cent identified as totally homosexual with the remaining 43 per cent placing themselves somewhere along the Kinsey scale of sexual orientation. In the same survey, 46 per cent of those aged 18-24 saw themselves as totally heterosexual.” Helen Horton, “Nearly Half of Young People Don’t Think They Are Heterosexual,” *Telegraph*, August 17, 2015, <http://www.telegraph.co.uk/news/uknews/11807740/half-young-people-heterosexual-lgbt-homosexual-you-gov.html>.

⁵⁴ Lancaster and Stillman, *Gen Z @ Work*, 70-71.

The digital generation for most of their lives have always experienced connectivity to the majority of the world through a hand-held supercomputer. David Bell, professor of marketing at Wharton, calls Generation Z the “Internet-in-its-pocket” generation.⁵⁵ They can watch their favorite TV shows, listen to any song at any time or anywhere, and talk to a friend through video chat at the same time.⁵⁶ *Instantaneous* is a good term to describe Gen Zs relationship with technology. Technology allows them to gain access to long volumes of information in an instant. They can use their phones, which are connected constantly to the internet to ask Google or Apple’s Siri to find answers to most of life’s questions.

Technology has also influenced how relationships operate. Gen Z was born into the social media world, where Millennials created social media. Relationships are played outside of physical space and in digital space. Twenge notes, “Teens are Instagramming, Snapchatting, and texting with their friends more, and seeing them in person less. For iGen’ers, online friendships have replaced offline friendship. Some maintain that all of the uproar over screen time is misplaced; teens are just connecting with their friends online, and the rest of their lives have stayed the same.”⁵⁷ Their phones bind them to their communities.

Gen Z are completely dependent on technology for their well-being. Constant connectivity to friends through social media or texting gives them the impression that they are constantly with people. However, this constant dependence on technology for connection to people has led to feelings of loneliness among Generation Z. Those who rely on social media to spend time with friends report being lonelier than those who

⁵⁵ “Millennials on Steroids’: Is Your Brand Ready for Generation Z?” *Knowledge@Wharton*, September 28, 2015, <http://knowledge.wharton.upenn.edu/article/millennials-on-steriods>.

⁵⁶ Kirk Daulerio, *Engaging Generation Z: Supporting College-Bound Students with Intelligent Mobile Messaging* (Boston: AdmitHub, 2017), 42-43.

⁵⁷ Twenge, *iGen*, 75-76.

spend more time with people in person.⁵⁸ Technology has replaced human interaction to the detriment of Generation Z's mental health.

Technology addiction has become an issue with GenZ. They tend to prefer spending time in a virtual world of their own creation and imagination than the real world. Richard Freed writes about the unhealthy consequences of technology addiction:

Why do many kids gravitate to the virtual world? It happens because real life is difficult. It's tough to pay attention to not-so-exciting school tasks, to struggle through homework, and then to get up the next day and do it all again. Months and months of hard work are required to obtain a single report card grade stamped on a transcript. In contrast, kids' increasing access to phones and other handheld devices means that they can get a big shot of dopamine just about any time they want.⁵⁹

The myth of the generation is the need for constant access to the virtual world for maintaining relationships with peers. As phones become extensions of their bodies, students unceasingly text, post, and scroll on their devices to preserve commitment in their relationships.⁶⁰ Physical detachment from friends has caused Gen Z to become reliant on technology to sustain any sense of personal connection.

Generation Z is more disconnected to people with the spread of mobile devices and social media replacing real human interaction. This reality has ultimately led to less interpersonal skills. Experiences can now be shared with virtual friends through photos and videos on Instagram or Facebook without ever sharing stories with others in person. Seemiller and Grace write, "Networks on social media also allow Generation X students to 'follow' and 'friend' people they have never met in person, thus creating online relationships that are socially acceptable for this generation."⁶¹ Social media has allowed

⁵⁸ Twenge, *iGen*, 80-81. Twenge illustrates the issue in an interview with a eighteen-year-old high school student: "At school, people are quieter. They all are on their technology ignoring each other. I am dissatisfied with my life because a lot of my friends are addicted to their phones—they seem like they do not want to talk to me because they are on their phones." Twenge, *iGen*, 81.

⁵⁹ Richard Freed, *Wired Child: Reclaiming Childhood in a Digital Age* (Charleston, SC: CreateSpace Independent, 2015), 86.

⁶⁰ Freed, *Wired Child*, 155.

⁶¹ Seemiller and Grace, *Generation Z Goes to College*, 89.

the generation to expand friendship circles beyond those in proximity to them, but the consequence is fewer real relationships that take place in physical space.

Realism and Independence

While 9/11 was a significant event for Gen Z, another defining event in their lifetime was the Great Recession, which began in 2007. In his book *Meet Generation Z*, James Emery White writes,

As members of Generation Z develop their personalities and life skills in a socioeconomic environment “marked by chaos, uncertainty, volatility, and complexity,” it is no surprise that blockbusters like *Hunger Games* and *Divergent*, with their depictions of teens left alone to face a dystopian future, connect with them. Simply put, they are deeply worried about the present.⁶²

Gen Z have developed a sense of resourcefulness and independence due to the reaction of terrorism and economic recession. They have come to accept the world as it truly is.

As a result of experiencing one of the worst recessions in American history, Generation Z are realists. The median net worth of Gen X parents fell by nearly 45 percent. Parents taught their children to get real and reach for a paycheck rather than the stars.⁶³ They are practical, and career driven. Stillman writes, “Where college was once a place to explore your future, it is now looked at like trade school, where you go to learn a specific trade.”⁶⁴ Everything including college is viewed through the lens of practical value. Gen Z know that jobs are given to those who have real-life experience over the “A” in American History class. Real-life experience is valued higher than educational degrees. They are ready to work and are not afraid to start new ventures and businesses. Social entrepreneurship is one of Gen Z’s most popular career choices.⁶⁵

⁶² White, *Meet Generation Z*, 40.

⁶³ Lancaster and Stillman, *Gen Z @ Work*, 143.

⁶⁴ Lancaster and Stillman, *Gen Z @ Work*, 151.

⁶⁵ White, *Meet Generation Z*, 41.

As a result of their independent nature, Gen Z prefer doing things themselves. Stillman writes, “If you grow up with the ability to log onto YouTube and learned anything from tile a bathroom to speak Swahili, wouldn’t you believe you were capable of doing anything yourself?”⁶⁶ While millennials value team building and collaboration, Gen Z value freedom to work alone. They dislike collaborative meetings. Seventy-one percent of Gen Z believe the saying, “I you want it done right, then do it yourself.”⁶⁷ However, they want their private space to work or to accomplish tasks remotely.

Post-Christian

Generation Z are the first generation to be raised in a post-Christian America. With the advent of postmodernism and pluralism in American culture before Gen Zers were born, their parents had already abandoned organized church life. Twenge writes, “In the 2016 college student survey, 17% of student’s parents did not belong to a religion, up from only 5% in the late 1970s.”⁶⁸ As parents have progressively left the church and become unaffiliated, their Generation Z children have grown up without any influence from the church.

Data shows that some in Gen Z have never attended a religious service. In 2015, 22 percent of high school seniors reported that they had never attended a religious service of any kind.⁶⁹ In a General Social Survey from 2016, the majority of millennials in the prime family-building age continued not attending religious services.⁷⁰ This trend is assumed to continue for Generation Z as they enter that phase of their life in the coming years. Only 41 percent of Gen Z now attend a weekly religious service of any

⁶⁶ Lancaster and Stillman, *Gen Z @ Work*, 225.

⁶⁷ Lancaster and Stillman, *Gen Z @ Work*, 264.

⁶⁸ Twenge, *iGen*, 121.

⁶⁹ Twenge, *iGen*, 121.

⁷⁰ Twenge, *iGen*, 124.

kind.⁷¹ A growing trend among the unchurched is the likelihood that they never had a background in the church at any point in their life. This fact proves the post-Christian world in which many in Generation Zs are raised. They have no concept of the gospel or church involvement.

The theme of freedom from labels also influences Generation Z with religion. The generation claims a more general spirituality without the narrowness of religious labels. White addresses this belief among Generation Z:

They may not want to say, “I’m a Baptist,” but that does not equate with, “I don’t believe in God.” In other words, there is a strong reticence towards labels of any kind. . . . The caricature of the nones would place them in the “not religious, not spiritual” category, but that would be inaccurate. The vast majority belong in the “not religious, spiritual” quadrant.⁷²

Just like Gen Z’s view sexuality and gender, they also view religion with fluidity and prefer to claim a spirituality absent of religious labels.

Individualistic factors are another reason for rejection from religious involvement. Independence is a defining characteristic of Generation Z. Twenge writes,

The rise in these individualistic factors moved in lockstep with the decline in religion: more individualistic times were less religions times. That makes sense, given that religion by definition involves believing in something bigger than yourself. It also often involves following certain rules and joining groups, two other factors that don’t fit particularly well with an individualistic mind-set.⁷³

Faith and personal feelings of happiness have formed a religious identity best described as moralistic therapeutic deism.⁷⁴ Many Gen Zers view that Christianity is opposed to their individualistic views toward sexuality and gender identity.

In summary, Generation Z are similar to their Generation X parents. They are resourceful, independent, and realistic because they were shaped by devastating events in

⁷¹ Northeastern University, “Innovation Imperative: Meet Generation Z,” accessed May 2, 2019, <http://www.northeastern.edu/news/2014/11/innovation-imperative-meet-generation-z/>.

⁷² White, *Meet Generation Z*, 62.

⁷³ Twenge, *iGen*, 138.

⁷⁴ Christian Smith, *Soul Searching: Religious and Spiritual Lives of American Teenagers* (Oxford: Oxford University Press, 2005), 162.

their youth. The generation is diverse in different ways, which makes them inclusive and opposed to labels on sexuality, gender, and religion. Gen Z are also defined by their lack of background with Christianity. They are the first generation born into a post-Christian world. Therefore, the gospel and the church are foreign concepts to them and outside the mainstream of thought and participation.

Methods for Analyzing Worldviews

Christians must analyze worldviews if they hope to build bridges into different cultures or generations for communicating the gospel effectively. A worldview study helps Christians understand the beliefs, values, and behaviors of people so that the gospel will resonate at a heart level. Hiebert writes,

As we study a people's culture, we must infer their basic assumptions from their explicit beliefs and practices. We look for similarities and patterns that seem to run like a thread through a wide range of cultural products and practices, and for beliefs that make sense out of them. We examine the language to discover the categories the people use in their thinking. We study their symbols and their rituals, such as festivals and rites of birth, marriage, and death, which often reveal their deepest understandings of reality.⁷⁵

Methods are developed to help anthropologists and missionaries exegete certain categories of a culture or generation so that bridges into those cultures or generations can be built.

Ethnosemantic Analysis

The words a group of people use and how they relate those terms to certain categories communicate a vision of the world. Within an ethnosemantic analysis, someone can analyze several different components of language used within a culture. Taxonomic analysis focuses on the class inclusion of a word.⁷⁶ Carol McKinney defines taxonomic analysis: "It represents a hierarchical structure of class-inclusion that expands a category to its subcategories. For example, the category of domesticated animal may

⁷⁵ Hiebert, *Transforming Worldviews*, 90.

⁷⁶ Carol McKinney, *Globe-Trotting in Sandals: A Field Guide to Cultural Research* (Dallas: SIL, 2000), 201.

include cats, dogs, horses, donkeys, some pigs, etc. . . . A taxonomy indicates relationships between members of a set or of a subset to the whole.”⁷⁷ Folk taxonomy is words that people use based on observations, which mean they are derived from cultural traditions.⁷⁸

Different cultures group certain words together based on cultural traditions.

Hiebert gives the example of modern people in the West:

Modern people, in general, group the words into domains and larger realms based on intrinsic, digital categories. Most make a fundamental distinction between supernatural and natural realities. They put God, angels, and demons into the former and the remaining real beings into the latter. Mickey Mouse and trolls are excluded as fictional characters. They divide the natural world into domains of humans, animals, plants, and matter. The difference between plants and matter is that between life and no life; the difference between animals and plants is that between life that moves around and eats other life and life that stays still and gets eaten; and the difference between humans and animals is that between beings that have a soul or create elaborate cultures and those that do not.⁷⁹

Religious terms in the modernist worldview are categorized as supernatural. Therefore, most words used in evangelistic conversations, like faith and truth, are considered irrelevant to the natural world, and human problems.

Cultural Signs

Some analyze cultural signs to determine the worldview themes of a culture. Steve Moon studied food, buildings, and cultural products like pens, computers, and art to identify a worldview analysis.⁸⁰ He did his study in Turkey, and observed three worldview themes: secularism, religious orthodoxy, and mystical religious experiences.⁸¹ By observing certain signs associated with a person, someone may be able to identify them with a certain worldview theme. For example, if a driver has a plastic fish symbol on

⁷⁷ McKinney, *Globe-Trotting in Sandals*, 201.

⁷⁸ McKinney, *Globe-Trotting in Sandals*, 201.

⁷⁹ Hiebert, *Transforming Worldviews*, 94.

⁸⁰ Stephen Moon, “A Hermeneutical Model of Urban Religious Symbols: The Case of Konya, Turkey” (PhD diss., Trinity Evangelical Divinity School, 1998).

⁸¹ Moon, “A Hermeneutical Model of Urban Religious Symbols.”

their car, an observer may conclude that the person holds a Christian, theistic worldview. However, if the driver has a plastic fish symbol with legs, an eyewitness may determine the person embraces a naturalistic or secularist worldview.

Values

Values are closely related to a worldview belief. McKinney classifies three levels within a value system:

PRIME VALUES tie values to a worldview of a culture. A prime value can also be termed a CORE VALUE within a culture. It deals with an individual's primary allegiance, such as to God, gods, or self. FOCAL VALUES are a second level of values that include bundles of values. From focal value emerge SPECIFIC VALUES. Behavior that is observed is an outcome of specific values.⁸²

A person's values emanate from their worldview. Kathleen Bruce in her dissertation writes, "A person's worldview is his philosophy of the universe, his explanations for how it works he way it does, and the structure of the powers therein. His values form his decisions and choices in light of that analysis and give him purpose for action and goals to attain."⁸³ A person's worldview determines what he or she values, which leads to certain actions.

One way to study the values of a culture or generation is to develop relevant observations. McKinney writes, "1. How do people spend their time? 2. What do they spend their money on? 3. What are their goals?"⁸⁴ Asking these questions and others help to derive the values of a culture, which help to determine their worldview.

Philosophical Analysis

Sire and others have provided extensive methods for studying the philosophical belief system of an individual's worldview. In *The Universe Next Door*, Sire gives eight questions that help someone analyze the propositional and heart experience of a person's

⁸² McKinney, *Globe-Trotting in Sandals*, 216.

⁸³ Kathleen Bruce, "Values and Value Change in Christian Conversion" (PhD diss., Biola University, 1992), 201.

⁸⁴ McKinney, *Globe-Trotting in Sandals*, 223.

worldview:

1. What is prime reality—the really real? To this we might answer: God, or the gods, or the material cosmos. 2. What is the nature of external reality, that is, the world around us? Here our answer point to whether we see the world as created or autonomous, as chaotic or orderly, as matter or spirit; or whether we emphasize our subjective, personal relationship to the world or its objectivity apart from us. 3. What is a human being? To this we might answer: a highly complex machine, a sleeping god, a person made in the image of God, a naked ape. 4. What happens to a person at death? Here we might reply: personal extinction, or transformation to a higher state, or reincarnation, or departure to a shadowy existence on “the other side.” 5. Why is it possible to know anything at all? Sample answers include the idea that we are made in the image of an all-knowing God or that consciousness and rationality developed under the contingencies of survival in a long process of evolution. 6. How do we know what is right and wrong? Again, perhaps we are made in the image of God whose character is good, or right and wrong are determined by human choice alone or what feels good, or the notions simply developed under an impetus toward cultural or physical survival. 7. What is the meaning of human history? To this we might answer to realize the purposes of God or the gods, to make a paradise on earth, to prepare a people for a life in community with a loving and holy God and so forth. 8. What personal, life-orienting core commitments are consistent with this worldview? Within any given worldview, core commitments may vary widely. . . . A naturalist might say to realize their personal potential for experiencing life.⁸⁵

Someone commits his or her life to the responses of those eight questions. A person’s words and actions reflect the views expressed from these questions.

The Worldview of Generation Z

The section offers a worldview analysis of Generation Z using Sire’s method. The first section includes the propositional beliefs of Generation Z. The next section is the behavioral actions of Generation Z, which reflect their propositional beliefs. The final section is their core commitments.

Propositional Beliefs

Gen Z were born and raised in a post-Christian world. White writes, “The most defining characteristic of Generation Z is that it is arguably the first generation in the West that will have been raised in a post-Christian context.”⁸⁶ In a 2015 British Election

⁸⁵ Sire, *The Universe Next Door*, 22-23.

⁸⁶ White, *Meet Generation Z*, 49.

Study, it was discovered that nearly two-thirds of those under the age of twenty-five identify themselves as non-affiliated in the area of religious expression.⁸⁷ Reflections on God and metaphysics are not emphasized like previous generations.

God is seen as valueless to Generation Z. Jullien Offray de La Mettrie in his work *Man a Machine* writes, “Not that I call in question the existence of a supreme being; on the contrary it seems to me that the greatest degree of probability is in favor of this belief. It is a theoretic truth with little practical value.”⁸⁸ Generation Z view God and religions as providing little value to their life.

Gen Z are a pragmatic generation. In a recent article in *Forbes*, Ryan Scott writes on the topic of Generation Z: “Growing up in an uncertain world and being raised by gen X parents whose own prospects seemed stunted by less exuberant times, gen Z is drawn to safety. Like the silent generation who grew up amidst war and the Depression, gen Z is a more cautious class that steers away from risky behaviors and towards more sensible careers and choices.”⁸⁹ Gen Zs major concern is financial stability. Seemiller and Grace write, “But the Great Recession has made Generation Z, as they are growing up in a time of great fiscal crisis, very attuned to money.”⁹⁰ A generation that has grown up entirely in a post-Christian world strongly embrace pragmatism.

Behavioral Actions

Due to the events and situations that have arisen during the life of Gen Z, they value independence. Sparks and Honey’s research on Generation Z found that social

⁸⁷ Ruth Gledhill, “Exclusive: New Figures Reveal Massive Decline in Religious Affiliation,” *Christianity Today* (2004), <https://www.christiantoday.com/article/exclusive-new-figures-reveal-massive-decline-in-religious-affiliation/41799.htm>.

⁸⁸ Julien Offray de La Mettrie, *Man a Machine* (1747), in *Les Philosophes*, ed. Norman L. Torrey (New York: Capricorn, 1960), 176.

⁸⁹ Ryan Scott, “Get Ready for Generation Z,” *Forbes*, November 28, 2016, <https://www.forbes.com/sites/causeintegration/2016/11/28/get-ready-for-generation-z/#463f08ed2204>.

⁹⁰ Seemiller and Grace, *Generation Z Goes to College*, 105-6.

entrepreneurship is one of Generation Z's most popular career choices.⁹¹ They value innovation, changing the system, and creating something new.

Generation Z also value equality. Seemiller and Grace write on the concern for racial equality among Gen Z: "Our study found that 68 percent of Generation Z students care about racial equality. Considering that 40 percent of Generation Z students who participated in our study indicate caring about racial equality identify as white, it appears to be an issue of concern not just of racially oppressed groups."⁹²

Core Commitments

The core commitment of Generation Z is stability. They crave order in a world full of disorder. In addition, the financial and political instability of the post-September 11 world has created a situation in which Generation Z students crave predictability and order.⁹³ Gen Z are determined to achieve stability and protect themselves from the events of the past. A study entitled "The American Freshmen" found among Gen Z students that 74 percent identify as determined or driven to succeed, whereas another study found that 78 percent believe their drive to achieve is higher than that of their peers.⁹⁴

Conclusion

Why should people follow God? For a generation, whose foundational belief is pragmatism, what value does belief in God bring to them? They crave the order and peace that has been absent for most of their lives. The church must focus their evangelistic efforts on showing the present realities of the gospel, and how the message of Jesus

⁹¹ Sparks and Honey Cultural Forecast, "Gen Z 2025: The Final Generation," 2016, <https://www.slideshare.net/mobile/sparksandhoney/gen-z-2025-the-final-generation-preview>.

⁹² Seemiller and Grace, *Generation Z Goes to College*, 104.

⁹³ "What Comes After Y," Knoll, 2014, <https://www.knoll.com/document/1399972440568/What-Comes-After-Y.pdf>.

⁹⁴ Kevin Eagan et al., "The American Freshman: National Norms Fall 2014" (Los Angeles: Higher Education Research Institute, 2014), 42.

Christ effects lives in the here and now.

Paul in 1 Timothy 4:8-9 writes, “For the training of the body has limited benefit, but godliness is beneficial in every way, since it holds promise for the present life and also for the life to come. This saying is trustworthy and deserves full acceptance.” Training in godliness has more practical value than anything in this world. The church must show Generation Z the stability and order that Christ won through his death and resurrection

CHAPTER 4
HISTORY OF COLLEGIATE MINISTRY FROM
SECOND GREAT AWAKENING TO TODAY

The college is the home of spiritual awakening in America. Colleges like Hampden-Sydney, Yale College, and Williams College were the epicenter of the second great awakening. While the American campus in the early nineteenth century was highly influenced by secularism, the college also became the place where great spiritual revival erupted.

The theme of colleges being the place where God moves the hearts of a nation continues throughout American history. God stirred the hearts of students on the campus at different times. On the revival history on campuses, Micheal Gleason notes,

When God walked on the Princeton campus in 1815 we are told that his presence “seemed to descend like the silent dew of heaven; and in about four weeks, there were very few individuals in the College edifice who were not deeply impressed with a sense of the importance of spiritual and eternal things. There was scarcely a room—perhaps not one—which was not a place of earnest secret devotion.”¹

God visited UCLA in 1951, when Bill Bright started Campus Crusade for Christ. God continues to make his name known at colleges and universities.

This chapter introduces the history of collegiate ministry from the second great awakening to today. The first section explains the spiritual decay at colleges after the American Revolution. The second section highlights the revivals that took place on campuses during the nineteenth century. The third section chronicles the rise of parachurch collegiate ministries. The fourth section explains the introduction of the denominational campus ministries at state universities in the nineteenth century. The fifth section

¹ Michael Gleason, *When God Walked on Campus: A Brief History of Evangelical Awakenings At American Colleges and Universities* (Dundas, Ontario: Joshua Press, 2002), 15.

highlights the advent of a new form of collegiate ministry, which is the collegiate church plant.

Post-American Revolution

After the American Revolution, morality and religious participation began to decline in America. The influence of the French during the war led to the introduction of the Enlightenment into American society.² J. Edwin Orr in his book *Campus Aflame* writes,

In the wake of the American Revolution came a disastrous setback for Evangelical Christianity. The alliance between the American republic and the revolutionary republic of France, moved by a more violent form of insurrection, brought a flood of infidelity to the United States which moderates were unable to stem. Christian chroniclers complained that, for the first time in the history of the country, there was a surfeit of lawlessness, a profusion of gamblers, of gangs of robbers and slave-stealers. Drunkenness was common and profanity prevalent, they said. Immorality had increased as standards of honesty and veracity declined.³

Many European ideas gained popularity in American colleges and among influencers in American society. The authority of scripture in the lives of Americans began to wane.

This spiritual decline was especially true among university students after the Revolutionary War in America. Gleason writes that the values of the French Revolution influenced both the culture and mind of the upcoming generation.⁴ The Enlightenment writings of Voltaire, Rousseau, and David Hume were made available to American intellectuals after the war, which infected the beliefs of students in elite colleges in America.⁵ Reports from Yale, Harvard, William and Mary, and other colleges showed the steep spiritual decline among many college students during this period.

² Malcolm McDow and Alvin L. Reid, *Firefall 2.0: How God Has Shaped History through Revivals* (Wake Forest, NC: Gospel Advanced, 2014), 209.

³ J. Edwin Orr, *Campus Aflame: Dynamic of Student Religious Revolution* (Glendale, CA: Regal, 1971), 17.

⁴ Gleason, *When God Walked On Campus*, 25.

⁵ McDow and Reid, *Firefall 2.0*, 210.

Lyman Beecher, who was a student at Yale shortly after the Revolutionary War, describes the spiritual climate among his peers at Yale College:

Before he [Timothy Dwight] came, the college was in a most ungodly state. The college church was almost extinct. Most of the students were skeptical, and rowdies were plenty. Wine and liquors were kept in many rooms; intemperance, profanity, gambling, and licentiousness were common. I hardly know how I escaped. . . . That was the day of the infidelity of the Tom Paine school. Boys that dressed flax in the barn, as I used to, read Tom Paine and believed him; I read, and fought him all the way. Never had any propensity to infidelity. But most of the class before me were infidels, and called each other Voltaire, Rousseau, D'Alembert, etc.⁶

The values of skepticism and rejection of biblical authority of the French Revolution, which began in 1793, impacted students' spiritual piety. This trend of spiritual decay was true at other schools in America as well.

S. E. Morison describes Harvard College after the Revolutionary War with similar language. He recalls the characteristics of the typical student at the end of the eighteenth century as “an atheist in religion, an experimentalist in morals, a rebel to authority.”⁷ Fred W. Hoffman writes on the condition of early American college life: “The colleges of the land were seedbeds of infidelity. The teachings of Deism, with its rejection of Christianity, were almost universally adopted.”⁸ Joel Parker of West Hartford, Connecticut, who pastored during the time, writes, “It seemed as if God had almost entirely withdrawn His gracious influence. We were left to mourn an absent God, barren ordinances, unsuccessful Gospel and cold hearts.”⁹ While Harvard began to train men for pastoral ministry, the beliefs of the Enlightenment began to create a new identity for American colleges.

⁶ Lyman Beecher, *Autobiography, Correspondence, Etc. of Lyman Beecher*, ed. Charles Beecher (New York: Harper & Brothers, 1864), 43.

⁷ S. E. Morison, *Three Centuries of Harvard, 1636-1936* (Cambridge, MA: Harvard University Press, 1936), 185.

⁸ Fred W. Hoffman, *Revival Town in America* (Boston: W. A. Wilde Co., 1956), 66.

⁹ A. B. Strickland, *The Great American Revival* (Cincinnati: Standard Press, 1934), 40.

William and Mary, founded in the seventeenth century by the Anglican Church, was also impacted by the skeptic seeds of the French Revolution. After the Revolutionary War, the great debate in the classrooms at William and Mary was whether Christianity had been helpful or harmful to humanity.¹⁰ Bishop Meade of Virginia writes about the spiritual climate at William and Mary: “Infidelity was rife in the state, and the college of William and Mary was regarded as the hot-bed of French politics and religion. I can truly say that then and for some years after in every educated young man in Virginia whom I met I expected to find a skeptic, if not an avowed unbeliever.”¹¹ While William and Mary began to train pastors, many students after the Revolutionary War graduated with no evidence of authentic faith in Christ Jesus.

Other schools like Williams College in Massachusetts showed disdain toward anyone who desired to practice faith.¹² Colleges today, which are a hot-bed of postmodernism and secularism, are not too different from colleges in the days after the American Revolution. Colleges had been uprooted from their spiritual heritage. The American campus was in a desperate need for a wave of spiritual revival to awakening them to repentance and faith.

Campus Revivals in the 1800s

At the beginning of the nineteenth century, the spiritual climate on colleges, which began as centers for Christian studies, were now the epicenter of religious skepticism in America. However, a spiritual revival slowly started to burn at the turn of the nineteenth century. In 1787 at Hampden-Sydney College, four students converted to Christianity that year and started a movement that spread to other schools. Their faith

¹⁰ McDow and Reid, *Firefall 2.0*, 210.

¹¹ Daniel Dorchester, *Christianity in the United States* (New York: Hunt and Eaton, 1895), 316.

¹² McDow and Reid, *Firefall 2.0*, 210.

moved President John Brown Smith to give these students a platform to influence their fellow students. Revival erupted at Hampton-Sydney and spread to the surrounding counties.

Yale College

The events at Hampden-Sydney began to repeat themselves at other campuses around America. Yale College hired Timothy Dwight, grandson of Jonathan Edwards, to be president in 1795.¹³ In 1796, he exhorted his students to embrace Christianity during a baccalaureate sermon. He preached the authority of God’s Word for six months in chapel.¹⁴ By 1802, a revival among the students at Yale started to bloom.¹⁵ Two seniors professed faith in Christ publicly to their peers.¹⁶ Half of the 230 students enrolled in 1802 entered the ministry.¹⁷ Orr writes, “Thus began a movement in American schools of high learning. There followed revivals of religion in Andover, Princeton, Washington and Amherst and other university colleges, inaugurating half a century of student awakenings.”¹⁸ The revival that began at Yale College spread to other schools.

Williams College

Williams College was one of the schools that followed in the example of Yale College. William J. Senn III writes, “In 1806, five students at Williams College in Massachusetts were overtaken in a thunderstorm during their prayer meeting and sought shelter under a nearby haystack. While waiting out the storm, the five talked about the

¹³ Orr, *Campus Aflame*, 26.

¹⁴ McDow and Reid, *Firefall 2.0*, 211.

¹⁵ Orr, *Campus Aflame*, 26.

¹⁶ McDow and Reid, *Firefall 2.0*, 211.

¹⁷ McDow and Reid, *Firefall 2.0*, 211.

¹⁸ Orr, *Campus Aflame*, 26.

need of world evangelism and how someone needed to go into the world and preach the gospel. “¹⁹ Known now as the Haystack Revival, the prayer meeting spawned Luther Rice and Samuel Mills to establish the first institutions of foreign mission in America.²⁰ Williams College became known as the birth place of American missions.

The events at Yale College and Williams College had a direct impact on the leadership of colleges during the nineteenth century. Frederick Rudolph writes,

The college awakenings had a significant effect upon corporate life of the colleges. The colleges appointed as president and professors the most dynamic Christian men available; campus prayers days were held regularly in term; and the college sermon became a regular feature of worship and religious education. By 1815, for example, the day of prayer had become a regular feature at Yale and Williams, Brown and Middlebury.²¹

Prayer meetings, which were once absent from these schools, now became a normal activity on campus. Colleges themselves became the forerunners of collegiate ministry, which called students to faith and discipleship.

The Revival of 1857-1858

Revival sparked again before the Civil War. The Revival of 1857 to 1858 was a truly national revival. Kathryn Long in her article “Revival of 1857-1858 “ highlights how the revival revolved around prayer meetings led by layman in the downtown business districts of urban areas: “The Revival of 1857 to 1858 had its greatest impact in the northern states, where much of the nation’s urban population was concentrated. Yet prayer services spread also through the South and influenced many young men who later encouraged revivals during the Civil War and in the Confederate Army. “²²

¹⁹ William J. Senn III, *Taking the Cross of Christ to the Campus: A Manual for Church-Based Ministry* (Greenville, SC: Bob Jones University Press, 2008), 31.

²⁰ Senn, *Taking the Cross of Christ to the Campus*, 31.

²¹ Frederick Rudolph, *The American College and University* (New York: Knopf, 1962), 79-80.

²² Kathryn Long, “Revival of 1857-58,” in *Encyclopedia of Religious Revivals in America*, ed. Michael McClymond (Westport, CT: Greenwood Press, 2007), 2:168.

The revival eventually reached campuses around the country. Orr writes, “As early as November 1857, an awakening was reported from that citadel of evangelism, Oberlin College in Ohio, in which the student body numbered 845, a considerable number in those days. The Oberlin Church received forty additions to membership, half of them students ‘hopefully converted.’”²³ Most collegiate communities were influenced by the spiritual revival happening in the urban centers.²⁴ President William Augustus Stearns claimed that all of the collegiate community at Amherst had been impacted by the revival. All the students had confessed sin and turned to Christ.²⁵

Yale College experienced an unprecedented awakening during the 1857 to 1858 revival. Congregationalist leaders reported that nearly half of the 447 students professed faith. Yale College Church by the end of May received sixty-three students as new members, between thirty and forty were being considered for membership, and several other converts committed to the other denominations.²⁶ Churches began to see students flow in and become committed members of congregations.

YMCA

The revival also reached colleges in the South. Orr references C. P. Stebb’s book *Two Centuries of Student Christian Movements*, explaining that at the University of Virginia students organized numerous prayer meetings, which resulted in conviction of sin and conversion to God.²⁷ Students at Virginia in 1858 formed a Young Men Christian Association (YMCA) ministry. Charles Howard Hopkins wrote on the ministry at Virginia,

²³ Orr, *Campus Aflame*, 56.

²⁴ Orr, *Campus Aflame*, 56.

²⁵ Orr, *Campus Aflame*, 58.

²⁶ Orr, *Campus Aflame*, 59.

²⁷ C. P. Stebb, *Two Centuries of Student Christian Movement: Their Origin and Intercollegiate Life* (New York: Association Press, 1934), 98, quoted in Orr, *Campus Aflame*, 63.

The Virginia Association reported its progress to the Movement periodical and replied to the questionnaires of the Central Committee. The first such response described religious activities comparable to those then being maintained by city Y.M.C.A.'s—a course of lectures, teaching Sunday Schools in “the neighboring mountains,” distributing tracts, conducting religious services “at the almshouse, and for the colored people of the University,” taking collections “for benevolent objects,” and “social prayer meetings” among students. In January, [sic] 1860, the Young Men's Christian Journal, official organ of the Movement, devoted almost three pages to a report of the “noble work” being carried on by the University of Virginia Association in giving its Christian testimony in a secular university and carrying on an elaborate deputation plan that extended its weekly ministrations as far as five miles from the campus.²⁸

Other colleges impacted by the revival spawned student movements. Students at William Jewell College organized a Baptist Evangelical Society, which met for prayer, evangelism, and missionary zeal.²⁹ By 1884, the American YMCA had over one hundred and eighty college associations. These associations were led by students dedicated to evangelism and discipling new believers.³⁰

Toward the end of the nineteenth century, D. L. Moody was invited by Luther Wishard from the Intercollegiate YMCA to speak at some American campuses, after his success in Cambridge, England.³¹ In 1886, Moody held a college ministry conference for the YMCA in Northfield, Massachusetts. John Mott, who was a law student at Cornell University at the time, attended the conference, and along with a hundred other students, embraced a call to ministry.³² Several leaders were tasked to carry the call of missions to college campuses around the world. Robert Wilder and John Forman toured universities throughout North America and enlisted about two thousand volunteers for missionary

²⁸ Charles Howard Hopkins, *The History of the Y.M.C.A in North America* (New York: Association Press, 1951), 38-39.

²⁹ Orr, *Campus Aflame*, 66.

³⁰ Stedd, *Two Centuries of Student Christian Movement*, 92-167, quoted in Gleason, *When God Walked on Campus*, 55.

³¹ Orr, *Campus Aflame*, 93.

³² Gleason, *When God Walked on Campus*, 58.

service.³³ The conference generated the creation of the Student Volunteer Movement for Foreign Missions in 1888.³⁴

Denominational Campus Pastors

Before the rise of parachurch ministries at colleges, a new development in the creation of universities took place after the Civil War. In the period before the Civil War, most colleges were established by ecclesiological denominations as America grew westward. More clergy were needed for the populations migrating into these new territories in the American West. After the Civil War, state governments required vocational professionals to help establish infrastructure.

In 1862, Congress passed the Morrill Act. The law was installed to establish land grants for the establishment of public institutions to train citizens for labor and industry. The Library of Congress describes the Morrill Act:

Sponsored by Vermont Congressman Justin Morrill, the Morrill Act was signed into law by President Abraham Lincoln on July 2, 1862. Officially titled “An Act Donating Public Lands to the Several States and Territories which may provide Colleges for the Benefit of Agriculture and the Mechanic Arts,” the Morrill Act provided each state with 30,000 acres of Federal land for each member in their Congressional delegation. The land was then sold by the states and the proceeds used to fund public colleges that focused on agriculture and the mechanical arts. Sixty-nine colleges were funded by these land grants, including Cornell University, the Massachusetts Institute of Technology, and the University of Wisconsin at Madison.³⁵

Each university created by the Morrill Act was used primarily for vocational training.

The future of higher education at the turn of the twentieth century was state universities.

Church denominations then looked to minister to these universities run by the state government. The Northern Baptist Convention stated in 1910, “Of the first six universities in American numerically, four are state schools, all of them in the Middle

³³ Orr, *Campus Aflame*, 94.

³⁴ Gleason, *When God Walked on Campus*, 58.

³⁵ “Morrill Act,” Library of Congress, accessed March 3, 2019, <https://www.loc.gov/rr/program/bib/ourdocs/Morrill.html>.

West—Michigan, Minnesota, Illinois, Wisconsin—outranked only by Chicago and Columbia; of the twelve largest universities in America, only two are classed as other than state or non-sectarian.”³⁶ The growth of state universities with no denominational attachments caused a movement of church denominations to begin directly ministering to the state universities. Orr writes,

In 1904, the Michigan Baptist Convention appointed a full time pastor at the University of Michigan. . . . In 1905, Rev. C. J. Galpin became Baptist university pastor at the University of Wisconsin. Thereafter, the idea spread to other campuses. In early 1905, during times of spiritual revival at Ann Arbor, the Rev. J. Lesile French was called as the first Presbyterian student pastor. . . . In the same year, Presbyterian pastorates were begun at the University of Illinois and the University of Kansas, after which the idea spread from state campus to campus. . . . On 19th November 1905, a dozen students met with a sponsor to organize a Lutheran church at the University of Wisconsin.³⁷

Church-based collegiate ministry on secular campuses basically began in the aftermath of the 1905 revival.

This development created by the Merrill Act opened the door for denomination-based collegiate ministries. Today, a public university may have several church denomination collegiate ministries that minister to students on campus. The Southern Baptist Convention has established and supported ministries on nearly 1,000 campuses since 1922.³⁸

The Rise of the Parachurch Collegiate Ministries

The emergence of the YMCA in the nineteenth century spawned the creation of a new form of ministry designed specifically for colleges called collegiate parachurch ministries. These, mostly student formed institutions, began a century long hegemony in collegiate ministry. The history of collegiate ministry in the twentieth century is marked

³⁶ *Annual of the Northern Baptist Convention*, 1910, 165, quoted in Orr, *Campus Aflame*, 118.

³⁷ Orr, *Campus Aflame*, 118.

³⁸ Chip Afford, “Southern Baptist Student Ministry Celebrates Diamond Anniversary,” *Baptist Press*, August 15, 1997, <http://www.bpnews.net/4658/southern-baptist-student-ministry-celebrates-diamond-anniversary>.

primarily by the birth and growth of parachurch ministries at colleges and universities. This section offers a few examples of collegiate parachurch ministries, including the World Student Christian Federation and John Mott to the establishment of Campus Crusade for Christ by Bill Bright in the 1950s.

World Student Christian Federation (WSCF)

The Student Volunteer Movement became the foreign mission arm of the YMCA. With a legion of students volunteering for missionary work, leaders of the Student Volunteer Movement began traveling to campuses around the world to enlist students and organized news intercollegiate ministries.³⁹ John Mott (1865-1955) was the catalyst in 1895 for the founding of the international World's Student Christian Federation (WSCF), which unified all the intercollegiate ministries around the world.⁴⁰ The Federation had three objectives:

1. To unite student Christian movements or organizations throughout the world.
2. To collect information regarding the religious conditions of the students of all lands.
3. To promote the following lines of activity:
 - a. To lead students to become disciples of Jesus Christ as only Saviour and as God.
 - b. To deepen the spiritual life of students.
 - c. To enlist students in the work of extending the Kingdom of Christ throughout the whole world.⁴¹

Mott pursued the vision of evangelizing the world in this generation with the slogan, "The Evangelization of the World in this Generation" through the "Students-strategic points in the world's conquest."⁴² Orr writes, "In their main objective, they were

³⁹ Orr, *Campus Aflame*, 95.

⁴⁰ C. Howard Hopkins, *John R. Mott: A Biography* (Grand Rapids: Eerdmans, 1979).

⁴¹ Ruth Rouse, *The World's Student Christian Federation: A History of the First Thirty Years* (London: SCM, 1948), 62.

⁴² Boyd, *The Witness of the Student Christian Movement*, 6.

hugely successful, for in half a century, more than twenty thousand students reached the foreign mission fields of the Church, an astonishing and heartening achievement.”⁴³

In 1905, campuses in America experienced another revival. Membership in the YMCA Intercollegiate ministry grew drastically. Orr writes,

In 1902, the Collegiate YMCA Associations . . . served a constituency of 126,841 university and college students, of whom 58,762 were members of various evangelical churches. Active members of the YMCA on campus numbered 27,926. . . . Two years later, before the Awakening had begun, the Collegiate YMCA served a constituency of 130,827 college men in only 505 associations. . . . Two years after the commencement of the Awakening, there were 667 Associations, serving a student constituency of 169,945 . . . while membership in the evangelical churches reached 70,156, of whom 29,660 became active members⁴⁴

In 1906, a record 3,500 student volunteers were sent out to the mission field.⁴⁵

Inter-Varsity Christian Fellowship (IVCF)

After World War I, the gains made with the 1905 revival began to dwindle. In his historical analysis of the YMCA, Howard addresses the decreasing number of student involvement beginning in the 1920s:

Of the 731 such Y.M.C.A.'s listed in 1920, only 594 were on the roll in 1930 and only 480 existed in 1940. In other words, in 1940 Associations existed in less than 45 per cent of the institutions where they would have been expected on the basis of experience in 1915. From its high point of almost ninety-four thousand in 1921, student Association membership declined steadily to 68,500 in 1930 and 51,350 in 1940.⁴⁶

One of the defining reasons for the decline was the fundamentalist and modernist feud that erupted during the early part of the twentieth century. Orr writes,

The modernist was weak in the doctrine of the authority of Scripture but strong on the unity of the Body of Christ. The fundamentalist was strong in the doctrine of the authority of Scripture but weak on the unity of the Body of Christ. The modernist was weak in the primary task of the Church, evangelism, the winning of men to personal faith in Christ, but strong in the social work of the Gospel, even making it

⁴³ Orr, *Campus Aflame*, 95.

⁴⁴ Orr, *Campus Aflame*, 117.

⁴⁵ *Missionary Review of the World* (New York: Funk and Wagnell 1906), 19:370.

⁴⁶ Hopkins, *History of the YMCA in North America*, 646.

the primary message of the Church. The fundamentalist was strong in conventional evangelism, but often weak in social action, more so when propounded by the modernist. This tragic polarization divided almost every Protestant denomination ideologically. It split or alienated many interdenominational organizations and affected the Christian testimony in the universities and colleges immediately.⁴⁷

The emergent leadership of Henry P. Van Dusen, Harry Emerson Fosdick, Bruce Curry, Kirby Page, and Reinhold Niebuhr brought a modernist philosophy to the ministry, which gutted the collegiate ministry of its strong biblical and evangelistic roots.⁴⁸ Campuses around the country were increasingly deserted of Bible-believing Christians.⁴⁹

Evangelical students and chaplains began to form other collegiate ministries.⁵⁰ One of these evangelical ministries was Inter-Varsity Christian Fellowship (IVCF). In 1925, as a response to the liberal theological takeover in the Inter-Seminary Alliance of the intercollegiate YMCA, J. Gresham Machen and six other representatives from conservative institutions met and formed the League of Evangelical Students (LES).⁵¹ The Brochure of the League outlined the intentions of the fellowship: “Raise up a student protest against modern unbelief and to take a stand for the defense and propagation of the gospel of everlasting salvation through the sacrificial death of God’s only begotten Son.”⁵²

In 1928, a medical student named Howard Guinness was sent to Canada by the London Union.⁵³ Keith Hunt and Gladys Hunt record the results of his work:

⁴⁷ Orr, *Campus Aflame*, 144.

⁴⁸ Hopkins, *History of the YMCA in North America*, 645.

⁴⁹ Keith Hunt and Gladys Hunt, *For Christ and the University: The Story of Inter-Varsity Christian Fellowship of the USA* (Downers Grove, IL: Inter-Varsity Christian Fellowship, 1991), 54.

⁵⁰ Orr, *Campus Aflame*, 145.

⁵¹ Hunt and Hunt, *For Christ and the University*, 59-60.

⁵² Brochure of the League of Evangelical Students, circa 1940, quoted in Hunt, *For Christ and the University*, 60.

⁵³ Hunt and Hunt, *For Christ and the University*, 62.

Across the border in Seattle, Washington, a vital group of about a hundred students met at the University of Washington (UW), calling themselves the Evangelical Union (EU). The EU was in affiliation with the League of Evangelical Students and held periodic conferences at the Firs, a conference center in Bellingham, near the Canadian border. UBC (University of British Columbia) students soon found encouragement from attending these conferences, and influenced by students at UW, in 1927, joined the American LES, the only Canadian group to do so, changing its name to Varsity Christian Union. Guinness was excited to find this organized CU and he set afire with his enthusiasm. He gave them a new vision for outreach to their non-Christian friends and, to their surprise, several were converted at the first meeting.⁵⁴

Guinness began to construct the IVCF in 1929, with the first annual conference. Guinness wrote in his diary that only six students attended.⁵⁵ However, the conference was the birth moment of the new collegiate ministry. The general secretary in 1933, Arthur Hill, said of the meeting,

We prayed about the whole work, and then we finally decided to organize. One of the girls nominated me to be president, the other girl seconded the nomination, they both voted in favor. It was unanimous. I was president of the newly formed students' Inter-Varsity Christian Fellowship of Canada. And by the way, I chose that name too.⁵⁶

In 1938, students at the University of Michigan formed an association with Inter-Varsity Christian Fellowship. By the end of 1938, a total of 5 schools created chapters.⁵⁷ Charles Troutman, who was the forerunner for the IVCF in the United States, became Associate General Secretary of the IVCF of the United States.⁵⁸ Stacey Woods, who was a founding leader and eventually a general secretary of the IVCF in Canada, and Charles Troutman, viewed universities as a society that God wanted to enter. By 1941, IVCF had approximately 50 official chapters, and by the conclusion of the war, the

⁵⁴ Hunt and Hunt, *For Christ and the University*, 64.

⁵⁵ Hunt and Hunt, *For Christ and the University*, 66.

⁵⁶ Arthur Hill, speaking at the 40th anniversary of the Canadian IVCF in 1969, quoted by Mel Donald in the unpublished history of IVCF of Canada, quoted in Hunt and Hunt, *For Christ and the University*, 66.

⁵⁷ Hunt and Hunt, *For Christ and the University*, 72-3. By the end of 1938 school year, chapters were identified at five colleges: University of Michigan, University of Washington, Wayne University, Michigan State College and Drexel University.

⁵⁸ Orr, *Campus Aflame*, 162.

ministry had about 200 chapters.⁵⁹ The ministry continued to grow throughout the decade as 2 million war veterans received the 1944 GI Bill funds for higher education and enrolled in colleges and universities across the nation.⁶⁰ IVCF by the end of 1947 had 150 new chapters.⁶¹

Keith Hunt and Gladys Hunt highlight the position of the IVCF leadership that college students are young adults, not teenagers, and thus able to bear ministry responsibility.⁶² Evangelism was the life blood of the ministry. Hunt and Hunt write about the surge of evangelistic work among students in 1950 to 1951 designated that time as “the Year of Evangelism”:

Students at one college after another responded enthusiastically to the idea of having a campus mission and began making plans. Others were scared to death of the idea. A campus mission involved a series of campus-wide lectures presenting the gospel in a way that would engage the university community to consider the claims of Christ. . . . A staff team was assigned to work with the missions, but the Christian students in the chapter bore the responsibility not just for arrangements, but for inviting their friends to come. It was an enormous undertaking, taxing both students and staff, but in the end sixty-five missions were conducted by thirty different missionaries in the U.S. and Canada.⁶³

The emphasis on evangelism grew past 1951 and became the defining focus of the entire decade. Reports in *Inter-Varsity News* describe the overwhelming results of the work: “Five hundred students heard a clear presentation of the gospel through evangelistic discussions held in eighteen sororities and fraternities at Kansas State

⁵⁹ Stacey Woods, *The Growth of a Work of God* (Downers Grove, IL: Inter-Varsity, 1975), 30.

⁶⁰ Keith W. Olson, *The G.I. Bill, the Veterans, and the Colleges* (Lexington: The University Press of Kentucky, 1974), 43-44. Under the GI Bill of Rights, the federal government paid the tuition of veterans. GIs came in great numbers, some 2,230,000 in all, swelling enrollments, especially at the institutions with highest prestige. In 1948 at the University of Michigan, the undergraduate student body reached 20,000, of whom 11,000 were veterans.

⁶¹ Hunt and Hunt, *For Christ and the University*, 117.

⁶² Hunt and Hunt, *For Christ and the University*, 140.

⁶³ Hunt and Hunt, *For Christ and the University*, 141.

University. Five people indicated a commitment to Christ.”⁶⁴ News briefs describe similar reports in other universities around the country.

By 1955, more than 1,200 of the nation’s 1,900 colleges and universities had some sort of religious emphasis week.⁶⁵ The ministry continued to be a strong voice for evangelism to students on campuses across the country throughout the twentieth century. Hunt and Hunt summarize IVCF’s history:

Historically, the teaching of Inter-Varsity has cut across the grain of much of the Christian subculture by insisting that expressions of personal faith be rooted in a proper view of God and a careful handling of Scripture. It has linked the heart and mind in a way that combines awe and joy in the worship and service of God. . . . An emphasis on excellence in thought-life, in singing, in careful Bible exposition, on the wholeness of life before God and the importance of the Quiet Time have kept generations of students exposed to life giving truth.⁶⁶

In the 2016 to 2017 Annual Report for the IVCF, over 26,000 students and faculty participated in small groups. The ministry is now on 687 campuses with over 1,000 individual chapters.⁶⁷

Campus Crusade for Christ (CCC)

In 1951, a student at Fuller Theological Seminary named Bill Bright had a vision to begin a nationwide ministry to college students. He decided to call the new collegiate ministry, Campus Crusade for Christ (CCC).⁶⁸ Bright asserted that the unspiritual state of colleges and universities in America created a “Trojan Horse” for communism.

⁶⁴ *Inter-Varsity News*, 1959, quoted in Hunt and Hunt, *For Christ and the University*, 145.

⁶⁵ Joseph T. Bayly, “Editorial,” *HIS Magazine* 16, no. 4 (January 1956): 2.

⁶⁶ Hunt and Hunt, *For Christ and the University*, 379-80.

⁶⁷ “InterVarsity Annual Report 2016-2017,” October 27, 2017, <http://2100.intervarsity.org/resources/intervarsitys-annual-report-2016-2017>, 21

⁶⁸ John Turner, *Bill Bright and Campus Crusade for Christ: The Renewal of Evangelicalism in Postwar America* (Chapel Hill: The University of North Carolina Press, 2008), 38.

Anxieties about secularism and communism on university campuses helped Bright find staff and donors for his effort to evangelize and re-Christianize the nation's universities.⁶⁹

Bright began his work at the University of California, Los Angeles (UCLA) in 1951.⁷⁰ As many as 250 students at UCLA had “committed their lives to Christ” in the initial introduction of CCC. CCC began targeting prominent student leaders, anticipating that high-profile converts would attract the attention of other students.⁷¹ Orr writes,

Campus Crusade had a runaway success with athletes on the UCLA campus, touching such men as Rafer Johnson world decathlon champion. By 1954, nine of the eleven first stringers on UCLA's football team had become active in Campus Crusade—Ellina, Davenport, Long, DeBay, Norris, Heydenfelt, Villanueva, Palmer and Shinnick—and not only had four of these received all-American honors, but UCLA that year was the number one team in the country.⁷²

Bright envisioned CCC as simply the evangelistic arm of the church with a special role to introduce students to Christ and encourage them to become active in local churches.⁷³ However, Bright never developed ties with local churches. In an interview, Donn Moomaw, who was an early CCC convert at UCLA, said, “He wasn't real pleased with sending his converts back into the church [because he] felt they would freeze up.”⁷⁴ The local church was insufficient in Bright's mind to evangelize and disciple students. Therefore, CCC never truly became the evangelistic arm of the church, but rather an entity separate and independent from the church.⁷⁵

⁶⁹ Turner, *Bill Bright and Campus Crusade for Christ*, 42.

⁷⁰ W. R. Bright, *Come Help Change the World* (Old Tappan, NJ: NewLife Publications, 1970), 24.

⁷¹ Turner, *Bill Bright and Campus Crusade for Christ*, 46.

⁷² Donn Moomaw, interview with Louis H. Evans, Jr., September 8, 2003, quoted in Turner, *Bill Bright and Campus Crusade for Christ*, 44.

⁷³ Orr, *Campus Aflame*, 188.

⁷⁴ Orr, *Campus Aflame*, 188.

⁷⁵ Dawson Trotman attempted to install his sailors in the beginning of the Navigator movement in the local churches in San Diego, but he witnessed churches that refused to welcome the “raw” new believers. He grew frustrated with the local churches and their leaders. (Ken Albert, Susan Fletcher, and

In 1957, with the advice of Bob Ringer, Bright wrote “God’s Plan for Your Life,” a twenty-minute presentation of CCC’s basic message. By 1959, Bright shortened the script to highlight four basic points, which he called the “Four Spiritual Laws:

1. God loves you and has a wonderful plan for your life.
2. Man is sinful and separated from God, thus he cannot know and explain God’s plan for his life.
3. Jesus Christ is God’s provision for man’s sin through whom man can know God’s love and plan for his life.
4. We must receive Jesus Christ as Saviour and Lord by personal invitation.⁷⁶

Staff members would march around campus asking students, “Have you ever heard of the Four Spiritual Laws?”⁷⁷ In 1965, the script was compiled into a booklet, which was printed in bulk and distributed to staff.⁷⁸ Bright believed staff needed to be prepared to communicate the gospel in the simplest of terms because the urgency of the hour would not permit the luxury of intellectual pursuits.⁷⁹

In 1967, CCC organized an evangelism campaign at the University of California at Berkeley. Turner wrote about the event called the “Berkeley Blitz”:

The approximately six hundred Crusaders who ‘invaded’ Berkeley used student directories and a phone bank assembled at a local sorority to telephone each of Berkeley’s twenty-seven thousand students. Several Crusade events—including concerts, dinners for international students, and a performance by Andre Kole, an illusionist on staff with Crusade—were well attended. Billy Graham keynoted a closing event at the campus’s Greek Theatre, which drew eight thousand people, many of them students. Crusaders made a concerted effort to contact students individually, both through the telephone bank and on the campus itself. . . . Following lectures and other events and through telephone calls and campus witnessing, Crusaders approached students and asked to share the *Four Spiritual Laws* with them, telling them that Jesus is “God’s only provision for man’s sin.”⁸⁰

Doug Hankins, Dawson Trotman in His Own Words, 23-24)

⁷⁶ Turner, *Bill Bright and Campus Crusade for Christ*, 99.

⁷⁷ Turner, *Bill Bright and Campus Crusade for Christ*, 100.

⁷⁸ Turner, *Bill Bright and Campus Crusade for Christ*, 100.

⁷⁹ Turner, *Bill Bright and Campus Crusade for Christ*, 103.

⁸⁰ Turner, *Bill Bright and Campus Crusade for Christ*, 122.

CCC reported 700 “commitments to Christ.”⁸¹

By 1970, the college staff ballooned to over 2,000.⁸² Today, CCC has a ministry presence on over 5,000 campuses worldwide, and 2,000 are in the United States.⁸³ Annually, CCC distributes over 400,000 Freshman Survival Kits, which contain a New Testament, Josh McDowell’s *More than A Carpenter*, a music CD, an “issues” video, information on how to become a Christian, and directions on how to log on to a website that answers questions about Christianity.⁸⁴

Most of the missional work done at colleges and universities since the 1800s has been accomplished by inter-collegiate ministries, not churches. The result has been little to no commitment to local churches. Senn points out that one of the disadvantages of parachurch or inter-collegiate ministries like IVCF and CCC is the loyalty of the student to the organization before the church.⁸⁵ These ministries have shown through their history to have no accountability to the local church. One of major consequences of the growth of parachurch ministries on college campuses is a weakening of the church as the institution established by Christ to propagate and disciple all people, including college students.

Collegiate Churches

While the majority of collegiate ministry is done by parachurch or denominational ministries, a new development over the past few decades is the birth of collegiate churches. The emphasis was the creation of churches whose primary focus

⁸¹ Turner, *Bill Bright and Campus Crusade for Christ*, 125.

⁸² Orr, *Campus Aflame*, 189.

⁸³ “Campus,” Cru.org, accessed December 13, 2017, <https://www.cru.org/us/en/communities/campus.html>.

⁸⁴ Senn, *Taking the Cross of Christ to the Campus*, 70.

⁸⁵ Senn, *Taking the Cross of Christ to the Campus*, 57.

initially was college students and the campus. One of the main reasons for the establishment of collegiate churches was the growing deemphasis of the local church from the ministry work on campuses throughout the twentieth century as collegiate parachurch ministries grew in prominence. In this section, two examples of collegiate churches are described, starting with a brief profile of Gracepoint Berkeley and more detailed case studies of Resonate and Cornerstone Church.

Gracepoint Berkeley

In the 1980s, collegiate church planting began to bloom as a new development in collegiate ministry to correct the weak ecclesiology of inter-collegiate ministries. Brian Frye writes in his article entitled “Reaching Collegians through Church Planting” about the history of Gracepoint Berkeley:

Gracepoint Berkeley, led by pastor Ed Kang, began as a congregation focused primarily on Korean students. Kang was a part of Gracepoint as a student, and after practicing law for several years, sensed God’s call to lead the church that had been so vital to his own life and to the spiritual vitality of other students at his alma mater. . . . Kang recognized student’s needs for the Gospel, and he similarly began to ask the question of how to make more disciples at Berkeley.⁸⁶

Gracepoint has around 800 college students in attendance at their 12:30 pm worship time.⁸⁷ Their mission is to place an Acts 2 church in every college town.⁸⁸ Gracepoint has planted churches at universities in California, at the University of Texas and the University of Minnesota.⁸⁹

Resonate Church

In the early 2000s, Keith and Paige Wieser moved to Pullman, Washington, to

⁸⁶ Brian Frye, “Reaching Collegians through Church Planting,” *SBC Life*, June 2013, <http://www.sbclife.net/Articles/2013/06/sla13>.

⁸⁷ Frye, “Reaching Collegians through Church Planting.”

⁸⁸ Gracepoint Berkeley, “Our Mission,” accessed December 20, 2017, <http://www.gracepointonline.org/mission/>.

⁸⁹ Frye, “Reaching Collegians through Church Planting.”

lead the Baptist Collegiate Ministry at Washington State University (WSU).⁹⁰ Craig Lovelace states that Keith Wieser was inspired to consider a different model for reaching college students with the gospel, so that the ministry could potentially grow and multiply in a more significant way. Drew Worsham and Josh Martin moved to Pullman to help plant Resonate Church in the fall of 2007.⁹¹ Taylor Garnica shares, “They [Keith Weiser, Drew Worsham and Josh Martin] found themselves looking at thousands of college students who didn’t know Jesus. This led them to plant Resonate Church.”⁹²

The church officially launched in August 2007, with 189 people in attendance.⁹³ The service was held in the Schweitzer Engineering Lab.⁹⁴ Mercades Meredith shares the excitement that resulted in the aftermath of the first service: “The first service gave hope, that God was working.”⁹⁵ Several students from the University of Idaho in Moscow, Idaho, which is seven miles away from WSU, drove to attend Resonate Church in the first year.⁹⁶ Matthew Young joined the team shortly afterward, and was sent out with a team a year later to plant a church at the University of Idaho.⁹⁷

Resonate continued to multiply itself by planting a church every year from 2014 to 2017. In 2014, Resonate planted at Central Washington University (CWU). Lovelace shares that the CWU plant tested Resonate’s second-generation of leaders in a location three-and-a-half-hours away from Pullman in Ellensburg, Washington. Jacob and Jessica

⁹⁰ Craig Lovelace, e-mail interview by author, November 30, 2017.

⁹¹ Lovelace, interview.

⁹² Taylor Garnica, e-mail interview by author, November 30, 2017.

⁹³ Lovelace, interview.

⁹⁴ Cole Rommel, e-mail interview by author, November 30, 2017.

⁹⁵ Mercades Meredith, e-mail interview by author, November 30, 2017.

⁹⁶ Rommel, interview.

⁹⁷ Garnica, interview.

Dahl led the team at CWU. In 2015, Resonate planted their fourth collegiate church at EWU in Cheney, Washington, with Craig and Kellie Lovelace. In 2016, Chris and Tannis Routen started Resonate Church at the University of Oregon in Eugene. In 2017, Resonate launched a church at Western Oregon University (WOU) in Monmouth with a team led by Colin and Jessi Luome.⁹⁸ Lovelace shares that WOU was planted by a team from the CWU site, which made WOU the first “third generation” church from Resonate.⁹⁹

Missiological strategy. Keith Wieser was forced to answer the question from many skeptics of Resonate in the beginning: “Can you really do church with college students?” This section of the case study focuses on the missiological strategy by highlighting the evangelism, leadership, and multiplication strategy.

Resonate was started to reach college students with the gospel and then send them out to the world as disciples, who made disciples. The core belief that college students are the most reachable, trainable, and sendable mission field, has never changed at Resonate. They value effectiveness, which means there are “no sacred cows” with strategy and methods.¹⁰⁰

In the beginning, the strategy was primarily tabling on campus and handing out event fliers.¹⁰¹ However, as Resonate continued to grow in their understanding of what college students desired, they began contextualizing their outreach activities to meet those needs. The ministry began hosting house parties, organizing events in dorms and Greek houses, and formulating other methods to effectively meet students.¹⁰² Meredith

⁹⁸ Garnica, interview.

⁹⁹ Lovelace, interview.

¹⁰⁰ Lovelace, interview.

¹⁰¹ The term “tabling “ is used in collegiate ministry to explain the activity of setting up a table on campus to give out information and free materials to students.

¹⁰² Garnica, interview.

shares about the concept of village that is used at Resonate:

On major thing that has changed for us is the way we do village. At first, village was a time to come and discuss the sermon after having dinner with friends, but we saw a disconnect for the college students who didn't know Jesus. In order to fill that gap, we decided to make village a time to just have dinner and get to know the non-believers who came, and eventually later the quarter, begin to know these people well enough to start having gospel conversations as a village. We have seen this change to be very fruitful for our community.¹⁰³

The church quickly morphed from being a church that just reached WSU to a church that trained and sent out their best leaders to plant more churches in the Pacific Northwest.¹⁰⁴

Most of the interviewees stated that the most effective resource utilized by Resonate is their club status on campuses, which gives the ministry access to classrooms and other locations on the different campuses for events and gatherings.¹⁰⁵ The status has also provided the church with privileges to attend university events. Garnica states that the universities did all the work and Resonate got the joy of being there to meet students.¹⁰⁶ The connection to the North American Mission Board (NAMB), the International Mission Board (IMB), and the Northwest Baptist Convention (NWBC) has also helped resource the church in its strategy.¹⁰⁷

The staff also share some of the biggest lessons learned in the area of evangelism strategy from the beginning. The first critical lesson was developing leaders who know how to make disciples.¹⁰⁸ The second lesson was coaching leaders early in

¹⁰³ Meredith, interview.

¹⁰⁴ Rommel, interview.

¹⁰⁵ Rommel, interview.

¹⁰⁶ Garnica, interview.

¹⁰⁷ Rommel, interview.

¹⁰⁸ Rommel, interview.

their college education.¹⁰⁹ Third was learning that God is a missional God and the church is his missionary people. Churches should not only make disciples, but every disciple is called to make disciples. The fifth lesson was understanding that a missional church is a healthy church.¹¹⁰

At Resonate, the leadership strategy outlines how a freshman, who potentially is not a believer, is disciplined through different stages of spiritual maturity.¹¹¹ The end result was a trained and prepared church planter or church planting team member.¹¹² Church activities like freshmen retreat and volunteering on Sundays lead to training opportunities, where a potential student leader can obtain the tools they need to become a ministry leader. Meredith shares,

They can grow by leading a discipleship group, or becoming a leader in our villages, and this led them to becoming a House Church Leader. This student turns from a House Church Leader to a House Church Multiplier by leading freshman ministry or becoming part of a leadership cohort. From becoming a House Church Multiplier this student can grow into a site partner in training, and then to a church planter.¹¹³

This leadership structure has been tested over the years as actual students have flowed through the pipeline.¹¹⁴

The staff members state that some areas needed to be improved with Resonate's leadership strategy. First, the church should allow students to take more initiative than the staff members.¹¹⁵ Second, it needs to include a leadership strategy which does not necessarily always end with a church planting leader, but rather, ending with a bi-

¹⁰⁹ Garnica, interview.

¹¹⁰ Lovelace, interview.

¹¹¹ Rommel, interview.

¹¹² Garnica, interview.

¹¹³ Meredith, interview.

¹¹⁴ Meredith, interview.

¹¹⁵ Rommel, interview.

vocational trajectory.¹¹⁶

Resonate's history illustrates a highly developed strategy for multiplication by sending out students to plant churches at other universities in the Pacific Northwest. They believe a potential candidate for a church planting team must demonstrate a desire to see lost people know Christ. The student must also commit to leverage every ounce of their life to the glory of God, which might mean transferring schools to help plant a church. A student is then evaluated, taught, and trained to join a church planting team.¹¹⁷ The leadership pipeline is the mechanism that prepares students to be sent out to plant churches.¹¹⁸

The strategy for preparing students to be sent out after graduation starts with equipping students through their four years with summer projects, discipleship, teaching, and leadership opportunities. Within those four years, the goal is to give students a vision that the gospel encompasses everything in life, and leverage peers around them to join what God wants to do everywhere.¹¹⁹

Results of the ministry. God has used Resonate Church to spark a revival in the Pacific Northwest among college students. Lovelace reports that since the launch in 2007, Resonate has baptized 750 students. They have planted 8 churches in 6 cities. Every Sunday 1,200 students attend worship. The staff team has grown from 5 to 70 plus in 10 years.¹²⁰ Some strategies and methods have worked, and others have not. Problems and weaknesses that plagued the church at some point have been erased. God has done things that the staff team would never have expected.

¹¹⁶ Garnica, interview.

¹¹⁷ Rommel, interview.

¹¹⁸ Meredith, interview.

¹¹⁹ Garnica, interview.

¹²⁰ Lovelace, interview.

Lovelace shares that the church's strategy for specifically targeting freshmen, which allowed maximum time to develop students, has been key in its growth.¹²¹ By reaching and equipping freshmen, students are prepared to positively affect the lives of their peers around them.¹²² Students have also been developed well, which has resulted in many being sent out to plant other collegiate churches.

Resonate shared some things that did not work. Event based ministry ideas did not work. Growth was seen through relationships and pursuing lost people person-to-person. Also, Lovelace describes information-based discipleship did not work for Resonate: "Jesus was all about discipleship characterized by obedience to the Father. He modeled it, he required it, and he praised it. We want to be people who not only hear the word and learn more about God but actually obey what he is telling us."¹²³ Meredith also points out that anything that was not saturated in prayer did not work.¹²⁴

One observable problem with any collegiate church is giving. Meredith shares that the area of tithing has improved at Resonate. They saw a huge growth in offerings from college students, which was little to nothing in the beginning.¹²⁵ Lovelace expounds on the issue of giving as a byproduct of an early problem at Resonate with little group obedience-based discipleship. They have overcome the negative side effects of individualized Western Christianity and have seen a growth in obedience, personal holiness, giving, and accountability.¹²⁶

Resonate have seen God restore people to the church through Resonate's

¹²¹ Lovelace, interview.

¹²² Garnica, interview.

¹²³ Lovelace, interview.

¹²⁴ Meredith, interview.

¹²⁵ Meredith, interview.

¹²⁶ Lovelace, interview.

community.¹²⁷ Also, God has stirred the hearts of students to desire missions and seeking to be sent out into the mission field. Meredith writes, “We aren’t over here trying to beg people to go plant a church.”¹²⁸ The leadership at Resonate did not expect this when they first planted the church. God used Resonate to reconcile wayward sheep back to the church and prepare church planting teams through college students.

Vision for the future. Resonate has a vision to plant 21 churches by 2021.

Lovelace writes,

While this is an audacious and challenging goal, we believe it’s only the beginning of a movement. It is the kind of goal that will require us to live with radical obedience in mission and generosity. However, we believe God wants to start a movement that will transform not only the college campus but culture as a whole. We believe Jesus wants to be Lord over all things and to redeem all things and the church is his primary means of bringing redemption. Becoming an Urgent Multiplying Collegiate Church Planting Movement may be the most strategic and efficient way to see that happen in our lifetime in any significant way.¹²⁹

The foreseeable challenges to Resonate’s vision start with staffing. Lovelace states that as they reach more people with non-Christian backgrounds a network of relationships with believers is minimal. Fundraising for staff becomes challenging.¹³⁰ Garnica highlights the challenge of equipping enough leaders with high capacity and character to plant churches at the rate they are tenaciously pursuing.¹³¹ Another challenge is the growing secular climate on all American campuses. Other strategies may need to be used in the future to plant and multiply at a high rate.¹³²

¹²⁷ Lovelace, interview.

¹²⁸ Meredith, interview.

¹²⁹ Lovelace, interview.

¹³⁰ Lovelace, interview.

¹³¹ Garnica, interview.

¹³² Lovelace, interview.

Lessons of Resonate Church. The results of the work at Resonate Church are stunning to read. Lessons to learn from Resonate Church are ecclesiologicaly grounded, missionally disciplined, discipleship centered, and faithfully multiplying and compelling visionaries. These lessons can be deduced from Resonate’s history, strategy, results, and future vision.

One of the glaring lessons from the history of collegiate ministry is the absence of the local church from many of the great spiritual movements at colleges and universities. Bill Bright and CCC at times seem to ignore the role of the church in their work amongst students. Following the example of Gracepoint Church in Berkeley, Resonate applied their call to reach college students with an ecclesial apparatus. The result of their work has significantly grounded collegiate ministry in a sound biblical view of the church. The end goal of collegiate ministry is mature disciples of Christ who are taught to contribute substantially to the work of the local church. The consequence has been the utilization of college students as instrumental members and leaders of church planting teams, who are establishing biblical churches with the expectation of multiplication.

One of the major lessons extrapolated from the case study of Resonate Church is their discipline toward the original mission of the church. Lovelace shares on several occasions that the core purpose of Resonate was and will always be reaching college students: “We believe that the college campus is the modern-day port city. Universities allow for a melting pot of cultures, backgrounds, ideas, and influence that can be leveraged for kingdom impact when infused with the gospel of Jesus Christ.”¹³³ Craig Lovelace is a second-generation leader who has been groomed in the mission of the church. Resonate has stayed disciplined on not wavering on their core mission. Financial concerns have always been an issue that the leadership team continues to work through. Focusing on poor college students will result in limited budgets for a large and growing

¹³³ Lovelace, interview.

church. However, Resonate has unashamedly remained true to their core purpose, which is reaching college students primarily in the Pacific Northwest.

Reading Resonate's history is a lesson in the passion and application of discipleship ministry. Discipleship at Resonate has an end goal, which is not limited to spiritual maturity alone, but also the purpose of discipleship is multiplication. Lovelace explains that what has clearly worked for Resonate is discipling students to make other disciples. The result of the discipleship focus has been the planting of multiple churches in ten years of history. Meredith shares that the discipleship ministry has proven repeatedly that lives of students are changed by Christ and reoriented to his great kingdom work: "It seems crazy at first. But, if we continue to make disciples daily, then having people hear from God that they are being called to go plant, will be no big deal." Students who have been discipled want to go plant churches.¹³⁴

Another lesson to garner from Resonate is a faithful commitment to multiplication. They follow in the example of Gracepoint to pursue planting churches on every campus. Most of Resonate's activities are bent toward church multiplication. Rommel shares that every three years a church will plant a church by sending out a team of leaders that has been raised from that specific city, joined with students who want to transfer to schools to help, and people who are graduating who want to move to cities across the Pacific Northwest to help plant collegiate churches.¹³⁵ Every student that is reached is gathered and equipped to be used in the church planting vision.

Resonate multiplied after one year by planting at the University of Idaho. They have continued to faithfully multiply as second-generation churches like Resonate at CWU prepares to plant third-generation churches like WOU.

The four staff at Resonate Church who kindly shared the history, strategy,

¹³⁴ Meredith, interview.

¹³⁵ Rommel, interview.

results, and future vision of the church all describe the vision of the “21 by 21 Plan.” The vision fits the qualifications of a “SMART” (Specific, Measurable, Achievable, Relevant and Time Specified) goal. Resonate is working to plant 21 churches on 21 different campuses in 21 different cities by 2021.¹³⁶ The magnitude of the vision could affect the entire West Coast and beyond as students are disciplined and sent out specifically to plant churches to disciple more students.

Conclusion

Collegiate church planting is early in its development as a major strategy, but churches like Gracepoint, Resonate, and Cornerstone are setting a model for others to follow to reach college students with the gospel through the local church. While God has moved in significant ways through parachurch and denominational ministries, the ideal situation is the local church taking responsibility for the reaching and teaching of college students as they look to do incarnational ministry on the campus.

The history of collegiate ministry has progressed from the days of Timothy Dwight and Yale College. The university is ripe for another revival to erupt on campuses like the 1850s. However, which institutions will God use to spark a new wave of spiritual awakening in American colleges?

¹³⁶ Garnica, interview.

CHAPTER 5
TAKING THE GOSPEL TO COLLEGE STUDENTS
WITH CHURCH PLANTS RATHER THAN
PARACHURCH ORGANIZATIONS

Christ Jesus said to Peter in Matthew 16:18, “And I tell you, you are Peter, and on this rock, I will build my church and the gates of hell will not prevail against it.” The church is identified here as the only human organization that Jesus will build and protect against the gates of hell. However, how should Christians define the word “church” here in Matthew 16:18? If Jesus is speaking of the local and visible church, then how should Christians think about parachurch ministries? Mack Stiles in his article about parachurch ministries notes, “According to the National Center for Charitable Statistics, 91,272 non-profit Protestant organizations filed a 990-tax form for Christian work last year. These organizations reported total revenues of \$1.8 billion a year.”¹ This overwhelming number of parachurch ministries includes many collegiate ministries, which were formed to evangelize and disciple students at universities and colleges.

Cru, formerly known as Campus Crusade for Christ, is an example of a collegiate parachurch organization. As of 1996, Cru had a ministry presence on 752 university campuses in the United States.² Several other college ministries like Cru have groups on many campuses. Churches outsource much of their discipleship and evangelism of college students to parachurch organizations. David Fitch calls this “the great giveaway” of the North American church: “Simply put, evangelical churches have

¹ Mack Stiles, “Nine Marks of a Healthy Parachurch Ministry,” in *Church and Parachurch: Friends or Foes?*, ed. Jonathan Leeman (Washington DC: 9Marks, 2011), 5.

² Wesley K. Willmer, J. David Schmidt, and Martyn Smith, *The Prospering Parachurch: Enlarging the Boundaries of God’s Kingdom* (San Francisco: Jossey-Bass, 1998), 48.

forfeited the practices that constitute being the church. . . . I also suggest that we give away certain functions of the church by farming them out to parachurch organizations.”³ Parachurch organizations, however, are not the human entities that Jesus promised to build and protect.

While parachurch organizations view themselves as extensions of the church, should they be given entire functions of the church? Are they necessary for extending ministry into universities and colleges? Stiles writes, “The standard cliché for parachurch is that it’s not the church, but an arm of the church. Yet historically, that arm has shown a tendency to develop a mind of its own and crawl away from the body, which creates a mess.”⁴ A parachurch organization can be defined as a Christian organization that functions with a large degree of independence from one church or group of churches.⁵ Yet the parachurch should never extend beyond the church’s authority or supplant any of the church’s function as the chief herald of the gospel to the world.⁶ Therefore, an alternative must be presented to reach students with the gospel that is led by the local church and not outsourced to parachurch organizations.

The church is God’s missionary people in a local context.⁷ Universities and colleges in local contexts need churches in those contexts to reach them with the gospel. Campuses need the missionary people of God not parachurch organizations. Stephen Lutz writes, “For churches with campuses nearby, those students are their neighbors, and there

³ David Fitch, *The Great Giveaway: Reclaiming the Mission of the Church From Big Business, Parachurch Organizations, Psychotherapy, Consumer Capitalism and Other Modern Maladies* (Grand Rapids: Baker, 2005), 13.

⁴ Stiles, “Nine Marks,” 5.

⁵ Philip Schmutz, *Para-Church Organizations: A Blessing and a Curse for the Local Church* (Maitland, FL: Xulon Press, 2018), 116.

⁶ Carl Trueman, “How Parachurch Ministries Go Off the Rails,” *9 Marks Journal* (March-April 2011): 12.

⁷ Charles Van Engen, *God’s Missionary People: Rethinking the Purpose of the Local Church* (Grand Rapids: Baker, 2004), 27.

should be a sense in which loving them with send them to the campus. This means that they must be present on campus, physically and frequently, that they must seek to contextualize the gospel to the people group of college students.”⁸ Churches planting churches on or near universities and campuses establish the church as the God-ordained entity for reaching and teaching college students. J. D. Payne writes, “After all, biblical church planting is evangelism that results in new churches.”⁹ Evangelism done on college campuses should result in new churches started.

Church plants on or nearby campuses will place the local church on the front lines of campus ministry outsourced for too long to parachurch organizations. Michael Frost and Alan Hirsch write on incarnational ministry: “The idea of the incarnational presence corresponds to the idea of locality . . . Jesus moved into the neighborhood; he experienced its life, its rhythms, and its people from the inside and not as an outsider.”¹⁰ The core group of a plant becomes an incarnational body of believers of students, administrators, faculty, alumni, and others sent into every class, building, department, and office of a campus to be Christ to those who do not yet know him.

This chapter first defines the nature of the church. Second, the chapter defines the nature of parachurch organizations. Third, the chapter outlines the rise of parachurch organizations in the modern era. Fourth, the chapter explains the impact of postmodernism on evangelism. The final section of this chapter presents a collegiate ecclesiology.

⁸ Stephen Lutz, *College Ministry in a Post-Christian Culture* (Kansas City, MO: Beacon Hill Press, 2011), 20.

⁹ J. D. Payne, *Discovering Church Planting: An Introduction to the Whats, Whys, and Hows of Global Church Planting* (Downers Grove, IL: IVP, 2009), 87.

¹⁰ Michael Frost and Alan Hirsch, *The Shaping of Things to Come: Innovation and Mission for the 21st Century Church* (Grand Rapids: Baker, 2003), 58.

The Nature of the Church

The modernist movement of the early portion of the twentieth century led to an abandonment of the church as the primary center for evangelism and discipleship. Other more efficient means were established to reach individuals with the gospel. Fitch writes on the emergence of modernism: “Restated then, the main thesis of this book is that evangelicalism by virtue of its marriage to modernity has not only failed to engage the current cultural shifts of postmodernity, it has indeed structured our churches out of meaningful existence.”¹¹ What is the nature of the church in a world that has regulated the church to distributing information, goods, and services to individual Christians?¹² The church’s functions and tasks have been sold off to parachurch organizations with little left to identify the church as valuable in God’s mission. The nature of the church must be rediscovered to return her to the proper and biblical role in the mission of God.

The People of God

The church is the people of God. Like the nation of Israel before Christ Jesus came, the church is established as the people of God through Jesus’s redemptive work. Edmund Clowney addresses the nature of the church as the people of God:

Then Jesus Christ comes, not only as the promised Messiah, the anointed Son of David, but also as Immanuel, God with us. He calls his disciples and establishes his assembly. The people of God become his, heirs of his kingdom. After his resurrection, he commands his disciples to wait in Jerusalem until they receive from the Father the gift of the promised Spirit. His coming to fill the assembled disciples at Pentecost establishes the church of the New Covenant.¹³

The people of God are now represented by the church. Jesus is building and protecting his church, the people of God, through the power of the Spirit. Peter wrote in 1 Peter 2:9-10, “But you are a chosen people, a royal priesthood, a holy nation, a people

¹¹ Fitch, *The Great Giveaway*, 17.

¹² Fitch, *The Great Giveaway*, 18.

¹³ Edmund P. Clowney, *The Church*, in *Contours of Christian Theology*, ed. Gerald Bray (Downers Grove, IL: InterVarsity, 1995), 28.

belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.” The people of the church have been brought together by God’s will in Christ Jesus to be his chosen people.

The church is described in several ways to express the truth of God’s lordship over the church. Clowney writes, “In the New Testament, the church is Christ’s flock, the branches of the true vine, his bride, his body, his temple, the dwellings of the Holy Spirit, the house of God.”¹⁴ The New Testament does not describe any other human entity with similar language. Governments are not Christ’s flock. Family units of husbands, wives, and children are not described as the house of God. The church is Christ’s bride and no other entity is given that title and position.

If the church is the people of God, the church is not then other things that people tend to identify as the church. Greg Allison identifies certain things a church is not: “In contrast with some common notions today, it is not a building (e.g., the red brick colonial-style building with white pillars and a steeple . . .), a denominational tag (e.g., the Lutheran Church of Sweden), avatars worshiping together in the virtual world of Second Life, or the Catholic Church.”¹⁵ Christ’s church are particular people who have been saved through repentance and faith in Jesus Christ and then incorporated into his body through baptism with the Holy Spirit.¹⁶

The New Testament writers use of the term *ekklesia*, which is the Greek word for church, had a universal and local usage. Another way to describe these two interrelated elements is invisible and visible. *Ekklesia* was the Greek translation of the Hebrew term *qahal*, which meant assembly. Clowney writes, “When Jesus speaks of the ‘church,’

¹⁴ Clowney, *The Church*, 29-30.

¹⁵ Greg R. Allison, *Sojourners and Strangers: The Doctrine of the Church in Foundations of Evangelical Theology*, ed. John S. Feinberg (Wheaton, IL: Crossway, 2012), 30.

¹⁶ Allison, *Sojourners and Strangers*, 29.

however, he uses a term rich with Old Testament meaning. Israel was God's assembly in the great day when God assembled them before him at Mount Sinai to make his covenant with them."¹⁷ The church assembles together for worship. However, every follower of Christ alive today from around the world cannot join together in worship every Sunday. This reality expresses the invisible nature of the church.

The people of God can be understood in rational terms like one, holy, catholic, and apostolic church. While these terms describe the invisible nature, the church is also an empirical reality. Charles Van Engel writes, "The only way we can measure a church is by what we can see. Paradoxically, we also know that the Church is not what we see; she is holy but sinful, one but divided, universal but particular, apostolic but steeped in the thought structures of her own time."¹⁸ The church is the people of God, who assembles universally in a common faith in Christ and baptism in the Spirit and also assembles locally in time and space.

Invisible Church

The people of God include people from the past, present, and future. Each and every individual elected into saving faith in Christ is a member of the universal church. Allison writes, "The universal church is the fellowship of all Christians that extend from the day of Pentecost until the second coming, incorporating both the deceased believers who are presently in heaven and the living believers from all the world."¹⁹ The *Westminster Confession* describes the universal church as the invisible church: "The catholic or universal Church, which is invisible, consists of the whole number of the

¹⁷ Clowney, *The Church*, 30.

¹⁸ Charles Van Engel, *God's Missionary People: Rethinking the Purpose of the Local Church* (Grand Rapids: Baker, 1991), 61.

¹⁹ Allison, *Strangers and Sojourners*, 29.

elect, that have been, are, or shall be gathered into one, under Christ the head thereof.”²⁰

Only God can see the invisible church

The universal church is the church in her spiritual essence.²¹ She cannot be observed completely and correctly. Louis Berkhof writes,

This church is said to be invisible, because she is essentially spiritual and in her spiritual essence cannot be discerned by the physical eye; and because it is impossible to determine infallibly who do and who do not belong to her. The union of believers with Christ is a mystical union; the Spirit that unities them constitutes an invisible tie; and the blessings of salvation, such as regeneration, genuine conversion, true faith, and spiritual communion with Christ, are all invisible to the natural eye;—and yet these things constitute the real forma (real character) of the Church.²²

The church is the spiritual body of Christ, which fitted together is unseen. The fully invisible church will one day at the end of the ages be shown in her perfect visible form. In the meantime, God is the only one able to know the identity of the elect and true members of the church.

The church having an invisible nature should not deemphasis the visible component of her existence. Clowney writes, “Evangelicals have often excused a deep neglect of the order of the church by emphasizing its invisibility. If only the church invisible matters, there need by little concern about the unity, holiness, catholicity, or even apostolicity of the church. Loss of the concern for the church visible has also opened the way for reinventing the church.”²³ The church is a being in the world. Without a proper understanding of the visible and local nature of the church, the biblical form is lost to pragmatism and relativism. The church then would cease to be the people of God who regularly gather around the teachings of the apostles and are sent into the world to proclaim and embody the gospel of reconciliation. The invisible cannot be allowed to

²⁰ *The Westminster Confession of Faith* 25.1, in *Creeds of the Churches*, ed. John H. Leith, 3rd ed. (Atlanta: John Knox, 1982), 222.

²¹ Louis Berkhof, *Systemic Theology*, rev. ed. (Grand Rapids: Eerdmans, 1953), 481.

²² Berkhof, *Systemic Theology*, 481.

²³ Clowney, *The Church*, 110.

swallow up the visible.

Visible Church

The invisible church is manifested to the sight of God alone, and the visible church is presented to the observations of man. Paul's teachings are addressed primarily to certain visible and local churches. While the principles of his letters can be applied to all Christians everywhere and at all times, the reason for the letters were to communicate information to visible churches in space and time. The visible church is the assemblies of Christians, or local churches, like the ones mentioned in the New Testament.²⁴ The *Westminster Confession of Faith* explains that the visible church "consists of all those throughout the world that profess the true religion."²⁵ The different local congregations in any city, town, or village are visible testimonies of God's redemptive work to the world.

Churches that are visible to the world have distinct marks so that they can be identified. The church is identifiable in the world.²⁶ John Calvin writes on the marks of the church in *Institutes of the Christian Religion*:

Wherever we see the word of God sincerely preached and heard, wherever we see the sacraments administered according to the institution of Christ, there we cannot have any doubt that the church of God has some existence, since his promise cannot fail, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt 18:20).²⁷

The church is both created and preserved by the right preaching of the Word and the right administration of the ordinance of baptism and the Lord's Supper.²⁸ These

²⁴ Mark Dever, "The Church," in *The Doctrine of the Church*, ed. Daniel L. Akin (Nashville: B & H, 2007), 817.

²⁵ *The Westminster Confession of Faith* 25.2, in Leith, *Creeds of the Churches*, 222.

²⁶ Clowney, *The Church*, 108.

²⁷ John Calvin, *Institutes of the Christian Religion*, trans. Henry Beveridge (Peabody, MA: Hendrickson, 2008), 678.

²⁸ Dever, "The Church," 778,

marks are tests by which churches can be measured as to their faithfulness to Christ.²⁹ The church appears when professing believers in Christ gather regularly around the right preaching of the Word and the right administration of the ordinance.

Right preaching of the Word. The early church was founded on the day of Pentecost with the preaching of the Word. Peter stood up among the crowd of people in Jerusalem and preached the gospel message of Jesus Christ. Luke wrote in Acts 2:14-16, “But Peter, standing with the eleven, lifted up his voice and addressed them: ‘Men of Judea and all who dwell in Jerusalem, let his be known to you, and give ear to my words. . . . But is what was uttered through the prophet Joel.’” After Peter rightly preached the Word to the people, many received Christ.

In the summary portion at the end of Acts 2, those early believers gathered regularly around the apostles’ teachings. Luke continued in Acts 2:42: “And they devoted themselves to the apostles’ teaching.” The Word of God brings life to the souls of men. Mark Dever writes, “Jesus came to preach God’s Word, to uniquely embody it, as well as to accomplish God’s will through his perfect life, atoning death, and triumphant resurrection. He founded his church and taught his followers to go into all nations, preaching the message of reconciliation to God through faith in him (Matt. 28:18-20).”³⁰ Calvin writes that the church is “the faithful guardian” of the Word and feeds his people through the regular preaching of the Word by the church.³¹ Therefore, each Christian must regularly gather with other believers around the right preaching of the Word like the early believers in Jerusalem.

²⁹ Van Engel, *God’s Missionary People*, 63.

³⁰ Dever, “The Church,” 780.

³¹ Calvin, *Institutes of the Christian Religion*, 679.

Without the preaching of the Word, the church ceases to be itself. The right preaching of the Bible is central to the church. A church that neglects preaching the Word forfeits the core of her nature. Calvin writes,

There is nothing on which Satan is more intent than to destroy and efface one or both of them—at one time to delete and abolish these marks, and thereby destroy the true and genuine distinction of the church; at another, to bring them into contempt, and so hurry us into open revolt from the church. To his wiles it was owing that for several ages the pure preaching of the word disappeared, and now, with the same dishonest aim, he labors to overthrow the ministry, which, however, Christ has so ordered in his church, that if it is removed the whole edifice must fall. How perilous, then, no, how fatal the temptation, when we even entertain a thought of separating ourselves from that assembly in which are beheld the signs and badges which the Lord has deemed sufficient to characterize his church!³²

Groups of Christians who label themselves churches must rightly preach the Word of God if they are to be counted as such. Faithful preaching of the Bible is an essential mark of the visible church.

Right administration of the ordinances. As the Word of God is preached among gathered believers, people can empirically hear the visible church. The right preaching of the Word by the church is an audible sign of the visible church. Another mark of the church is the right administration of the ordinances. Jesus Christ gave the church two visible signs of his identification with the gathered body. These signs are baptism and the Lord’s Supper, sometimes called communion. Baptism and the Lord’s Supper are sometime referred to as “ordinances,” which identify them as ordained by Christ.³³ These signs are visible symbols given only to the church to administer and practice to complement the audible preaching of the gospel message. Dever writes, “They are outward signs, or visible boundaries, that distinguish a particular people from the

³² Calvin, *Institutes of the Christian Religion*, 679.

³³ Dever, “The Church,” 783.

world.”³⁴ As the church baptizes and passes the bread and wine, the world can empirically see the visible church.

Baptism is a public confirmation of the invisible grace transferred to the soul of a person. Even those outside the church identify baptism as the outward symbol of a Christian. Clowney explains, “Some Muslim communities tolerate conversion to Christian beliefs as long as baptism does not mark adherence to the Christian church.”³⁵ Calvin writes, “It is the mark by which we publicly profess that we wish to be reckoned God’s people.”³⁶ Churches gather in buildings, homes, or potentially outside near bodies of water to physically administer baptisms for the masses to behold.

The Lord’s Supper is a regular activity of the church that identifies publicly the union between Christians in Christ and his Spirit. Allison writes on the Supper’s nature:

This celebration involves symbolic elements—bread that is broken, a cup of wine (or grape juice), and the distribution of both elements to the church. These actions vividly portray the broken body and the poured-out blood of Christ—his vicarious sacrifice on behalf of sinners through which they experience the forgiveness of sins—and the church’s appropriation of Christ’s salvific work.³⁷

The Supper presents publicly the unity of the body of Christ. As the church gathers weekly for worship, it also observes publicly the Lord’s Supper with actually bread and wine to symbolize openly the spiritual and physical oneness of Christ’s body in him.

The mark of communion should be restricted to those who have a true faith, baptism, and commitment to a respective church, if the Supper is to express the unity of the church. Those who are not members of a respective local body have no place partaking of the communion elements designated for the church. This view of the proper

³⁴ Dever, “The Church,” 784.

³⁵ Clowney, *The Church*, 104.

³⁶ Calvin, *Institutes of the Christian Religion*, 4.15.13.

³⁷ Allison, *Sojourners and Strangers*, 395.

administering of the Lord's Supper is called close communion. Allison argues for close communion: "The close communion view acknowledges that the Lord's Supper (the same is true for baptism) is an ordinance for the local church; that is, its celebration is carried out by the local church, not by some authoritative ecclesial structure above the local church or by a parachurch movement."³⁸ The visible church administers the Lord's Supper to those committed to the conditions of membership of the church, which are faith, baptism, and right standing. Each and every Christian who gathers regularly together around the Word of God participates in the body and blood of Christ, and all believers are united in the same faith, spirit, baptism, and feast. Anyone outside the faith who neglects baptism or refuses gathering with the church in worship have no place at the table of the Lord.

The church has a spatial-temporal nature. Churches are a historical reality located in space and time.³⁹ They gather in places and designate a time to come together. George Hunsberger writes, "The churches shaped by the Reformation were left with a view of the church that was not directly intended by the Reformers, but nevertheless resulted from the way that they spoke about the church. Those churches came to conceive the church as 'a place where certain things happen.'"⁴⁰ A church is not defined by its location. Jesus told the woman at the well in John 4:23, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. . . . The true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him." Jesus is not indicating that the church will worship nowhere. Allison writes, "It does not have to be on Mount Gerizim, nor does it have to take place

³⁸ Allison, *Sojourners and Strangers*, 405.

³⁹ Allison, *Sojourners and Strangers*, 148.

⁴⁰ George Hunsberger, "Missional Vocation: Called and Sent to Represent the Reign of God," in *The Missional Church: A Vision for the Sending of the Church in North America*, ed. Darrell Gruder (Grand Rapids: Eerdmans, 1998), 79-80.

in (the temple of) Jerusalem, but worship must take place somewhere.”⁴¹ A church takes up space somewhere—either in a home, coffee shop, building with a steep, a building without a steep, or a college lecture hall. Wherever the people of God gather they reflect the visible church, which comes together for the proper preaching of the Word of God and proper administering of the two ordinances.

The Mission of the Church

God has a habit of achieving his will by sending agents. In the beginning, God sent the first man and woman to expand the knowledge of the creator across creation and fill it with his image. He said to them, “Be fruitful and multiply and fill the earth” (Gen 1:28). He continued his trend of being a sending God by saving, establishing, and sending the nation of Israel to be a blessing to the world. Moses reported the words of God to the nation of Israel: “You yourselves have seen what I did to the Egyptians, and know I bore you on eagles’ wings and brought you to myself. Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation” (Exod 19:4-6). The world at that time looked to Israel as the people of God, who spread the knowledge of God and his law across the earth. God did not stop with the sending of Israel to accomplish his will.

God then sent his own divine son into the world to reveal his character and plan. Darrell Gruder writes, “God’s mission began with the call of Israel to receive God’s blessings in order to be a blessing to the nations. God’s mission unfolded in the history of God’s people across the centuries recorded in Scripture, and it reached its revelatory

⁴¹ Allison, *Sojourners and Strangers*, 149.

climax in the incarnation of God's work of salvation in Jesus ministering, crucified, and resurrected."⁴² Christ Jesus was sent to accomplish his Father's mission alone.

Jesus promised the disciples that God was not done sending agents to further his will. Jesus said, "But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you" (John 14:26). Peter and the other 120 people who followed Christ at that time were all together in Jerusalem on the day of Pentecost when they were all filled with the Holy Spirit (Acts 2:1). The sending of the Spirit led Peter to preach to many in Jerusalem about salvation in Christ Jesus. This then led to three thousand souls believing the gospel and being baptized. Luke ended his account of Pentecost by summarizing the activities of the first church: "And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and to prayers. . . . And all who believed were together and had all things in common" (Acts 2:42-44). Gruder writes, "God's mission continued then in the sending of the Spirit to call forth and empower the church as the witness to God's good news in Jesus Christ."⁴³ The establishment of the church through the sending of the Spirit unleashed a new people of God sent into the world to spread the blessings of God.

God created a new people through the work of the Son and Spirit to send them to accomplish his mission. Therefore, the church has a mission. The people saved by grace in Christ Jesus is a missional people.⁴⁴ John recounted what Jesus said in John 20:21: "Peace be with you. As the Father has sent me, even so I am sending you." Matthew also reported Jesus' words in Matthew 28:19: "Go therefore and make disciples of all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit, teaching them to observe all that I have commanded. And behold, I am with you always, to the end of the

⁴² Darrell Gruder, "Missional Church: From Sending to Being Sent," in Gruder, *The Missional Church*, 4.

⁴³ Gruder, "Missional Church," 4.

⁴⁴ Allison, *Sojourners and Strangers*, 140.

age.” The church’s mission is not a mission of its own creation. Rather, God sends the church to accomplish his mission.

The mission of God is called the *missio Dei*. Allison writes, “This is the *missio Dei*—the mission of God—on which the Son was sent by the Father and which was accomplished by the Son through obedience to the will of the Father . . . so that the world would be saved through him. As the Son was commissioned by the Father with this mission, so the Son commissions his disciples with that mission.”⁴⁵ The pouring out of the Holy Spirit and Peter’s sermon on Pentecost was the inaugural day of the church’s involvement in the mission of God.

This mission is not given to any other human institution other than the church. The visible and local expression of the church has the authority and power from God to accomplish the mission of God. No other institution has that same authority or power from God. Christ said he would build his church to send out to fulfill the mission of God. The church then organizes activities, strategies, and methods to spread the knowledge of God and his grace to the world by the power of the Holy Spirit.

The Nature of Parachurch Organizations

While local churches are the visible expressions of the invisible church, parachurch organizations are different from the church. Jonathan Leeman writes, “Jesus authorized only one institution on earth to clean the kingdom gutters and unclog its pipes—the local church.”⁴⁶ If Jesus only prescribed one institution to expand his kingdom, then what role does parachurch organizations possess?

Christians are often served by parachurch organizations, from music and preaching on the radio, books and other printed resources from several publications, and

⁴⁵ Allison, *Sojourners and Strangers*, 141.

⁴⁶ Jonathan Leeman, “How Church Discipline Will Save the Parachurch,” *9 Marks Journal* (March-April 2011), 33.

many other contributions to their spiritual life. In *The Prospering Parachurch*, Wesley K. Wilmer, J. David Schmidt, and Martin Smith write, “Modern Christians . . . have grown as used to the parachurch as they have to telephones, televisions, and computers. The parachurch has become embedded in our daily Christian lives, and we would feel lost if the services and ministries of these independent organizations disappeared all of a sudden.”⁴⁷ Others can legitimately accredit their introduction to the Christian faith through a parachurch organization on a college campus, in a prison, or other contexts. If parachurches have such an impact in the daily lives of Christians, then the task of defining the nature of the parachurch is essential.

What Is Parachurch?

Parachurch is a compound word. The prefix *para* is a Greek word that means “beside” or “beyond.” *Church* is a word that means the people of God who assemble together visibly as local churches. Therefore, a *parachurch*, from the structure of the word, is a body that comes beside the church in its task to proclaim and live out Christ’s gospel. The *parachurch* can be defined as the beside-church, which tries to do God’s work alongside the local church.⁴⁸

Several Christian writers in the past few decades have provided definitions for *parachurch*. J. Alan Youngren in his article on the parachurch defines it “as not-for-profit, organized Christian ministry to spiritual, mental, and physical needs, working outside denominational control.”⁴⁹ Wilmer, Schmitt, and Smith define *parachurch* as “organizations that are not part of the traditional, organized church, yet that are engaged

⁴⁷ Wilmer, Schmidt, and Smith, *The Prospering Parachurch*, 4.

⁴⁸ Wilmer, Schmidt, and Smith, *The Prospering Parachurch*, 12.

⁴⁹ J. Alan Youngren, “Parachurch Proliferation: The Frontier Spirit Caught in Traffic,” *Christianity Today* 25, no. 19 (November 1981): 38.

in *churchlike* [ibid] activities.”⁵⁰ Daniel Reid in *The Dictionary of Christian in America* defines *parachurch* as “voluntary, not-for-profit associations of Christians working outside denominational control to achieve some specific ministry or social service.”⁵¹ Mack Stiles defines the *parachurch* differently: “The parachurch does not primarily exist to mobilize and equip the church for which they are ‘para’ to—though many do. It’s not even to be an ‘arm of the church.’ Not primarily. It exists primarily to protect the church.”⁵² Carl Trueman defines *parachurch* also: “The parachurch is not the church. It does not do what the church does, and it should not supplant the church in the minds and lives of those involved in its work. . . . The parachurch exists purely and solely to serve the church in a subordinate and comparatively insignificant way.”⁵³ The *parachurch* by definition is not the church, but the activities of the parachurch are described as church-like and outside church control by some. Others defined *parachurch* as simply a servant of the church.

Modality and Sodality

Ralph Winter’s contributions to missiology has over the years become a significant source for defining the nature of the parachurch today. In his article entitled “Two Structures of God’s Redemptive Mission,” he argues for a “two-structure theory” of God’s redemptive mission. The first structure is the “New Testament Church”: “It was essentially built along Jewish synagogue lines, embracing the community of the faithful in any given place. The defining characteristic of this structure is that it included old and young, male and female. Not, too, that Paul was willing to build such fellowships out of

⁵⁰Wilmer, Schmidt, and Smith, *The Prospering Parachurch*, 13.

⁵¹ Daniel Reid, *The Dictionary of Christianity in America: A Comprehensive Resource on the Religious Impulse that Shaped a Continent*, ed. Robert Linder, Bruce Shelley, and Harry Stout (Downers Grove, IL: IVP, 1990), 863.

⁵² Stiles, “Nine Marks,” 6.

⁵³ Trueman, “How Parachurch Ministries Go Off the Rails,” 12.

former Jews as well as non-Jewish Greeks.”⁵⁴ The New Testament church is the visible and local church. However, Winter adds an additional structure in God’s redemptive mission alongside the New Testament church.

This second structure is “the missionary band”: “Paul’s missionary band can be considered a prototype of all subsequent missionary endeavors organized out of committed, experienced workers who affiliated themselves as a second decision beyond membership in the first structure.”⁵⁵ Winter reasons that Paul’s missionary band was something more than just an extension of the Antioch church.⁵⁶ Another example of this structure is the monastic tradition. Winter argues that by the fourth century these two structures were in full effect with the diocese and the monastery.⁵⁷

Winter defines the first structure with the term *modalities* and defines the second structure with the term *sodalities*: “In this use of these congregation are modalities, while a mission agency or a local men’s club are sodalities.”⁵⁸ One of the most famous uses of a sodality in church history was William Carey’s missionary work in India. Winter writes,

What interests us most is the fact that in failing to exploit the power of the sodality, the Protestants had no mechanism for missions for almost three hundred years, until William Carey proposed “the use of means for the conversion of the heathen.” His key word means refers specifically to the need for a sodality, for the organized but non-ecclesiastical initiative of the warm-hearted. Thus, the resulting Baptist Missionary Society is one of the most significant organizational developments in the Protestant tradition. It set off a rush to the use of this kind of “means” for the conversion of the heathen, and we find in the next few years a number of societies forming along similar lines: the LMS and NMS in 1795, the CMS in 1799, the CFBS in 1804, the BCFM in 1810, the ABMB in 1814, the GMS in 1815, the DMS in 1821, the FEM in 1822, and the BM in 1824—twelve societies in thirty-two years.⁵⁹

⁵⁴ Ralph D. Winter, “The Two Structures of God’s Redemptive Mission,” *Missiology* 2, no. 1 (January 1974): 122.

⁵⁵ Winter, “The Two Structures of God’s Redemptive Mission,” 123.

⁵⁶ Winter, “The Two Structures of God’s Redemptive Mission,” 123.

⁵⁷ Winter, “The Two Structures of God’s Redemptive Mission,” 126.

⁵⁸ Winter, “The Two Structures of God’s Redemptive Mission,” 127.

⁵⁹ Winter, “The Two Structures of God’s Redemptive Mission,” 132.

The birth of mission agencies in the nineteenth century led to the emergence of sodalities in other areas, like college ministry.

Winter argues for what has become the identity of the parachurch today: “It is even more important for our purpose here to note that while these two structures are formally different from and historically unrelated to—the two in New Testament times, they are nevertheless functionally the same.”⁶⁰ Sam Metcalf in his book *Beyond the Local Church* cites Winter’s two structures to argue for the legitimacy of the parachurch: “The church in its apostolic, missionary form is just as equally ‘church’ as the church in its local, parish form. God never designed or intended either to do the work of the other.”⁶¹ Metcalf argues that Christ never intended the local church to be his missionary people. Christ instead establishes a separate visible institution to be the apostolic body.

Winter lacks biblical evidence in his argument for the establishment of biblical sodalities that are equal to the New Testament church. Metcalf on the other hand argues from the book of Acts that Paul and his missionary team were a biblical example of a sodality, which was completely autonomous from the local church modality of Antioch. Luke wrote in Acts 13:2-3, “The Holy Spirit said, ‘Set apart for me Barnabas and Saul for the work to which I have called them.’ So, after they had fasted and prayed, they placed their hands on them and sent them off.” Metcalf interprets this text by arguing, “First, the operative agent here is the Holy Spirit, not the local church or any other human entity. Second, what those around Paul and Barnabas did was recognize the Spirit’s activity and sovereign choice, and they responded by releasing Paul and Barnabas.”⁶² Paul and his band of missionaries were established by the Holy Spirit and given complete freedom from the authority of the local church. However, this passage in Acts 13:2-3 is the only

⁶⁰ Winter, “The Two Structures of God’s Redemptive Mission, 127.

⁶¹ Sam Metcalf, *Beyond the Local Church: How Apostolic Movements Can Change the World* (Downers Grove, IL: IVP, 2015), 28.

⁶² Metcalf, *Beyond the Local Church*, 34.

passage given to establish the structure of the sodality or parachurch that is argued as equal to the church.

Others have written on the nature of the parachurch as equal to the church. Willmer, Schmidt, and Smith argue that the parachurch is essentially separate from the traditional church: “We assume that God is working and accomplishing his plans through these staples of religious life. Yet there is no doubt that God is working through parachurch organizations in addition to the traditional churches, and this enlarges our conception of what God’s Church is—God is not limited to any one institutional pattern.”⁶³ While Willmer, Schmidt, and Smith do not argue that the parachurch is more important than the church, the conviction of a completely equal and separate partner in apostolic work of God is the essential nature of the parachurch.

The language of equal partner is articulated by parachurch ministries today. Cru is one of the largest parachurch ministries, as stated in a blog article on their website:

But the parachurch structure is indeed part of the overall church structure and always has been. Did Paul’s missionary endeavor and network flow out of the ministry of a local church? It really functioned as a separate structure with a focused mission, answerable to Paul’s leadership. Another way to look at it would be to ask this question: Could a local church accomplish the mission focus, administration, and partnership required to meet the global needs of the poor as World Vision has? The answer is obvious. From seminaries to monasteries there have always been voluntary associations within the body of Christ who provide the necessary focus, administration, resources and broader cooperation necessary to execute the constituent components of the church’s mission.⁶⁴

Cru as a parachurch organization believes they are a sodality, like Paul’s missionary band, that is an equal and separate partner of the local church for the building up of God’s kingdom. The parachurch has set itself up as the alternative visible body of Christ to the local church.

The problem that arises with the nature of the parachurch is the lack of biblical

⁶³ Willmer, Schmidt, and Smith, *The Prospering Parachurch*, 24-25.

⁶⁴ “On Being a Parachurch Organization,” *Cru Press*, accessed June 1, 2019, <https://www.cru.org/us/en/train-and-grow/leadership-training/starting-a-ministry/launching/on-being-a-parachurch-organization.html>.

data to support equal partnership and independence from the local church. The passage in Acts 13 is used to state the legitimacy of the parachurch's nature. However, the episode of Paul and Barnabas's commissioning presents the sending role of the local church and accountability of the sodality of Paul's missionary band to the local church.

The passage instead shows the Spirit's work through the church to set aside believers in the church for apostolic work and then send them out. Luke wrote in Acts 13:1, "Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a lifelong friend of Herod the tetrarch, and Saul." Luke reported that in the church of Antioch there were prophets and teachers. He then mentioned a few of those leaders by name in the church of Antioch. Then Luke reported, "While they were worshiping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them'" (Acts 13:2). While they are worshiping and fasting, the Holy Spirit spoke to these men, who are labeled as prophets and teachers of the church in Antioch, to set apart Barnabas and Saul for a specific work. John Stott states in his commentary on Acts that God disclosed his will through the prophets in Antioch:

How was God's call disclosed? We are not told. The most likely guess is that God spoke to the church through one of the prophets. But his call could have been inward rather than outward, that is, through the Spirit's witness in their hearts and minds. However it came to them, their first reaction was to fast and pray, partly (it seems) to test God's call and partly to intercede for the two who were to be sent out.⁶⁵

With the evidence of prophets and fasting, it seems more likely that Paul and Barnabas's commissioning was directed by the Holy Spirit through the church. Paul's sodality was created by the Spirit through the affirmation of the modality of the church in Antioch.

Metcalf argues that Paul and Barnabas were not sent out by the church in Antioch, but rather, they were released. The Holy Spirit did the sending while the church

⁶⁵ John Stott, *The Message of Acts: To the Ends of the Earth*, The Bible Speaks Today (Downers Grove, IL: IVP, 1990), 31.

simply dismissed them from the congregation. Joseph and Michele C.'s article states that the church did not send out Paul and Barnabas, but released them: "It seems clear that the verb should be translated, according to its natural and more frequently used sense, as indicating that the Antioch church "released" Barnabas and Paul (that is, released them from their local responsibilities and allowed them to return to the kind of work that had brought them to Antioch in the first place)."⁶⁶ Luke used the same word in verse 3 and 4 to express the agency of the church and the Spirit as responsible for Paul and Barnabas commissioning. Luke wrote, "Then after fasting and praying they laid their hands on them and sent them off. So, being sent out by the Holy Spirit, they went down to Seleucid, and from there sailed to Cyprus" (Acts 13:3-4). The use of *apoluo* in both verses to describe the actions of the church and the Spirit shows a co-agency in the sending of Paul and Barnabas.

The views of Metcalf, Joseph and Michele C., and others, depict an individualistic attitude on the part of Paul and Barnabas. However, Luke reported that the idea to be sent out did not come from Paul and Barnabas. The Spirit called them through the worship and fasting of the church, who then set them aside and sent them out. Stott writes,

So, in our anxiety to do justice to the Holy Spirit's initiative, we should not depict the church's role as having been entirely passive. Would it not be true to say both that the Spirit sent them out, by instructing the church to do so, and that he church sent them out, having been directed by the Spirit to do so? This balance will be healthy corrective to the opposite extremes. The first is the tendency to individualism, by which a Christian claims direct personal guidance by the Spirit without any reference to the church. The second is the tendency to institutionalize, by which all decision-making is done by the church without any reference to the Spirit. Although we have no liberty to deny the validity of personal choice, it is safe and healthy only in relation to the Spirit and the church.⁶⁷

⁶⁶ Joseph and Michele C., "Field-Governed Mission Structures, Part 1: In the New Testament," *International Journal of Frontier Missions* 18, no. 2 (Summer 2001): 62.

⁶⁷ Stott, *The Message of Acts*, 31. Paul and Barnabas did not volunteer for missionary service like many who join parachurch organizations. Stott further writes, "There is no evidence that Barnabas and Saul 'volunteered' for missionary service; they were 'sent' by the Spirit through the church. Still today it is the responsibility of every local church (especially of its leaders) to be sensitive to the Holy Spirit, in order

Christ promised that the Spirit would guide the church. He guided them to send out Paul and Barnabas to plant churches among the Gentiles. F. F. Bruce highlights the role of the church in Paul and Barnabas commissioning: “They were sent out by the whole church, and it was to the whole church that they made their report when, in due course, they returned to Antioch (14: 26–27).”⁶⁸ The whole church sent them out as delegates of God and the church to extend the kingdom of Christ.

When Paul and Barnabas returned to Antioch, they gathered the church together and reported what God had done through their work (Acts 14:27). They were commissioned by the church and were duty bound to report back their work to Christ’s bride. Bruce writes, “The church of Antioch was naturally eager to learn how they had fared: it shared in the responsibility and the glory of their service, for it was with its blessing and fellowship that they had set out on their campaign of more extended Gentile evangelization.”⁶⁹ Any parachurch is accountable to the church who affirmed their calling and sent them. Stiles highlights the parachurch’s accountability to the church as a mark of its true nature.⁷⁰ He includes an example in his articles of the Mustard Seed Foundation, who require a local church’s affirmation and financial commitment to a staff of their ministry.⁷¹ Parachurch ministries are servants of the church and must remain under the church’s leadership. If Paul and Barnabas were sent out and accountable to the church of

to discover whom, he may be gifting and calling.” Stott, *The Message of Acts*, 31.

⁶⁸ F. F. Bruce, *The Book of Acts*, The New International Commentary on the New Testament, rev. ed. (Grand Rapids: Eerdmans, 1988), 246.

⁶⁹ Bruce, *The Book of Acts*, 281.

⁷⁰ Stiles, “Nine Marks,” 10. Stiles writes, Healthy parachurch ministry needs transparent and honest relationships with evangelical churches and should invite critique from those churches. Parachurch organizations are not above reproach. Defensive postures on the part of parachurch ministries are indications of illness. Parachurch organizations would gain much from submitting, as an organization, to the leaders of healthy gospel-centered churches. (Stiles, “Nice Marks,” 10)

⁷¹ Stiles, “Nine Marks,” 10.

Antioch, then the same is true for every parachurch ministry today.

The Parachurch in the Modern Age

Most of the missional work done at colleges and universities since the 1800s has been accomplished by parachurches, not churches. The result has been little to no commitment to local churches. Senn III points out that one of the disadvantages of parachurch or inter-collegiate ministries like IVCF and Cru is the loyalty of the student to the organization before the church.⁷² These ministries have shown through their history to have no accountability to the local church. The end result is a weakening of the church as the institution established by Christ to propagate and disciple all people, including college students.

Collegiate parachurch ministries emerged out of a need to address the issues of the modern age of science and religion. Cru, which is still one of the most influential collegiate parachurch ministries in America, was founded by Bill Bright in the 1950s to evangelize the American university of that age. Fitch writes on the topic of modernity: “People of modernity therefore then to trust in the hard sciences’ ability to deliver truth and progress. They believe in science as the objective source of truth totally free of prejudice.”⁷³ The tactics of the “Four Spiritual Laws” and evidential apologetics utilized by Cru and other parachurch ministries were highly effective in an age of proofs and evidence. They were able to specialize their evangelism tactics to an audience demanding a scientific and objective defense of God and the Bible. These tactics led collegiate parachurch ministries to be highly effective at convincing students of the truth of the gospel. While Cru and others organizations were evangelizing the masses at universities, the church became a sideshow.

⁷² William J. Senn III, *Taking the Cross of Christ to the Campus: A Manual for Church-Based Ministry* (Greenville, SC: Bob Jones University Press, 2008), 57.

⁷³ Fitch, *The Great Giveaway*, 50.

This identity of evangelism apart from the church is the evangelical movement. The common zeal for evangelism during the twentieth century created a shared identity, which birthed trans-denominational evangelical organizations, or parachurch institutions, to evangelize the world.⁷⁴ Billy Graham became known as the symbolic leader of the modern-day evangelical movement, who pastored no church, but started and led a parachurch organization to evangelize the world.⁷⁵ Evangelicalism reflected an age of low-church faith that relied on parachurch agencies.⁷⁶ Evangelism of the masses was the sole responsibility of the parachurch during the time, and the parachurch launched campaigns, revival meetings, rallies, and crusades without any church involvement.

The methods of evangelism in the modern age of parachurch dominance in ministry was bold proclamations of the gospel through tracts, perfectly crafted presentations, and charismatic speakers. College ministries especially were effective at training college students to make clear and persuasive presentations of the objective truth of the gospel message to a non-Christian from which people can pray for Jesus to save them of their sins.⁷⁷ The assumption of the modern age was that a person would change beliefs when presented with undeniable facts. In the early parts of the twentieth century, B. B. Warfield of Princeton was a major contributor to this assumption. He writes, “As long as science was the common task of all people. It is the better science that ever in the end wins the victory. . . . How shall it win its victory, however, if it declines the conflict?”⁷⁸ A person using reason will be convinced of the objective truth of the gospel and believe.

⁷⁴ D. G. Hart, *Deconstructing Evangelicalism: Conservative Protestantism in the Age of Billy Graham* (Grand Rapids: Baker, 2004), 49.

⁷⁵ Hart, *Deconstructing Evangelicalism*, 112.

⁷⁶ Hart, *Deconstructing Evangelicalism*, 195.

⁷⁷ Fitch, *The Great Giveaway*, 48.

⁷⁸ B. B. Warfield, *Selected Shorter Writings of Benjamin B. Warfield*, ed. John E. Meter (Nutley, NJ: Presbyterian and Reformed, 1973), 101-2.

George Marsden writes, “The strategy of the American evangelicals, which was built on the assumption that there was one set of scientific truths for the whole race and hence that the best views ought eventually to drive out those that were inferior, set up the American evangelicals for their spectacular intellectual defeat.”⁷⁹ Evidence presented well will demand a response of faith. Parachurch ministries successfully organized large rallies or mobilized teams of people trained for evangelism and large numbers of people would be persuaded to faith in Christ.

The rise of parachurches during the modern age separated the gospel from the church. This repercussion created a vague and hollow Christianity.⁸⁰ A mere Christianity that includes a conversion experience but is absent of weekly gatherings in a local congregation of saints is incomplete. A parachurch is ill-equipped to ground people in the ordinary and real identity of the Christian faith.

The appeal of the parachurch during its rise was informality and independence from institutional control. However, the parachurch provides no certainty in a subjective and complex world. Marsden writes, “Yet, with few institutional restraints on what message may legitimately be proclaimed, the laws of the market invite mixes of the gospel with various appeals. So, the evangelical challenges to the secular ‘modern mind’ are likely to be compromised by the innovative oversimplifications and concessions to the popular spirit of the age.”⁸¹ When the world became less certain, the parachurch became unfit to reach a new world.

A shift began in the 1980s that impacted evangelism. Academic institutions started questioning objective truth and modern science.⁸² Fitch writes,

⁷⁹ George Marsden, *Understanding Fundamentalism and Evangelicalism* (Grand Rapids: Eerdmans, 1991), 145.

⁸⁰ Hart, *Deconstructing Evangelicalism*, 188.

⁸¹ Marsden, *Understanding Fundamentalism and Evangelicalism*, 82.

⁸² Fitch, *The Great Giveaway*, 50.

As French philosopher Jean-Francois Lyotard contends, modern science is a form of discourse that excludes all other discourse. Yet science itself relies on nonscientific discourse. Yet science itself relies on nonscientific discourse for this on legitimization. Science therefore only masquerades as an objective discourse and can be manipulated and used for power interests as much as any other language game.⁸³

Science is now considered a realm of knowledge like religion or politics that is prejudiced and perspectival. This new way of thinking is called postmodernism.

The use of modern evangelism tools created and utilized by collegiate parachurch ministries are ineffective among postmodern students. These tools assume a modern audience that believes in objective truth and is persuaded by evidences and proofs. Fitch writes, “The first practice of evidentiary apologetics uses modern science to defend Christianity. Authors using this strategy typically build a scientific case for the veracity of Scripture and the resurrection using historical and scientific evidence.”⁸⁴ This practice was viewed with suspicion by postmodern students. A new approach is required.

The Impact of Postmodernism on Evangelism

The challenges of postmodernism are causing Christians to rethink evangelism to reach college students. If the modern evangelism tools, which assumed most people were eager to engage and respond to the gospel, are viewed now with suspicion, then what ways can the gospel be effectively communicated on campus? The answer is the local church.

With the emergence of postmodernism, people view certain entities as authentic and genuine. Science is seen as agenda driven. However, local churches are viewed positively. White writes, “And there is no need to be awkward about being the church. The massive Pew study on the American religious landscape found that ‘most Americans continue to view organized religion as a force for good in American society.’”⁸⁵ Pew

⁸³ Fitch, *The Great Giveaway*, 51.

⁸⁴ Fitch, *The Great Giveaway*, 53.

⁸⁵ James White, *Meet Generation Z: Understanding and Reaching the New Post-Christian World* (Grand Rapids: Baker, 2017), 74.

Research Center shows that 75 percent of atheists believe the church “brings people together and strengthen community bonds.”⁸⁶ Eighty-one percent of unaffiliated people believe that the church provides a positive contribution toward strengthening the community.⁸⁷ The church is not a barrier to reaching the lost with the gospel. Therefore, the church does not necessarily need another institution to do the evangelism for them.

The local church provides additional advantages to evangelism in a postmodern age. This section looks at why the local church is the best approach to effective evangelism. First, the church provides a context for truth. Second, the church communicates a genuine community. Third, the church embodies the gospel message.

Context for Truth

The concept of truth is one of the main points of conflict with the postmodern age. With the rejection of science and religion as a source of objective truth, the main avenue for truth is an individual’s reasoning. Any attempts to evangelize to postmoderns on the grounds of assumptions is a path to failure.⁸⁸ Therefore, truth must be empirically proven rather than rationally argued. Truth must be experienced rather than simply articulated.

The evangelical movement, which began in the nineteenth century in America and Britain, stressed the importance of winning the world for Christ.⁸⁹ Ecclesiology was not a central focus of the movement. This de-emphasis of the church toward revivalism and evangelism allowed the parachurch to become the face of evangelicalism.⁹⁰ R. Albert

⁸⁶ “2014 Religious Landscape Study,” Pew Research Center, June 4–September 30, 2014, https://www.pewforum.org/2015/11/03/u-s-public-becoming-less-religious/pf-2015-11-03_rls_ii-57/.

⁸⁷ Pew Research Center, “2014 Religious Landscape Study.”

⁸⁸ Fitch, *The Great Giveaway*, 53.

⁸⁹ Marsden, *Understanding Fundamentalism and Evangelicalism*, 2-3.

⁹⁰ Stanley Grenz, *Renewing the Center: Evangelical Theology in a Post-Theological Era*, 2nd ed. (Grand Rapids: Baker, 2006), 297.

Mohler writes, “The evangelical movement itself, while including many within the established churches, was largely a parachurch movement. The momentum and defining characteristics of the movement came from the parachurch institutions which shaped the evangelical consciousness.”⁹¹ The minimizing of ecclesiology by the evangelical movement pulled truth from any defining visible context.

Postmodernism created a challenge to the evangelical movement because the postmodern age denied any validity to grand metanarratives like the gospel story. This new development made winning souls for Christ by a presentation of epic truths alone difficult. Big stories like the gospel provide the presuppositions by which people know how the world was, is, and should be. Tomlinson writes, “The big stories and the storytellers are losing credibility and fewer people want to gather around to listen.”⁹² The grand presentations of the gospel as a unified story of truth is rejected.

With the advent of the postmodern condition and the rejection of grand meta narratives, a more compelling emphasis or narrative emerges. With the loss of the large, unifying story, postmoderns are influenced by local narratives.⁹³ Grenz writes, “The new relativism, however, is less a return to individualistic variety, as propagated in late modernity, than an embracing of a new, communal relativism.”⁹⁴ People are attempting to make sense of the world within local narratives that coexist side by side.⁹⁵ As they interact with different communities of beliefs, meaning is developed socially. People witness truth that is embodied in a location for them to see and hear. Fitch writes, “Evangelicals often preach that what the culture needs is absolute truth, but what the

⁹¹ R. Albert Moher, Jr., “Carl F. H. Henry,” in *Baptist Theologians*, ed. Timothy George and David S. Rockery (Nashville: Broadman and Holman, 1990), 530.

⁹² David Tomlinson, *Post-Evangelical* (London: Triangle, 1995), 76.

⁹³ Grenz, *Renewing the Center*, 182.

⁹⁴ Grenz, *Renewing the Center*, 182.

⁹⁵ Fitch, *The Great Giveaway*, 57.

culture needs is a church that believes the truth so absolutely it actually lives it out.”⁹⁶

The church as the community of God becomes the context by which people witness the gospel truth rather than simply hearing the truth.

Genuine Community

If people are developing truth in a postmodern age within community, then a genuine example of community is essential to beliefs. A community that is erroneous or hypocritically will be rejected. People desire real community but struggle to find it.⁹⁷ The church is a solution to an age yearning and depending on community.

The church community exhibits the objective truth of the gospel. The message is not presented in an argumentative fashion, but instead projected for the world to test and interact with. Todd Engstrom writes, “The most persuasive argument for the Christian faith is the Christian community. The majority of conversions throughout church history have come not through argumentation, but through belonging to a meaningful community before belief is ever required.”⁹⁸ Community is the great apologetic of the gospel’s truth.

The genuine community practiced by the early church in Acts 2:46-47 was the catalyst for the growth of the church. In his book on the history of Christianity, Rodney Stark states many in the early church were most likely converted to the faith through community not mass evangelism:

Moreover, the claim that mass conversions to Christianity took place as crowds spontaneously responded to evangelists assumes that doctrinal appeal lies at the heart of the conversion process—that people hear the message, find it attractive, and embrace the faith. But modern social science relegates doctrinal appeal to a very

⁹⁶ Fitch, *The Great Giveaway*, 57.

⁹⁷ Dustin Willis, *Life in Community: Joining Together to Display the Gospel* (Chicago: Moody, 2015), 25.

⁹⁸ Todd Engstrom, “Theological Reasons for Missional Communities,” March 4, 2013, <http://toddenstrom.com/2013/03/04/a-theological-reason-for-missional-community/>.

secondary role, claiming that most people do not really become very attached to the doctrines of their new faith until after their conversion.⁹⁹

Community was at the heart of the church's growth in the Roman Empire. As more people were converted to Christianity and joined the community of faith, the network of people interacting with the gospel increased. Stack writes, "The reason is that as movements grow, their social surface expands proportionately. That is, each new member expands the size of the network of attachments between group and potential converts."¹⁰⁰ As more people entered the community, the number of potential believers increased and more conformed to the faith. People were exposed to the truth of the gospel as they witnessed the love expressed in the church, and then they were converted to the faith.

Genuine community within the church exposes people to the love of Christ. Unbelievers possess minimal information about what the church truly is beyond Sunday service. Stories of the transforming power of the gospel in the lives of those involved in the church community are compelling narratives for people to contemplate. Mark Dever and Jamie Dunlop write on the attractive witness of the church: "Honest transparency about life in a Christian congregation can go a long way toward this goal, even if a non-Christian friend doesn't have opportunity to meet others in your church. In other words, conversation about your faith shouldn't simply explain the gospel, it should also describe life in the church that the gospel produces."¹⁰¹ Jesus said in John 13:35, "By this everyone who will know that you are my disciples, if you love one another." People are exposed to the love of Christ when they learn and experience Christian love in the church.

Hospitality is the one activity that allows people to interact with the genuine

⁹⁹ Rodney Stark, *The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries* (New York: HarperOne, 1997), 14-15.

¹⁰⁰ Stark, *The Rise of Christianity*, 20-21.

¹⁰¹ Mark Dever and Jamie Dunlop, *The Compelling Community: Where God's Power Makes a Church Attractive* (Wheaton, IL: Crossway, 2015), 190.

community of the church and witness the truth and power of the gospel. The world yearns for a community that is inviting and loving. Fitch writes, “Postmodern evangelism incubates in the climate of hospitality, in the places of conversation, posing questions and listening to the strangers in our midst.”¹⁰² Peter wrote to the dispersed churches of Asia in 1 Peter 4:9, “Show hospitality to one another without grumbling.” The church is commanded in Scripture to practice hospitality.

The church is called to invite the lost world into the community to experience the truth and love of the gospel. The church corporately welcomes strangers to Christ Jesus through the regular acts of love and hospitality. Unbelievers are exposed to a community that is deeper and more real than what they normally experience.¹⁰³ Only the church can provide the community that people desire and need; a community created by the greatest act of love in the history of the world.

Visible Gospel

The evangelical movement formulated tools for evangelism that attempted to persuade the unbeliever with carefully designed arguments and presentations. The belief was that anyone could be led to Christ by a persuasive picture drawn on the back of a napkin in a coffee shop. However, the evangelical world struggles to utilize old tools once judged effective to the same level of success in a postmodern world. Bold evangelism must converge in the living breathing spaces of the local body of Christ.¹⁰⁴ The church is the new argument and presentation of the gospel to an unbelieving world.

The gospel for a postmodern age is embodied and lived out for the world to witness in the church. Instead of the gospel printed on cards and pamphlets, the gospels will be read, heard, and believed as lost souls interact with the church. Lesslie Newbigin

¹⁰² Fitch, *The Great Giveaway*, 60.

¹⁰³ Dever and Dunlop, *The Compelling Community*, 191.

¹⁰⁴ Fitch, *The Great Giveaway*, 67.

writes on the importance of the church in a pluralistic society:

And yet I confess that I have come to feel that the primary reality of which we have to take account in seeking for a Christian impact on public life is the Christian congregation. How is it possible that the gospel should be credible, that people should come to believe that the power which was the last word in human affairs is represented by a man hanging on a cross? I am suggesting that the only answer, the only hermeneutic of the gospel, is a congregation of men and women who believe it and live by it. I am, of course, not denying the importance of many activities by which we seek to challenge public life with the gospel—evangelistic campaigns, distribution of Bibles and Christian literature, conferences, and even books such as this one. But I am saying that these are all secondary, and that they have power to accomplish their purpose only as they are rooted in and lead back to a believing community.¹⁰⁵

The gospel lived out in the church is supernatural. The power of God’s grace, which transforms lives and breaks down hostility between people, is compelling to a hopeless world.

The world needs evidences of the supernatural. While postmoderns may be suspicious of miracles, the church community embodies the supernatural power of God. Dever and Dunlop write, “Once the gospel takes root, the Spirit enables miraculous community.”¹⁰⁶ A community in Christ, which loves one another and reveals the unifying wisdom of God to the world, confirms the truth and power of the gospel. Newbigin states that any other means or institutions is secondary to the primary reality of God’s supernatural work in the world through His church.¹⁰⁷

A Collegiate Ecclesiology

If the era of the parachurch being the primary means for the heralding of the gospel is over, then a collegiate ecclesiology is required. The local church must become the prime agent for ministering to college students. The church can no longer outsource evangelism and discipleship to parachurch organizations but instead must pray and plan

¹⁰⁵ Lesslie Newbigin, *The Gospel in Pluralist Society* (Grand Rapids: Eerdmans, 1989), 227.

¹⁰⁶ Dever and Dunlop, *The Compelling Community*, 39.

¹⁰⁷ Newbigin, *The Gospel in Pluralist Society*, 227.

to engage campuses with all the available resources of the church. The church is the missionary people of God, and the campus needs the church.

College students, however, do not need a more relevant version of church, which is anti-clerical and anti-sermon. They need biblically faithful churches. Kevin DeYoung and Ted Kluck write on the issue with house churches: “The problem is that ‘house church’ in America often means anti clergy, antiauthority, antiliturgy, antisermon, antibuilding, anti-most ways of doing church of the past 1,700 years.”¹⁰⁸ A proper ecclesiology for the collegiate student is not a church deconstructed of its biblical and historical marks. A minimalist church is insufficient. College students need a church that functions biblically.

A biblical church is one where God’s people regularly gather for worship, the preaching of God’s Word, and observance of the ordinances. Students do not need spontaneous and vague worship. They require corporate worship like the early church observed in Acts 2:42, coming together regularly for teaching, fellowship, the Lord’s Supper, and prayer.¹⁰⁹ Students need Christ present in the preaching of the Word, fellowship, and communion. Anything less is inadequate.

A biblical ecclesiology is also structured with elders, membership, and discipline. Church for college students is not an open network void of commitment and pastors. A structureless church is unbiblical. Herman Bavinck writes, “Anarchy does not work. To say that Christ has founded a church without any organization, government, or power is a statement that arises from principles characteristic of philosophical mysticism but takes no account of the teaching of Scripture, nor of the realities of life.”¹¹⁰ What

¹⁰⁸ Kevin DeYoung and Ted Kluck, *Why We Love the Church: In Praise of Institutions and Organized Religion* (Chicago: Moody, 2009), 179.

¹⁰⁹ DeYoung and Kluck, *Why We Love the Church*, 172.

¹¹⁰ Herman Bavinck, *Reformed Dogmatics: Holy Spirit, Church, and New Creation* (Grand Rapids: Baker, 2008), 4:413.

does not work and is not biblical should not be the church offered to students.

Pastors are servants of God that enable and equip the congregation for ministry. Students need to be pastored attentively and compassionately. Timothy Laniak writes on the role of pastor: “Pastors must exercise the benevolent use of authority.”¹¹¹ Christ has chosen to give authority in His church to qualified and appointed elders who are called to exhort and rebuke God’s people by the Word of God. Paul wrote, “Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching” (1 Tim 5:17). God has called some to the ministry of authority, preaching and teaching as the means of care over his people. Students need churches with qualified elders to care for their soul.

Students also require structured churches with membership. Students may attend a church rarely and know hardly anyone older than themselves. Wesley Baker observes the many who are uninvolved in the church: “Look at the parish today. Made up, usually, of small inner core of believers who assume the necessary posts of leadership with gratitude and devotion (albeit frequently naïve), and surrounded by a cloud of uninvolved and mildly approving witnesses.”¹¹² Students need to be in a church that calls them to devotion and action in the church. The whole people of God are called together to be the church, which includes those who attend college. Van Engel writes,

When a person becomes part of the people of God much more is involved than going forward at an altar call, burning old fetishes, or beginning to attend corporate worship. Our understanding of conversion must be broadened. Conversion in this sense is the change of those who were “not a people” to become the ministering people of God, the active, involved, serving body of Christ (1 Pet. 2:10).¹¹³

¹¹¹ Timothy S. Laniak, *Shepherds after My Own Heart* (Downers Grove, IL: InterVarsity, 2006), 247.

¹¹² Wesley Baker, *The Split-Level Fellowship* (Philadelphia: Westminster, 1965), 34-42.

¹¹³ Van Engel, *The Missionary People of God*, 152. Van Engel continues, This is a conversion out of selfishness, out of self-centeredness, out of serving the rulers of darkness and into agape love, discipleship, and serving Jesus Christ. This conversion moves from decision through a process of discipleship, with the disciple seeking to minister in Christ’s name as a follower of Jesus. In fact a case could be made that full and complete conversion in God in the biblical sense

A member-less church existence for the college student should be unacceptable. A collegiate church exhorts everyone who is a follower of Christ to commit to Christ's bride and actively look to strengthen and serve her needs.

With pastors and membership, a collegiate church also calls their students to repentance and faith. They need a church that believes in discipline. A call for discipline in the church is seen by some as an overemphasis of religion, rules, and dogma over relationships and love. However, Jesus said that those who remain in His love will keep His commandments (John 15:10). DeYoung writes, "The church, as the gathering of those who love Jesus, should be pure, holy, loving, and true—both as an indication of our obedience and as a reflection of the character of God. That's why discipline has traditionally been a mark of the church."¹¹⁴ Students need accountability from the church. Discipline promotes purity and holiness, and this is a means by which God sanctifies His people.

College students were not saved from sin to continue to live like the world. Like every other Christian, they deserve a church who care about their holiness. A group of believers in a Bible study at a coffee shop has no scriptural mechanism to call their fellow saint to holiness when they have fallen into sin. The church, which is made up of pastors and committed members under the authority of God's Word, have a mandate from God to call all believers to walk in the truth of the gospel. Paul wrote to the Corinthians about the importance of church discipline:

But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one. For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? God judges those outside. "Purge the evil person from among you." (1 Cor 5:11-13)

is a three-[art process involving (1) conversion to God in Jesus Christ; (2) conversion to the Church, the body of Christ, and (3) conversion to ministry in the world for whom Christ died. (Van Engel, *The Missionary People of God*, 152)

¹¹⁴ DeYoung and Kluck, *Why We Love the Church*, 178.

The church has been given the authority to judge those inside. The hope in these cases is repentance and restoration. Jesus said, “If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother” (Matt 18:15). Students need a church environment that will press them toward maturity in the faith. Any environment that does not exhort them to keep the commands of Christ is insufficient for their spiritual needs.

One of the most effective ways that the church can be more involved in reaching college students is planting churches with that demographic in mind. When the priority is evangelism and discipleship to an unreached group of people, a church planted among these people should be the outcome. Craig Ott and Gene Wilson write, “Church planting is where missiology and ecclesiology intersect.”¹¹⁵ Church planting provides an ecclesiology solution to a missiology problem with college students.

One of the reasons churches struggle to reach college students is a lack of intentionality. Established churches have more rigid communities that are less inspired to prioritize evangelism to new demographics. Church plants, however, are motivated to evangelize and integrate visitors into the life of the church.¹¹⁶ Ott and Wilson wrote on practical reasons for church planting:

Church plants are often more flexible in their methods. They can be creative without disrupting older church traditions and without robbing other ministries of workers. They are freer to adapt worship, develop outreach, and create ministries that respond directly to needs of the community. There is often a contagious sense of anticipation and boldness among team members of church plant. This all contributes to more effective evangelism and church growth.¹¹⁷

The intentionality of church plants to evangelize and disciple particular communities and demographics provides an effective strategy for reaching students

¹¹⁵ Craig Ott and Gene Wilson, *Global Church Planting: Biblical Principles and Best Practices for Multiplication* (Grand Rapids: Baker, 2011), 26.

¹¹⁶ Ott and Wilson, *Global Church Planting*, 30.

¹¹⁷ Ott and Wilson, *Global Church Planting*, 30.

today. Kara Powell, who co-authored *Sticky Faith*, notes, “Our *Sticky Faith* research shows that the more high school and college students are engaged in the overall life of the church, the stronger their faith.”¹¹⁸ Churches planted on or near college campuses intentionally engage students with the church so that the life of the church is established by students.

College students need local churches. They need pastors who will shepherd them by the Word of God. Students require exhortations to be committed members of the church. They ought to be engaged to be fully involved in the overall life of the church. Church plants provide a way for the gospel to be embodied to students by the visible community of Christ, and students then given an opportunity to help define the life and culture of the church.

Conclusion

College campuses will never be truly reached unless the church takes responsible to reach the campus. For too long churches have outsourced this job to parachurch organizations that Christ did not promise he would build and protect. Christ commissioned his church to make disciples of all nations. One of the primary ways churches can engage college students is planting biblical churches that can embody the gospel incarnationally and invite students to participate fully into the life of the church.

The church is the agent by which God is making himself known to the world. In the modern age, which gave birth to the evangelical movement, the priority of winning the world to Christ de-emphasized the church as the biblical herald of God’s redemptive plan, and the parachurch emerged. Marsden writes on the birth of evangelicalism and ecclesiastical separatism in the 1930s wrote:

Antedating fundamentalist antimodernism with the evangelist revivalist tradition out of which fundamentalism had grown. The overriding preoccupation of this tradition was the saving of souls. Any responsible means to promote this end was approved.

¹¹⁸ Kara Powell, “Be Intentionally Intergenerational,” in *You Lost Me: Why Young Christians Are Leaving Church . . . and Rethinking Faith*, ed. David Kinnaman (Grand Rapids: Baker, 2011), 227.

As American revivalism developed, it did so with basically sympathetic ambivalence toward the major denominations.¹¹⁹

Churches were abandoned and Christian agencies were founded to evangelize the masses through free enterprise and popular appeal. The local church became a convenient fellowship apparatus, and a fellow partner at best, as parachurch organizations did the more important work of saving souls. However, the evangelical movement's success came in a modern world seeking objective truth. The postmodern age challenges a popular appeal approach to saving souls. The church must take back its responsibility as God's agent.

The parachurch does not provide a contextual voice to an age desperate for an authentic model to follow. The postmodern world rejects appeals to authority and proofs. They demand an incarnation truth. Rob Dreher writes, "Given this post-Christian new 'dark age' . . . Christians must pioneer new ways to bind ourselves to Scripture, to our traditions, and to each other—not for mere survival, but so that the church can be the authentic light of Christ to a world lost in darkness."¹²⁰ The new way that Dreher called for is the old way. The only hope is the church to be the church.¹²¹

The secular student at college campuses around the nation requires biblical church. They do not need a minimalist version of church that appeals with entertainment, noncommittal involvement, and obligation free belief. Students need to engage the full community of Christ. White writes, "The idea of even considering church is seemingly off the table. But not because those outside the church don't see value in the church. And not because the church itself, as the body of Christ, is not the hope of the world. The

¹¹⁹ Marsden, *Understanding Fundamentalism and Evangelicalism*, 67.

¹²⁰ Rob Dreher, "Coming to Terms with a Post-Christian World," *Christianity Today*, November 2, 2015, <http://www.christianitytoday.com/ct/2015/November/coming-to-terms-with-post-christian-world.html>.

¹²¹ White, *Meet Generation Z*, 81.

problem is the church is not being the church, much less a countercultural one.”¹²² The church exposes students to the community of the gospel, which visibly embodies the supernatural, saving power of Christ. They behold what the gospel does in the hearts of a local community of people committed to worshipping Christ by His Word and being his holy and missional body together.

¹²² White, *Meet Generation Z*, 84.

CHAPTER 6

AN EFFECTIVE STRATEGY FOR PLANTING CHURCHES ON COLLEGE AND UNIVERSITY CAMPUSES

College campuses are places that must be reached with the gospel. In a postmodern world, the Christian faith cannot simply be communicated to students. The gospel must also be displayed before them. Church planting may be the best form of postmodern evangelism for the current generation of college students.¹ When students embrace the truth of the gospel through the ministry of the church, their salvation is confirmed by baptism and entry into the fellowship of believers. Christ promised that he would build his church and commissioned his church to go and make disciples. Churches are planted when certain people under the power of the Holy Spirit and confirmation of a local church are sent out to a particular place to make disciples. If the local church, not parachurch ministries, is the primary human institution in God's kingdom and the church plant is the best form of postmodern evangelism, then how should churches plant collegiate churches?

College campuses are specific places that require a particular strategy to reach college students with the local church. However, college students need a local church, not a partial church without regular worship gatherings and structure. Students must be exhorted to be members of churches and be prepared for leadership and service in the church. How should churches be planted to reach, disciple, and send out college students?

¹ David Fitch, *The Great Giveaway: Reclaiming the Mission of the Church from Big Business, Parachurch Organizations, Psychotherapy, Consumer Capitalism and Other Modern Maladies* (Grand Rapids: Baker, 2005), 68.

In this chapter, the theoretical process for planting a collegiate church will be explained. The first section outlines an evangelism strategy for reaching students with the gospel. The next section provides a discipleship strategy to grow students into mature believers who are exhorted toward membership in the church. The third section details a worship strategy for a collegiate church planting. The fourth section outlines a structure and polity of a collegiate church plant. The final section explains a multiplication strategy, which diagrams a church planting network through reached, disciplined, and trained college graduates sent out to plant new collegiate church plants.

Evangelism

Mission is the entire task of the church to go and make disciples, and *missions* is the different activities the church does to reach people with the gospel in different places. *Evangelism* is one of the activities the church does to bring the gospel to those who are lost in a specific place. Newbigin writes about evangelism: “Evangelism, the direct preaching of the gospel, it is often said, must be the first priority. Everything else is secondary or—at best auxiliary.”² Preaching the gospel is an essential task for a church plant. Due to the importance of evangelism, collegiate church plants must devise a strategy to evangelize to students on the campus that the church will meet on or near.

The primary focus of the church is the preaching of the gospel to unbelievers surrounding the church. A church plant that fails to evangelize has no reason to exist. Newbigin writes, “The preaching of the gospel of salvation from sin and of the offer of eternal life is the primary business of the church.”³ How does a church plant evangelize to students on campus?

² Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids: Eerdmans, 1989), 131.

³ Newbigin, *The Gospel in a Pluralist Society*, 135.

The answer to the question is not superior preaching or evangelism skills. Students will be reached with the gospel when the community of believers unites in faithfulness and lives out the gospel for students to behold. Newbigin continues,

The central reality is neither word nor act, but the total life of a community enabled by the Spirit to live in Christ, and the acts of that community may at any time provide the occasion through which the living Christ challenges the ruling powers. Sometimes it is a word that pierces through layers of custom and opens up a new vision. Sometimes it is a deed which shakes a whole tradition plausibility structure. They mutually reinforce and interpret one another. The words explain the deeds, and the deeds validate the words. Not that every deed must have a word attached to explain it, but that the total life of the community whose members have different gifts and are involved in the secular life of the society in which they share, will provide these occasions of challenge.⁴

Programs or events will not reach the lost. However, the compassion of the local church living, studying, and working among the lost with missional intent will have a major impact at reaching the community with the gospel.

The community of believers is the primary resource for reaching lost students on college campuses. The strategy outlined in this section starts with building relationships with students through the Christian students of the church. The second part is sharing the gospel contextually to students through direct conversations. The final step is introducing students to the church community. None of these steps must be completed in a logical progression; however, they are three pathways of evangelism that should be utilized continuously.

Building Relationships

The gospel is a personal message. An individual's sin has separated him or her from the love of God, and Christ Jesus offers salvation by his blood. The task of evangelism is done within the frames of relationships. The four types of relationships are long-term intimate relationships (family, close friends, roommate); long-term acquaintance (some relatives, neighbors, peers, people at school or work); short-term

⁴ Newbigin, *The Gospel in a Pluralist Society*, 137.

intimate (friends, business associates, classmates); and short-term acquaintance (people met in passing in a store, on a bus, at the beach).⁵ Members of church plant teams on collegiate campuses must look for ways to build short-term acquaintances with the hope of developing those relationships to short-term intimates with college students. The strategy of evangelism is developed through personal means of initiating relationships with students at coffee shops and other places on the campus.

One effective way to initiate relationships with people on campus is establishing common interests and looking to address worldview issues of values and beliefs.⁶ Relationships are built off questions. Metzger writes, “We move gradually yet directly, and with a purpose in mind. Our goal is to touch the conscience. One of the best ways to do this is by developing the art of questioning.”⁷ One way to initiate relationships while asking gospel-centered questions is asking about one’s spiritual life through everyday conversations. Too often Christians introduce gospel concepts disconnected from contextually appropriate topics, which makes the gospel appear unnatural or forced.

Relationships are built by learning through questions about the life of another person. As an individual introduces topics to another person, common ground in some areas may be formed. Andrew Brown notes the steps to well-developed conversations by discovering common ground: “Have you ever had that experience, where you met someone on a flight or during a bus journey and the two of you hit it off really well? It was likely that there was something that triggered the camaraderie. . . . Whatever it was, it helped you forge a connection.”⁸ As Christians discover common ground with a

⁵ Will Metzger, *Tell the Truth: The Whole Gospel Wholly by Grace Communicated Truthfully and Lovingly*, 4th ed. (Downers Grove, IL: IVP, 2012), 213.

⁶ Metzger, *Tell the Truth*, 216.

⁷ Metzger, *Tell the Truth*, 216.

⁸ Andrew G. Brown, *Conversational Master Intelligence for Talking to Anyone: Learn How to Talk to Anyone Around You and Use the Power of Questions* (Independently Published, 2019), 110.

person, they can move into more theological natured questions and topics that are framed around common interests. Metzger explains, “Once again we see that witnessing begins with merely being friendly and taking a genuine interest in the concerns of others. Christians who see life as a whole, not as separate unrelated parts, begin to be free to enjoy and explore all aspects of God’s world. These interests lead naturally to a discussion of meaning, values and God.”⁹ As the church planting team makes friends with college students on campus by discussing majors, clubs, and career paths, they open channels for gospel conversations.

The goal of the church plant is to mobilize as many believers as possible to build relationships on campus with students for the purpose of sharing the gospel. However, as people are mobilized on campus, the gospel must be contextualized so that the gospel is clear, convincing, and compelling.¹⁰ The end result hopefully will be students responding in faith in Christ Jesus as the church planting team builds relationships with unbelievers and shares the gospel.

Sharing the Gospel

As the church planting team builds relationships with students, they should boldly share the gospel message. However, the gospel is shared, but rarely understood. The goal of gospel ministry in all contexts should be communicating the salvation of Christ in a way that a student understands and responds to the content. David Henderson writes, “We can’t make people believe God’s Word, or make them live it, but we can encourage them to listen to it, to take it seriously, and to weigh its claims and promises.”¹¹

⁹ Metzger, *Tell the Truth*, 221.

¹⁰ David J. Hesselgrave, *Planting Churches Cross-Culturally: North American and Beyond* (Grand Rapids: Baker, 2000), 142.

¹¹ David Henderson, *Cultural Shift: Communicating God’s Truth to Our Changing World* (Grand Rapids: Baker, 1998), 37.

How do a Christian share the gospel in an effective and cultural relevant way to college students today?

Contextualization. David Hasselgrave defines contextualization as making a message meaningful to people who are “foreign” to the content of the message.¹²

Christian contextualization is communicating the gospel in culture. Contextualization is controversial in some circles because some believe contextualization to be a creative and risk-taking process that places the context above the message. In *Anthropological Insights*, Paul Hiebert writes, “On the one hand, the gospel belongs to no culture. It is God’s revelation of himself and his acts to all people. On the other hand, it must always be understood and expressed within human cultural forms.”¹³

Diverse cultural forms are everywhere and are regularly changing. Therefore, for the goal of people hearing and understanding the gospel to be achieved, contextualization must happen. Though, for contextualization to be effective, the message should be proclaimed faithfully and meaningfully. Bruce Riley Ashford in his chapter “The Gospel and Culture” writes, “Biblical fidelity is imperative. We must pay careful attention to our beliefs and practices, ensuring that we express and embody the gospel in cultural forms that are faithful to the Scriptures.”¹⁴ Only one gospel was revealed in Scripture.

Contextualization starts with the biblical author’s intent. David Hesselgrave in his book *Contextualization* explains the relationship between contextualization and the biblical text:

The process begins with God’s revelation of his truth in language. Under the guidance of the Holy Spirit, a human author, using linguistic symbols to convey the meaning

¹² David Hesselgrave, *Paradigms in Conflict: 10 Key Questions in Christian Missions Today* (Grand Rapids: Kregel, 2005), 245.

¹³ Paul Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids: Baker, 1985), 30.

¹⁴ Bruce Riley Ashford, “The Gospel and Culture,” in *Theology and Practice of Mission: God, The Church, and the Nations*, ed. Bruce Riley Ashford (Nashville: B & H, 2011), 120.

of the revelation, produced a text. Since the inscription of revealed truth took place under the direct inspiration of God's Spirit, the correspondence between that which was revealed, and the resultant text is guaranteed. From the interpreter's vantage point, it must be recognized that the range of possible interpretations which legitimately can be ascribed to the text is limited. Clues to the range of meaning are provided by the generally accepted use of the linguistic symbols at that time (latitude of correctness), by the author's particular use of linguistic conventions, and by the original audience's response, that is, the publicly observable aspect of language of which the author was certainly aware.¹⁵

However, contextualizing the biblical text does not end with determining the original intent.

Contextualizing faithfully continues with understanding the meaning of the message of the author in a situated time, place, culture, and worldview. In *Reading the Gospels Wisely*, Jonathan Pennington writes on the subject of meaning while reading the Bible:

In every case the situatedness of the reader affects how one receives the relatively simple expression at hand, and many of these understandings will have nothing to do with the original authorial intention. Meaning is understanding, and the reader's environment as distinct from the environment of the text's creation inevitably contributes to the meaning. Meaning necessarily involves not only denotation (what the other is referencing) but connotation, what is evoked in the reader because of his or her own situatedness.¹⁶

A meaning implies a response. Pennington continues,

Language or discourse does not just inform but also has a purpose. Texts not only have a propositional meaning (locution) but also are a call for action, response, change of view, and commitment (illocution). Thus, when Paul writes to Corinth, he is not just writing a series of abstract propositions but is hoping to effect some change in the hearers. . . . The text not only communicates its meaning but demands a response.¹⁷

God is speaking to every culture now. Christians must now effectively communicate the meaning of God's revealed Word to those in the post-Christian world who have never heard.

¹⁵ David Hesselgrave, *Contextualization: Meanings, Methods, and Models* (Grand Rapids: Baker, 1989), 201.

¹⁶ Jonathan Pennington, *Reading the Gospels Wisely: A Narrative and Theological Introduction* (Grand Rapids: Baker, 2012), 130.

¹⁷ Pennington, *Reading the Gospels Wisely*, 132-33.

Contextualization must also be meaningful to hearers in their respective cultural and existential contexts.¹⁸ Ashford writes, “Indeed, we want the hearer to understand the words we speak and the actions we perform in the way that we intend, and we want them to be able to respond in a way that is meaningful in context.”¹⁹ The Christian message is translatable to any culture or generation.

Words spoken and actions displayed by the Christian must win a hearing. Hesselgrave writes on the subject of the source of the message: “Let us remember that although missionaries have been commanded by Christ to preach the gospel, they cannot command a hearing. They must win a hearing by demonstrating that they are people of integrity, credibility, and goodwill.”²⁰ Hesselgrave also instructs contextualizers that they must communicate the content of the message by defining terms, determining the most relevant issues, organizing the content, and finally, by making the message personal to the minds and hearts of the hearers.²¹

Contextualization is essential for the gospel to reach the hearts of people. Bruce J. Nicholls defines contextualization as “the translation of the unchanging content of the gospel of the kingdom into verbal form meaningful to the peoples in their separate culture and within their particular existential situations.”²² Contextualization is not changing the gospel, but translating the message in a compelling way to a culture or generation so that the lost will understand and respond.

¹⁸ David Hesselgrave, *Communicating Christ Cross-Culturally: An Introduction to Missionary Communication*, 2nd ed. (Grand Rapids: Zondervan, 1991), 143.

¹⁹ Ashford, “The Gospel and Culture,” 121.

²⁰ Hesselgrave, *Communicating Christ Cross-Culturally*, 146-47.

²¹ Hesselgrave, *Communicating Christ Cross-Culturally*, 150-57.

²² Bruce J. Nicholls, “Theological Education and Evangelizations,” in *Let the Earth Hear His Voice*, ed. J. D. Douglas (Minneapolis: World Wide, 1975), 647.

Contextual theology. Jesus commanded his disciples in Matthew 28:19, “Go, therefore, and make disciples of all nations.” He tells them to proclaim the message of salvation from God through him to every culture on the planet. However, the biblical story narrates in Genesis 11 the dispersion of the early settlers of earth at the Tower of Babel into different languages. *Ethnologue* reports the existence of 7,099 languages in the world today.²³ The people of the world speak and understand different concepts, terminology, and meanings from one another. Therefore, theological communication cross-culturally must be contextual for the unreached culture to hear and then possibly believe.

Contextual theology is the process of considering the context when theological interaction is taking place. Sigurd Bergman in his book *God in Context* defines contextual theology as “the interpretation of Christian faith which is conscious of the importance of the situation and connection for shaping the theology.”²⁴ Yet, when one reflects on theology and context, the question arises, which variable affects the other? How should someone do contextual theology?

Nicholls in his chapter “Towards a Theology of Gospel and Culture” writes about the two approaches to a theology of gospel and culture:

As a broad generalization we may speak of two approaches to this subject, one of which we will call “existential contextualization” and the other “dogmatic contextualization.” The first approach begins with culture. . . . The second approach begins with a concern for biblical theology as a fixed and authoritative orientating point for contextualization.²⁵

While considering the two approaches presented by Nicholls, the aim of effective communication can never dilute the truth of the gospel. James Packer writes,

²³ Ethnologue, “How Many Languages Are There in the World?” accessed July 10, 2017, <https://www.ethnologue.com/guides/how-many-languages>.

²⁴ Sigurd Bergmann, *God in Context: A Survey of Contextual Theology* (Burlington, VT: Ashgate, 2003), 5.

²⁵ Bruce Nicholls, “Towards a Theology of Gospel and Culture,” in *Gospel & Culture*, ed. John Stott (Wheaton, IL: William Carey, 1979), 69-70.

“The content of the Gospel must always control the method of its communication, and that we must judge the value of the various techniques proposed for use in evangelism by asking how far they can and do succeed in getting the message across.”²⁶ The church must start with the eternal world to transform constantly evolving cultures. God is not limited by human culture.²⁷ Nicholls suggests reflecting on the nature of the gospel forms and determining which are “symbolic” and “conceptual.” Symbolic indicates an analogies form, and conceptual represents an ontological concept, which is essential to the message.²⁸ The use of *father* to describe God is essential to understanding the character and person of God. Even if a culture is offended by the term, changing father to appease a certain society would employ the context over the essential truth of Scripture.²⁹

A healthy balance between faithfulness to the Word of God and effective contextualization is the essential goal of contextual theology. Saphir Athyal in his article “Emergence of Asian Theologies” writes, “True theology should maintain a healthy balance between belonging to God and his Word, and at the same time belonging to the contemporary world, that is, between its uniqueness and its relevance.”³⁰ As a church plant attempts to share the gospel with students, effective contextualization is essential to reach those on a secular campus.

Evangelism to generation Z. An essential component of evangelism to any demographic, but especially college students, is sharing the whole gospel. Manipulation

²⁶ James Packer, “The Gospel—Its Content and Communication: A Theological Perspective,” in Stott, *Gospel & Culture*, 135.

²⁷ Nicholls, “Towards a Theology of Gospel and Culture,” 74.

²⁸ Nicholls, “Towards a Theology of Gospel and Culture,” 74.

²⁹ Nicholls, “Towards a Theology of Gospel and Culture,” 75.

³⁰ Saphir Athyal, “Emergence of Asian Theologies,” *Christianity Today* 21 (September 1977), <https://www.christianitytoday.com/ct/1977/september-23/current-religious-thought-emergence-of-asian-theologies.html>.

or entertainment-based methods are not the gospel. Mark Dever and Paul Alexander write about responsible evangelism: “The most important aspect of evangelism is the evangel—the Gospel, the Good News. If we’re not getting the evangel right according to the Word, then whatever we’re doing, it can’t be called evangelism. So, what are the essentials of evangelism? We can sum them up in four words: God, man, Christ, and response.”³¹ The temptation is to tamper with the gospel message to make the content more relatable or relevant to students today.³² However, an abridged gospel is a false gospel. Students need the whole message, which is the power of salvation for the college student as well as the senior citizen.

The gospel is God-centered, not student-centered. A church plant’s evangelism strategy should reflect the God-centered nature of the gospel. The gospel does not need to be made attractive to students as if Christians need to persuade students that God needs college students to be Christian. Dever and Alexander write,

Yet the Gospel is not ultimately about me. It is about God making His holiness and sovereign mercy known. It is about God’s glory and gathering worshipers for Himself who will worship Him in spirit and truth. It is about God vindicating His

³¹ Mark Dever and Paul Alexander, *The Deliberate Church: Building Your Ministry on the Gospel* (Wheaton, IL: Crossway, 2005), 51.

³² Dever and Alexander write, Many American churches have used entertainment-based methods of evangelism—theotainment, as it has been called by some—in sharing the Gospel with both adults and children. With adults, it often taken the form of surveying target audiences and creating an evangelistic service in which everything from the music to the sermon is geared toward making them feel comfortable—a “sit back and enjoy the show” approach. With children, it retakes the form of youth groups or Sunday schools that spend most their time thinking up fun activities that will sneak the Gospel in through the back door. . . . Many well-intentioned pastors never mean to manipulate anyone into repenting and believing. But some of the methods we use in sharing the Gospel can be subtly manipulative, whether we perceive them to be or not. Sometimes pastors use serves music in ways that plays on the emotions, especially quiet music during an invitation or a concluding prayer that draws out the listener’s affections and misguidedly encourages a decision for Christ based on feelings. Conversely, some pastors use more exciting music that ends up working the crowd into an emotional frenzy of expressiveness that isn’t always or necessarily godly. Other pastors apply social pressure for people to pray a prayer or walk an aisle by singing the same hymn verse over and over until someone finally cracks. A few even use aggressive conversational tactics to pressure into praying a prayer. (Dever and Alexander, *The Deliberate Church*, 54-56)

holiness by punishing Christ for the sins of all those who repent and believe. It is about making a name for Himself for the spread of His fame to the nations.³³

God's glory is the goal of sharing, and He will make his name known through the faithful proclamation of His gospel through His church.

Introducing People to the Church Community

Too often the definition of *personal evangelism* is described with individualistic terms. However, Jesus gave His Great Commission in Matthew 28 to a community of people. Tim Chester and Steve Timmis write about the communal aspect of evangelism:

By making evangelism a community project, it also takes seriously the sovereign work of the Holy Spirit in distributing a variety of gifts among his people. Everyone has a part to play—the New Christian, the introvert, the extrovert, the eloquent, the stuttering, the intelligent, the awkward. I may be the one who has begun to build a relationship with my neighbor, but in introducing him to community, it is someone else who shares the gospel with him.³⁴

The whole church should be involved in evangelizing to students. Building relationships, sharing the gospel, and inviting students to know other believers in the church are ways the whole congregation can be involved in gospel ministry to students. Evangelism should be a community activity rather than simply a personal responsibility.

One of the main ways the church community can be involved with a lost student in evangelism is through hospitality. The apostle Peter wrote in 1 Peter 4:8-9 to dispersed churches: "Above all, keep loving one another earnestly, since love covers a multitude of sins. Show hospitality to a one another without grumbling." Love is expressed through hospitality. When fellowship is offered to lost students alongside believers, relationships are built around love and honor, which provides opportunity for sharing the promises of the gospel. Elliott Clark presents this truth about evangelism through hospitality:

³³ Dever and Alexander, *The Deliberate Church*, 56.

³⁴ Tim Chester and Steve Timmis, *Total Church: A Radical Reshaping around Gospel and Community* (Wheaton, IL: Crossway, 2008), 62.

“Sharing a meal communicates humility and respect. It demonstrates tangible love and service. A common means has a way of opening doors for communication and fostering genuine understanding. . . . As such, I believe inviting others to our own tables can be an important first step to an effective evangelistic strategy.”³⁵

Believers sharing love and serving lost students through meals and other common means, introduces students in these welcoming environments and spaces to other believers, who may share common interests or stories.

Lost students do not need more mass evangelism to bring the free gift of the gospel. They also do not require a creative method that entertains them into faith. Lost students on every American campus need ordinary people doing ordinary things with gospel intentionality.³⁶ John Stott comments on the mystery of the gospel in Ephesians 3:

The “mystery” was not an abstraction. It was taking shape before people’s eyes. And in this new phenomenon, this new multi-racial humanity, the wisdom of God was being displayed. Indeed the coming into existence of the church as a community of saved and reconciled people is at one and the same time a public demonstration of God’s power, grace and wisdom: first of his mighty resurrection power (1:19-2:6), next of his immeasurable grace and kindness (2:7), and now of his manifold wisdom (3:10).³⁷

The church visibly demonstrates to the lost student the power of the gospel at work in people’s lives. Chester and Timmis write, “As non-Christians are exposed to this dynamic, they begin to see that the gospel word is more than a set of propositions to be assented to. They see it as the very power of God for healing and wholeness, as the world that brings life and blessing.”³⁸ Evangelism through the church authenticates the validity of the gospel to a generation that craves authenticity, not slogans or talking points.

³⁵ Elliott Clark, *Evangelism as Exiles: Life on Mission as Strangers in Our Own Land* (Austin, TX: The Gospel Coalition, 2019), 136-37.

³⁶ Chester and Timmis, *Total Church*, 63.

³⁷ John Stott, *The Message of Ephesians* (Nottingham, UK: IVP, 1979), 123.

³⁸ Chester and Timmis, *Total Church*, 67.

An evangelism strategy to college students for a collegiate church plant must be multi-dimensional. Believers must be mobilized to build relationships with students on campus through conversations that look to ask questions that lead to spiritual matters. The gospel must be shared with students often in contextually appropriate ways with the partnership of the whole church community. Evangelism is a community activity where fellowship and missions meet to proclaim and demonstrate the truth of the gospel.

Discipleship

Every follower of Christ is called to live holy and fulfill the Great Commission. There is no special class of Christians who are solely responsible for godly living and missions. God has called his people to salvation and also discipleship, and the call to discipleship is a call to missions.³⁹ A collegiate church plant will have to realize that the extent of students' tenure at the church may be limited to a few years while they attend classes at the university. The goal of discipleship ministry must be oriented toward preparing to send students out to impact the kingdom through another local church or church plant. A discipleship strategy must be shaped with a sending vision.

The ministries of a collegiate church plant reflect the sending vision by tailoring every activity with a training goal. A sending strategy of discipleship cannot be shaped by consumeristic events and programs that result in students being served and entertained. Pastors are trainers rather than clergymen or CEOs.⁴⁰ Students are not consumers of ministries and programs, but imitators of gospel ministry. Churches should look to teach and model knowledge of God and understanding of the Bible, godly character and life that accords with sound doctrine, and the ability to prayerfully speak

³⁹ Pat Hood, *The Sending Church: The Church Must Leave the Building* (Nashville: B & H, 2013), 181.

⁴⁰ Colin Marshall and Tony Payne, *The Trellis and the Vine: The Ministry Mind-Shift That Changes Everything* (Kingsford, Australia: Matthias, 2009), 99.

God’s Word to others in a variety of ways.⁴¹ Discipleship is people work not program work. Marshall and Payne write,

To grow like Christ is to grow in love and a desire to serve and minister to others. We are using the word “training” to describe the growth of all Christians in conviction, character and competency, so that in love they might minister to others by prayerfully bringing the word of God to them—whether to non-Christians in outreach, new Christians in follow-up, or all other Christians in daily growth.⁴²

Students are trained to minister to others, not to be spectators and consumers.⁴³

Pastors and churches equip students to become active partners in ministry. A training focus in discipleship is the heart of collegiate discipleship, which looks to send students out prepared for ministry.

As students are invited to be active partners in the ministry of the church, churches discover students’ areas of spiritual gifting and train them in their areas of strength. The apostle Paul wrote in Ephesians 4:7-13,

But grace was given to each one of us according to the measure of Christ's gift. Therefore it says, “When he ascended on high he led a host of captives, and he gave gifts to men.” (In saying, “He ascended,” what does it mean but that he had also descended into the lower regions, the earth? He who descended is the one who also ascended far above all the heavens, that he might fill all things.) And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.

Christ Jesus gifted his believers with spiritually gifts to build up the church at large. Each student who is a follower of Christ is a resource for the building up of the body of Christ to the fullness of Christ. Alan Hirsch notes about these five gifts (apostles, prophets, evangelist, shepherd, and teacher) mentioned by Paul: “I suggest that the fivefold-thinking . . . reminds us that ministry is the birthright of the entire Body of Christ—including all of God’s people—and not something limited to the roles of the so-

⁴¹ Marshall and Payne, *The Trellis and the Vine*, 78.

⁴² Marshall and Payne, *The Trellis and the Vine*, 85.

⁴³ Marshall and Payne, *The Trellis and the Vine*, 99.

called clergy.”⁴⁴ Students have an essential role to play by the will of Christ and should be given the opportunity to assist in the building up of the church. Student discipleship should reflect this reality.

By viewing students as essential components to the ministry of the church, their unique callings must be assessed and developed by the planters of the church. Once their gifts are marked, those strengths must be developed through the discipleship process of biblical knowledge, character, and ministry skills.

Assessment

Each believer has a spiritual gift that must be assessed and developed. Several tools can be utilized to help assess a person’s gifting profile. Assessing a person’s spiritual gift also requires personal reflection and communal confirmation. Hirsch writes,

Pauls says in Ephesians 4:7 that each one of us has been given a measure of gifting from Christ. When you think about the measure of gifting that Christ has given you in each of the five APEST (apostles, prophets, evangelists, shepherds, and teachers) ministries, and what you know about the agreed definitions of APEST . . . what would you say is your primary or dominant calling? What about your secondary calling?⁴⁵

Believers must reflect on their lives and acknowledge which gift connects with them the most.

Another tool that can be utilized to assess spiritual gifting is the perspective test. This test was developed by Mark Conner. A leader or pastor submits an idea, topic, problem, or subject to an individual, and the individual’s perspective on the test provides a window into their strength and calling. Hirsch writes, “So for instance, if you put the term gospel at the center of the diagram below, how do you think an apostle’s perspective

⁴⁴ Alan Hirsch, *5Q: Reactivating the Original Intelligence and Capacity of the Body of Christ* (Columbia, MO: 100 Movements, 2017), 16.

⁴⁵ Hirsch, *5Q*, 150. Hirsch defines these five gifts listed by Paul in Eph 4:11 as spiritual gifts given by Christ to individual believers. *Apostle* is the gift of entrepreneurship and vision casting. *Prophet* is the gift of wisdom and critical thinking. *Evangelist* is the gift of communication and mobilization. *Shepherd* is the care of service and community building. *Teacher* is the gift of teaching and training. Each believer in the church has one of these gifts as their primary calling and gift.

might be different from, say a shepherd's? What aspects would each of the APEST highlight?"⁴⁶ A person's perspective on an issue helps bring out their spiritual gift.

Whatever tool is used to help someone identify his or her gifting, the community of believers must help to confirm these callings. Each person should be given an opportunity to share gift profiles to a group of leaders and peers for feedback. Hirsch writes,

Then the rest of the group is invited to give honest but loving feedback regarding the portrait. Is it correct? Can the community conform what the individual is saying? How, if at all, can it be adjusted? The important thing to realize here is that people receive honest feedback regarding the nature of their influence on others. Because APEST is called a Body dynamic, we will only really know ourselves in relation to the other members of the Body of Christ.⁴⁷

Spiritual gifts are discovered in relation to others. Once the community of believers help a student identify and confirm his or her spiritual gift, a discipleship plan can be developed to equip the student. Students can be discipled and developed as leaders around their gifting.⁴⁸

Development

A well-developed leadership pipeline is essential to the growth and stability of a collegiate church plant. A leadership team must determine what the ideal core member should be like. This should include what competencies and skills a member needs to mature as they develop as a leader in their area of gifting.

The process of developing students as leaders requires certain levels of maturation. Each level outlines certain steps that must be accomplished before a student can proceed to the next level in the leadership pipeline. These steps may include

⁴⁶ Hirsch, *5Q*, 155.

⁴⁷ Alan Hirsch and Jessie Cruickshank, *5Q: Activating 5Q A User's Guide* (Columbia, MO: 100 Movements, 2018), 81-82.

⁴⁸ Michael Frost and Alan Hirsch, *The Shaping of Things to Come: Innovation and Mission for the 21st Century Church Revised and Updated* (Grand Rapids: Baker, 2013), 214.

consistently attending certain church events, participating in a leadership class, and being given opportunities to lead. The central goal of leadership development is developing students to utilize their gifts for the building up of the church.

Level 1. Students who begin to attend the church plant will either be unbelievers who are seeking knowledge of the gospel, believers with no knowledge of his or her spiritual gifting, or believers who are more mature and eager to serve in certain areas. For students who are not believers, the key steps at level 1 are gospel connections. The church planting team should encourage the student to get involved in a Bible study, encourage regular attendance in worship services, and share the gospel with the student in a one-on-one conversation. If the student comes to faith in Christ, he or she should be baptized and made a member of the church.

Even if the student who is new to the plant is already a believer, the same steps apply. The church should encourage the student to get involved in the life of the community and eventually counseled to become a member of the church. The goal of level 1 is connecting the student to the gospel and the community of believers.

During the process and confirmation as a member of the church, students, who are unfamiliar with their spiritual gift, will begin to identify their spiritual gift profile with the assistance of the community. This may take some time as people in the community get to know them personally. Once students have identified their spiritual gift, they can proceed to level 2.

Some students, who are already believers, may have knowledge of their spiritual gifting before coming to the church plant. The church planting team should quickly assimilate these students into the life of the church and provide them with opportunities to utilize their giftings in the church. These students should also be disciplined by a more mature leader to help grow character and wisdom. These students may become key leaders in the early phases of the church, who can help disciple these new believers.

Level 2. Once a person’s spiritual gift profile is revealed, the classroom setting for discipleship takes place. The goal for level 2 is training believers so that they can be mobilized to lead others. Training must start with the Bible. Marshall and Payne write, “However, in a ministry apprenticeship, the trainer and the apprentice study the Scriptures together week by week, and wrestle with their application to pastoral issues, theological fashions and ministry plans. The apprentice learns to think biblically and theologically about everything and works this out practically with his trainer.”⁴⁹ Students being disciplined according to their strengths must understand the biblical vision of their calling in their gift to help mature the church. The primary focus in level 2 of the pipeline is growth in competency as students begin to conceptually understand the role and responsibility of their station in the church.

This level may include reading and discussing theological and practical ministry literature with church leaders on certain topics within the person’s gifting. Also, students will partner with a leader who shares the same gifting to provide biblical instruction and mentoring. The goal of level 2 is to give students a full awareness of the vision of their strength within the purposes and contexts of the church, which will ultimately bring the church to maturity.⁵⁰

Level 3. The next step in developing disciples in the pipeline is apprenticeship. After gaining knowledge and competency, students must be given opportunities to apply what they have learned. If students have been identified with the gift of evangelism and trained to share their faith, then they should be given opportunities to apply their competencies and skills under the guidance of a leader. These students can then begin to help train others to share their faith as well. Hirsch writes on apprenticeship: “creating relational training processes so that leaders who are more mature in their . . . callings and

⁴⁹ Marshall and Payne, *The Trellis and the Vine*, 144.

⁵⁰ Hirsch, *5Q*, 157.

functions are encouraging, empowering, and equipping those with the same calling and function.”⁵¹ As students grow in their calling, the church begins to multiply their leaders and give students more responsibility in the life of the church.

Level 4. The goal of the leadership pipeline is multiplying leaders who can equip others. Disciples should be trained to make disciples. Creating disciples starts with the knowledge of God and godliness, and continues with maturing their ability to minister and lead others. Marshall and Payne write, “All Christians should be disciple-makers, and should seek to ‘grow the vine’ whenever and however we can. . . . Pastors, elders and other leaders provide the conditions under which the rest of the congregation can get on with vine work—with prayerfully speaking God’s truth to others.”⁵² Students must be trained to be disciple-makers. This end must be the goal of a collegiate church plant with their students in discipleship.

Students must be given opportunities to lead ministries if they are to be equipped to be disciple-makers, such as teaching a Bible study, leading an evangelism team, organizing an outreach event, or being appointed as a deacon or deaconess. By equipping and trusting students with ministry, students are empowered to lead others to do ministry as well. While students are given opportunities to lead, older leaders remain mentors to guide, correct, and teach these younger leaders.

Discipleship should lead to something specific and concrete. Discipleship is not simply imparting information or content to a person over coffee. Marshall and Payne write,

This sort of training is more like parenthood than the classroom. It’s relational and personal and involves modelling and imitation. For most congregations and ministries, thinking about training in this way will require a number of significant “mind-shifts” about ministry—from running programs and events to focusing on

⁵¹ Hirsch, *5Q*, 158.

⁵² Marshall and Payne, *The Trellis and the Vine*, 155.

and training people; from using people to growing people; from maintaining structures to training new disciple-makers.⁵³

If students are not being made into disciple-makers, then students are not being disciplined. Collegiate church plants must outline a discipleship strategy with students as a pipeline that proceeds step-by-step to disciple-makers.

Worship

Worship is a tricky concept with church planting to a younger generation. The worship strategy for a collegiate church plant is not a problem solved by money, methodology, or relevancy. The assumption by some is that college students only want fast and loud worship music in church. Sally Morgenthaler writes about the issue of relevant worship:

This is what I call “doing worship,” a phenomenon that is played out week after week in progressive evangelical churches across the country. It is an attempt at worship relevance that has gone way beyond the original intent of market application to market servitude. And when worship becomes a pawn of marketing, it ceases to have much to do with the expression and experience of a living, intimate relationship with the true God.⁵⁴

Church planting becomes more of a marketing game to find the perfect worship style for the right demographics without any real biblical intentions. Therefore, worship is more of a demographic and style issue than a discipleship or evangelism one.

Worship in a church plant setting should prioritize communicating the gospel simply and clearly to non-believing college students. However, contextualizing to the lost is not the only focus of the church with worship. Bryan Chappell writes,

⁵³ Marshall and Payne, *The Trellis and the Vine*, 155.

⁵⁴ Sally Morgenthaler, *Worship Evangelism: Inviting Unbelievers into the Presence of God* (Grand Rapids: Zondervan, 1999), 18. Elmer Towns writes, America’s Protestants choose churches on the basis what affirms us, entertains us, satisfies us or makes us feel good about God and ourselves. If we recognize church worshipers as consumers, we will recognize church programs as menus, and types of worship as the main entrees in the restaurant . . . consumers go where the menus fit their taste . . . the church menus Americans seek are not filled with doctrinal options but with a variety of worship options. Americans go where they feel comfortable with the style of worship that best reflects their inclinations and temperament. (Elmer Towns, *An Inside Look at Ten of Today’s Most Innovative Churches* [Ventura, CA: Barnabas Research Group, 1990], 28)

The church has a mission. God calls us to minister the gospel. Our worship should be an intentional expression of the biblical purpose. Love for Christ compels us always to consider how we may re-present the gospel so as to bring the most glory to God and good to his people. This gospel is not only directed toward evangelism or foreign missions. The message of God's provision of grace is as vital for daily Christian living as it is for conversion.⁵⁵

A collegiate church plant must communicate the gospel through worship that encourages and challenges the faith of believers as well.

Jesus in his interaction with the Samaritan woman in John 4 said that true worship of God is to be done in Spirit and in truth. Robert Webber defines worship: "Worship celebrates God's saving deeds in Jesus Christ."⁵⁶ Christian worship requires the proper response to the God, who has revealed himself in His Word. Morgenthaler writes,

In other words, real worship provides opportunities for God and God's people to express their love for each other. It is not just a room full of people thinking inspired thoughts. Nor is it human beings speaking and acting as if God were incapable of reply. In real worship, we carry on an exchange of love with the God who is present, the God who speaks to us in the now, who has done and is doing marvelous things.⁵⁷

Worship is an activity that calls on the believer to respond in praise and adoration to the person of God displayed in Scripture. Students must be invited to worship Christ as participants who worship Him in spirit and truth, not as spectators.⁵⁸

Worship in a collegiate church plant should seek to communicate the full gospel through the liturgy. The worship ought to be biblically grounded. The worship should also be transformative as the liturgy of Scripture, prayers, praise songs, and teaching lead to personal responses through the Spirit to the gospel communicated. Therefore, worship to students should also be evangelistic as the herald gospel of Christ leads to repentance and faith.

⁵⁵ Bryan Chappell, *Christ-Centered Worship: Letting the Gospel Shape Our Practice* (Grand Rapids: Baker, 2009), 126.

⁵⁶ Robert Webber, *The New Worship Awakening: What's Old Is New Again* (Peabody, MA: Hendrickson, 1994), 39.

⁵⁷ Morgenthaler, *Worship Evangelism*, 48.

⁵⁸ Morgenthaler, *Worship Evangelism*, 49.

Gospel Worship

The main purpose of any Christian worship service is to communicate the gospel to those in attendance. Chapell writes, “But in every age, including our own, those who build churches have been forced to consider how their understanding of the gospel gets communicated by the structures in which it is presented.”⁵⁹ The gospel of Christ Jesus is the reason and substance that the church worships. The pattern of worship communicates the church’s understanding of the gospel.

When the church gathers corporately, the gospel must be proclaimed and applied. In worship, God’s purpose of bringing all things under Christ is put on display. In his chapter on worship in the New Testament, David Peterson notes,

At heart of Christian gatherings there should be a concern to proclaim and apply the truths of the gospel, to keep the focus on God’s gracious initiative, to stimulate and maintain saving faith and to elicit appropriate expressions of that faith in the assembly and in everyday life. Prayer and praise are clearly worship when they are faith responses to the gospel.⁶⁰

The structure of worship should communicate the gospel so that praise of God, confession of sin, thanksgiving of God’s grace and mercy, and faith in His Word are practiced outside corporate worship. A church’s worship ought to disciple the community of believers in the proper response to God in their daily lives. The gospel instructs in God’s glory, holiness, grace, and the necessity of his Word. These truth principles should outline how a collegiate church structures the corporate worship service.

The gospel calls all hearers to respond to God’s grace in Christ Jesus. God deserves all praise and thanksgiving for his glorious redemption of sinners, who deserved eternal judgement. Praise should lead to confession of sins that separate humanity from a holy God, and the recognition of the need for God’s grace in Christ, that draws all with faith in Christ back into communion with God. Christians of all ages should sing, read,

⁵⁹ Chapell, *Christ-Centered Worship*, 17.

⁶⁰ David Peterson, “Worship in the New Testament,” in *Worship: Adoration and Action*, ed. D. A. Carson (Eugene, OR: Wipf and Stock, 2002), 83.

pray, and hear these truths in corporate worship. Chapell writes, “Worship is about renewing and deepening love for Christ.”⁶¹ If worship is structured or organized with any other focus, then the gospel is lost and worship fails to transform.

Evangelistic Worship

Worship should not only communicate content but should also witness the transformative power of the gospel. Morgenthaler notes, “Today when lost people have turned a deaf ear to ‘churchianity’ but their hearts are being drawn to spiritual things, heartfelt Christian worship can meet their need for both truth and experience, for hearing the ‘claims of Christ’ and seeing ‘Christ in us.’”⁶² Worship should call others to be worshippers of God and be transformed, which is achieved by demonstrating evidences of a relationship with God. A relationship expresses more than simply content, but also intimacy.

Four elements of evangelistic worship are nearness, knowledge, vulnerability, and interaction.⁶³ Through these elements the church invites people to come and worship with the anticipation that God will transform them. Some are believers who regularly need the assurances and promises of the gospel. Others are non-believers who need the regenerating presence of God through the gospel message. Corporate worship should communicate the gospel to both groups through nearness, knowledge, vulnerability, and interaction.

Nearness. People need a sense of God’s supernatural presence.⁶⁴ In God’s presence, His glory is on display. The psalmist wrote in Psalm 145:18, “The Lord is near

⁶¹ Chapell, *Christ-Centered Worship*, 143.

⁶² Morgenthaler, *Worship Evangelism*, 91.

⁶³ Morgenthaler, *Worship Evangelism*, 96.

⁶⁴ Morgenthaler, *Worship Evangelism*, 97.

to all who call on him, to all who call on him in truth.” Morgenthaler writes, “It is the primary avenue through which God chooses to be revealed—not just the Word that is read or preached, but that which is infused into our songs, prayers, Communion celebrations, baptisms, testimonies, and presentations.”⁶⁵ God is present in His Word. When worship is centered in His Word, God is there.

Knowledge. Jesus is the object of worship. Chapell writes,

Worship should not be so narrowly conceived as being only about reminding people of their ethical obligations and doing proper things to honor God. Worship is about renewing relationship with the present Christ. As we re-present his redemptive ministry through the liturgy, God’s people experience the grace of the gospel and grow in their relationship with him.⁶⁶

The gospel of Jesus Christ is the power of God for salvation. The lost need salvation, not psychology or entertainment. Salvation is located in Christ.

The power to live the Christian life is also in Jesus Christ. The author of Hebrews wrote, “looking to Jesus, the founder and perfecter of our faith” (Heb 12:2). Jesus through his body and blood has perfected those being sanctified (Heb 10:14). Jesus should always be the center of Christian worship if the goal is biblical and relevant worship for all generations. Morgenthaler writes, “It is time to destroy the myths: Christ is not irrelevant to the Christian life, and Christ is not irrelevant to worship. Christ is the only way we can live for Christian life, the only way we can worship, and certainly the only way we are ever going to impact unbelievers.”⁶⁷ Worship that deletes or dilutes Christ is worship void of power to save and transform college students.

⁶⁵ Morgenthaler, *Worship Evangelism*, 101.

⁶⁶ Chapell, *Christ-Centered Worship*, 124.

⁶⁷ Morgenthaler, *Worship Evangelism*, 108.

Vulnerability. Authenticity is a key craving of the current generation of college students. Worship void of the reality of sin presents dishonest worship. William Hendricks writes about the need for vulnerability in the church:

There seems to be a feeling that religious situations too often lack authenticity. The truth is not told; people are not ‘real.’ Christian sermons, books and conversations too often seemed to avoid the ‘bad stuff.’ Indeed, religion sometimes seems off in a world of its own. Yet many interviewees felt that if the faith is to make any difference in people’s live, it has to face cold, hard reality. It also has to get under the surface to a person’s real self, to one’s sin and pain and the things one wants to hide.⁶⁸

Upbeat and positive only worship is not authentic. College students want real experiences.

Worship that leads people to confess and repent of the sins in their life is not outdated. King David confessed his sins in Psalm 51, and he was encouraged by the joy of God’s salvation. Moments of vulnerability in worship are what Generation Z craves. Gregg Witt says about current youth culture, “The first and most prominent mistake I see brands make via their social media strategies is that they create an ingenious character to represent their image. Gen Z wants real. Gen Z wants transparency. And Gen Z wants originality.”⁶⁹ Church plants that desire to reach both believers and unbelievers should provide an opportunity to get real with God in worship.

Interaction. Worship to college students should create avenues for congregational participation. Too often today worship voids the congregation of any role outside of simply attending and giving. People must be given opportunities to interact with God and others in worship.⁷⁰ Morgenthaler writes,

These days we have relegated most of the ‘doing’ of worship to those on the platform. We sit in our own private space and watch others worship for us. . . . But participative, interactive worship cannot take place in a void. It cannot happen

⁶⁸ William Hendricks, *Exit Interviews* (Chicago: Moody, 1993), 267.

⁶⁹ Connor Blakley, “How to Build a Marketing Campaign That Appeals to Generation Z,” *Fortune*, December 5, 2016, <http://fortune.com/2016/12/05/marketing-campaign-generation-z/>.

⁷⁰ Morgenthaler, *Evangelism Worship*, 117.

without some form of expression. People cannot interact with God and with others if they are not given anything to do.⁷¹

Worship that impacts students calls for engagement in worship and rejects “a come and watch” philosophy of worship.

Worship should invite participation from all people. Several ways that interaction with God can be formed in worship are congregational singing, responsive readings and prayers, weekly Lord’s Supper, and testimonies. Chapell notes an example of interactive worship service:

The opening of the service also includes a Hymn of Praise. . . . In the Hymn of Praise, the people respond to the initial call from the worship lead. This dialogue of worship involves the people in responding to God and in ministering to one another. . . . worship is definitely not passive observance or robotic ritual. God speaks to his people in the presentation of his Word, and they respond to him in their congregational roles.⁷²

Church plants looking to reach college students through the church’s corporate worship should study ways of liturgy that give the congregation opportunities to respond openly to God in praise, thankfulness, confession, and trust.

Structure and Polity

Structure and polity for a church planted on a college campus among students could seem problematic. A potential criticism of some toward church planting to college students could center around financial concerns, the spiritual immaturity of students, and a perceived mono-generational congregational approach. While these concerns are valid, campuses must be reached with the gospel through contextually appropriate and biblical churches. Therefore, the most sustainable contextual and biblical approach for planting churches to university students is developing multigenerational church planting teams.

The Baby Boomer Generation still remains active in the work force today. Generation Z are becoming the students at American universities around the country. A

⁷¹ Morgenthaler, *Evangelism Worship*, 117.

⁷² Chapell, *Christ-Centered Worship*, 75.

multi-generational church planting team would have the potential to reflect four generations within their ranks. The health of a collegiate church plant may rest on the ability of the plant to establish a multi-generational congregation that serves effectively together to reach the campus. While establishing a multi-generational church planting team is essential, placing college students in critical roles in church leadership is equally important.

Creating Multigenerational Teams

Four generations could span over seventy years of life experience and perspectives. Baby Boomers saw the world full of opportunity and promise. Generation Xers saw the collapse of trusted institutions and the devastating results of their parents' overzealous work ethic. Millennials are full of optimism and a desire to change the world in community. Generation Z watched buildings be toppled by planes and assets devalued. Each generation is unique in values and perspectives of the world. However, the need for them to work together to see the gospel touch the lives of college students is immediate.

This section argues for the formulation of multi-generational teams for collegiate churches by identifying the biblical reasons, establishing the practical reasons for forming diverse generational teams for reaching the next generation, and explaining how multi-generational teams can be effective.

Biblical reasons. A movement of the gospel through church planting demands a level of flexibility. In his book *Center Church*, Tim Keller writes,

The vision encourages sacrifice, and members of a movement are willing to make allies, cooperating with anyone who shares an interest in the vision. Institutionalized organizations, on the other hand, are more committed to the importance of inherited practices, right procedures, and accredited persons. They often choose to not achieve a result . . . if they can't get it done in the prescribed way and with the properly accredited parties.⁷³

⁷³ Tim Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids: Zondervan, 2012), 340.

A movement is held together by a common purpose and vision with a mindset of unifying a diverse group to achieve a shared mission. The mission of any church should be the expansion of the glory of Christ throughout the world. Jesus says to the disciples in Matthew 28:19-20, “Go, therefore, and make disciples of all nations, . . . teaching them to observe everything I have commanded you.” Jesus commands all his people to go and make disciples with one mind and spirit.

The Bible commands the church to come together as one people to reach all generations with the gospel of Jesus Christ. Paul writes in Philippians 1:27, “Just one thing: as citizens of heaven, live your life worthy of the gospel of Christ. . . . that you are standing firm in one spirit, in one accord, contending together for the faith of the gospel.” God’s Word does not encourage believers to separate into generational silos to complete his commission. Rather, all generations must come together to assist one another in ministry. Every Christian is, as Paul writes, “baptized by one Spirit into one body” (1 Cor 12:13).

A multi-generational community is powerfully asserted in Acts 2. Peter announces the coming of the Spirit of God to all people by citing Joel’s Prophecy. He makes the audience in Jerusalem aware of the new era of the outpoured Spirit, which includes a generational inclusivity: “Your sons and daughters will prophesy; your young men will see visions, your old men will dream dreams” (Acts 2:17). Every believer, regardless of age or gender, is led by the Holy Spirit.

Bruce Milne, in his book *Dynamic Diversity*, writes on the multi-generational identity of the church: “Nor can we fail to resonate with the beautiful picture in Zechariah 8:4-5 of God’s outpouring blessing in its multi-generational expression: ‘Once again men and women of ripe old age will sit in the streets of Jerusalem, each with cane in hand. . . . The city streets will be filled with boys and girls playing there.’”⁷⁴ The Spirit awakens a

⁷⁴ Bruce Milne, *Dynamic Diversity: Bringing Class, Age, Race and Gender in the Church* (Downers Grove, IL: IVP, 2007), 42.

new reality. All are equal and united in one Spirit. Therefore, every generation has value to the whole.

Paul writes to the church in Colossae indicating the presence of the Word of God in all believers. He writes in Colossians 3:16, “Let the word of God dwell richly among you, in all wisdom teaching and admonishing one another.” All believers have the ability to encourage and exhort others with the Word of God. Keller writes, “It means that every believer must read, ponder, and love the Word of God, be able to interpret it properly, and be skilled in applying it to their own questions and needs and to those of the people around them.”⁷⁵ None is exempted from the Holy Spirit’s presence in their lives. The Spirit can and will use a Generation Z college student or a retired Baby Boomer to lead others to the truth.

The Spirit of God created a supernatural community. The early church, while diverse in age, gender, and race, met together as one. Minimal evidence is available that shows the churches of the first century separating into homogeneous communities. Milne writes,

The first Christian generations gave expression to their faith in local congregations where diversity in unity was a consistent and celebrated reality. The new humanity which emerged through the New Testament period evinced a new, inclusive form of human society, an all-embracing love, in which the old polarities—Jew/Gentile, male/female, slave/free, elder/youth, powerful/powerless, rich/poor, cultured/uncultured—came under increasing pressure; and precisely here lay a large part of its manifest attractiveness.⁷⁶

The Holy Spirit made them into a new humanity. Regardless of the different categories that separate people from one another, followers of Christ are brought together to create one spiritual race. Jews and Gentiles are now one man in Christ. Baby Boomers and Millennials are now one generation in Christ. Therefore, a church that intentionally gathers only Millennials or college students is unbiblical.

⁷⁵ Keller, *Center Church*, 345.

⁷⁶ Milne, *Dynamic Diversity*, 52.

A homogeneous leadership team is also unbiblical. If a church fails to empower all generations into leadership, then a church is actively overlooking certain believers based on age. Milne writes,

Granted these perennial qualities of Christian leadership, what particular nuances arise for the practice of leadership in new-humanity congregations? In essence, the style of leadership to be sought is one that embodies Jesus' values and thereby promotes a spirit of unity throughout, and commitment to, the highly diverse body that is the new-humanity church.⁷⁷

A church must go beyond just being a multi-generational congregation to establishing a multi-generational leadership team.

Leadership is a God directed function with the chief end being his glory. Churches or church plants cannot allow pragmatism or relevancy to determine the leadership style. God determines the leadership structure. Milne continues,

The cardinal value of new-humanity congregations is the development of deep mutual commitment across all the diversities of its membership. How the church is led will be a major means to this. Since the way a church is led should, and over time inevitably will, reflect the way a church lives, the credibility of the leadership is the degree to which it promotes this mutual commitment.⁷⁸

Young and old are both members of the new-humanity congregations. All generations have value to bring to the leadership of the church. Milne argues,

The same is true of trusting younger people. Obviously, maturity is an important biblical quality in leaders; the very term "elders" expresses that. But young people also need to be affirmed as having gifts to contribute to a congregation's life and direction. . . . Nor dare we forget the continuing contribution of older people. Older Christian disciples are sometimes given the message by their church that their days of significant contribution are now entirely over, duplicating the message signaled in the surrounding society when they reach retirement. But again, we need to take our values from Scripture, not the culture. I think of Christine, a lady in her nineties with a life of service in a professional nursing agency, who was called into a consultation on the future of the agency in recognition of the value of her perspective. It is sad when the church fails to rise to the level of the secular community in harnessing the experience of its oldest members.⁷⁹

⁷⁷ Milne, *Dynamic Diversity*, 117.

⁷⁸ Milne, *Dynamic Diversity*, 118.

⁷⁹ Milne, *Dynamic Diversity*, 119-20.

Therefore, young and old must be represented in the leadership council to reflect the mutual commitment to minister effectively to all generations.

Paul modeled the sharing of power to different generations. Paul writes in 2 Timothy 2:1-2, “You then, my son, be strong in the grace that is in Christ Jesus. And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.” Paul trusted Timothy and placed him in the position of authority. Philip Towner in his commentary on 2 Timothy writes, “While this perhaps contributes a note of intimacy, it also reminds Timothy, and any other readers/hearers, that his special relation to Paul lends him a certain authority . . . New workers must be commissioned, and they must be trustworthy.”⁸⁰ The Pauline model was entrusting the work of the ministry to capable men of the faith. Leadership was not limited to a particular generation. Timothy did not take responsibility from Paul; rather, Paul included him in his work. Timothy was then commanded to entrust the work to others. Multiple generations were gathered to lead.

Practical reasons. Creating multi-generational church planting teams have practical value. The four generations can leverage their combined perspectives to create a dynamic movement that reaches and equips the next generation. Leading together builds organizational maturity, affirms the unique value of each generation, and commits to missional diversity.

Two is better than one. The preacher in Ecclesiastes 4:9-12 wrote,

Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up his fellow. But woe to him who is alone when he falls and has not another to lift him up! Again, if two lie together, they keep warm, but how can one keep warm alone? And though a man might prevail against one who is alone, two will withstand him—a threefold cord is not quickly broken.

⁸⁰ Philip Towner, *The Letters to Timothy and Titus*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 2006), 488-90.

When multiple perspectives are combined on a problem, a more mature solution is achieved. Laura Liswood in her book *The Loudest Duck*, writes,

Journalist James Surowiecki captures an important about diversity in his book, *The Wisdom of Crowds*. He says that what we are really looking for is “cognitive diversity,” or the differing ways people think. . . . Companies are ultimately looking for increased creativity, better ideas, and multiple perspectives, so they will in fact benefit from diversity.⁸¹

A church planting team has much to gain from diverse perspectives on life and ministry.

A mature organization brings together different views to achieve a common goal. Lynne Lancaster and David Stillman write,

General Mills gets it. The cover of their diversity brochure pictures a flock of sheep over a caption that reads, “What if we were all the same? Would we be a stronger company?” The brochure goes on to state: “The differences among us—our different views, backgrounds, and experiences—are what make us strong. We need to recognize, understand, value, and leverage that diversity.”⁸²

Strategically building a church planting team of the young and culturally relevant to reach a similar generation, is unwise. A multi-generational team leverages the diverse perspectives and knowledge of all four generations to reach college students with the gospel.

Assorting a multi-generational team provides vast opportunities for mentorship within the team. Each member can learn from one another and equip one another for successfully ministry. Gary McIntosh and R. Daniel Reeves, in their book *Thriving Churches in the Twenty-First Century*, introduce J. Robert Clinton’s four essential types of mentoring: upward, downward, internal, and external. They write,

Upward mentors are those whom you perceive to be ahead of you in age, experience, size of congregation, or degree of personal effectiveness. . . . Downward mentoring is investing time in developing those who perceive you, the pastor, as being ahead of them in age, experience, size of congregation, or degree of personal effectiveness. . . . Lateral mentoring is forming peer relationships where the purpose is to mentor and hold each other accountable. . . . External mentoring is investing time with friends

⁸¹ Laura Liswood, *The Loudest Duck: Moving beyond Diversity while Embracing Difference to Achieve Success at Work* (Hoboken, NJ: Wiley, 2010), 4.

⁸² Lynne Lancaster and David Stillman, *When Generations Collide: Who They Are. Why They Clash. How to Solve the Generational Puzzle at Work* (New York: HarperCollins, 2002), 326-27.

or associates from a different denomination and often from different vocational specialties who agree to form a lateral relationship.⁸³

A multi-generational team can practice all four levels of mentorship. Younger members can develop upward mentoring relationships with older and wiser leaders who can help build maturity into them. Younger leaders can also form lateral mentoring relationships with peers on the team. Without older leaders on the team, upward mentoring relationships would not be possible and younger leaders would suffer from the void.

A church planting team that seeks to gather multi-generational members affirms the value of each generation to the success of the vision. A leadership council filled with only Millennials communicates either intentionally or unintentionally the irrelevancy of other generations to their mission. Milne writes,

A congregation open to new-humanity principles will form other peer-identity groups, such as youth, women, men, young married couples, and seniors. It is important that these groups be, as far as possible, represented in the leadership of the congregation. While the desire to achieve this can be carried to a point at which other important criteria of leadership are overlooked, this remains an important general goal.⁸⁴

Sharing power among all generations in leadership communicates value.

A desire to include all generations to plant churches on college campuses reveals to the world that those who are in Christ are all valuable and an asset. James Emery White in his book *Rethinking the Church* writes,

In essence, structure dictates morale, and the type of structure that has a negative impact is one that does not treat people with respect. Traditionally, “companies define complicated rules, procedures, and guidelines to govern nearly every aspect of working life. These rules suggest to the employees that they are not trustworthy, lack common sense, and have even less capacity for making important decisions.”⁸⁵

When a leadership team values all generations, morale is increased, and a team becomes more effective.

⁸³ Gary L. McIntosh and R. Daniel Reeves, *Thriving Churches in the Twenty-First Century* (Grand Rapids: Kregel, 2006), 91-94.

⁸⁴ Milne, *Dynamic Diversity*, 118-19.

⁸⁵ James Emery White, *Rethinking the Church: A Challenge to Creative Redesign in an Age of Transition* (Grand Rapids: Baker, 1997), 94.

When a team is committed to diversity among itself, the team communicates a desire to reach the demographics represented in the team. If a church planting team consists of four generations, then their missional vision encompasses the generations represented. Milne writes, “Another dimension of new-humanity missional effectiveness lies in the diversity of its constituents. Their breadth of type becomes the basis for an outreach that is similarly multilayered. In a culture of massive diversity, the best possible agent for mission is surely a congregation with a corresponding breadth.”⁸⁶ The breadth of type of the leadership team is the basis for a multi-generational outreach.

A church planting team must be careful not to project one type of person or one generation of people church. The gospel of Jesus Christ is for all generations. The Holy Spirit makes all generations one in Christ. Each are equal members of the body of Christ. When different backgrounds come together to proclaim the truth of Christ to lost college students and others in the surrounding community, the power of the gospel is put on display for the world. Mark Dever and Jamie Dunlop, in their book *The Compelling Community*, write, “If we seek boundary-crossing love that perplexes the world around us, then some types diversity will often speak louder than others.”⁸⁷ Maybe the diversity of Baby Boomers, Generation Xers, Millennials, and Gen Z coming together to reach college students and others in the community will perplex the world, and many will come to faith in Jesus Christ.

How can multi-generational teams be effective? Bringing Baby Boomers, Xers, Millennials, and Gen Z together is not easy. Creating a cohesive team culture with four generations that is effective and productive is challenging. However, the process of formulating and managing a healthy multi-generational church planting team can be

⁸⁶ Milne, *Dynamic Diversity*, 161.

⁸⁷ Mark Dever and Jamie Dunlop, *The Compelling Community: Where God’s Power Makes a Church Attractive* (Wheaton, IL: Crossway, 2015), 75.

achieved. An intergenerational team can be effective if it is gospel-centered, reflects a humble disposition, creates an open environment, values relationships, and formulates a shared mission.

A multi-generational church planting team has no hope if they do not consistently remind themselves of their unity in the gospel. Milne writes,

But not only peace with God; peace also with the fellow members of his family; for, as was established in our earlier discussion, God's amazing deed of love in sacrificing himself in the person of Christ for his creature's sins mandates a Christian community in which all who are reconciled to God are automatically also reconciled to each other in a new humanity.⁸⁸

Without Christ, a multi-generational team has no hope in working through conflict.

A diverse generational team is a gospel team. Dever and Dunlop write,

We can never be forgiven more than we are at the moment of our salvation. Yet as we better understand our sin, and as we better understand the cross, we better understand forgiveness—which flows out as more love. So, what is supernatural about love within a local church community? This love is empowered not by the lovability of others or our own goodness, but by supernatural forgiveness in Christ at the cross.⁸⁹

The cross of Christ is the foundation to the success of a multi-generational church planting team.

Control is a critical issue with any team dynamic. Ortberg writes on the issue of multigenerational leadership in the church today:

There is an old saying in the church world that “the issue is never the issue; the issue is always control.” And when it comes to generations working together, the question of control is never more than about a micron below the surface. . . . This also means that on the leadership team, we have to embrace conflict. Where there is a difference of opinion that falls out along generational lines, we have to be willing to enter the tunnel of chaos. If there are not regular, passionate, energized disagreements about what our future should look like, I know I have not done my job as a leader to engage people fully.⁹⁰

⁸⁸ Milne, *Dynamic Diversity*, 64.

⁸⁹ Dever and Dunlop, *The Compelling Community*, 45-46.

⁹⁰ John Ortberg, “Can Your Church Leadership Represent Every Generation?” *Christianity Today*, July 27, 2009, <https://www.christianitytoday.com/pastors/2009/summer/can-your-church-leadership-represent-every-generation.html>.

If maintaining and gaining control is the chief concern of the different generations on the team, then the different generations will see each other as threats. Any level of conflict will lead to constant division and standstills. For generations to work together effectively and learn from each other, humility is imperative. The need for control must be eliminated.

If Baby Boomers reflect no humility, then Millennials and Gen Z have no avenue for training and council. Being surrounded by older leaders, who humbly give wisdom and opportunities to young leaders, is essential for churches to develop younger leaders. Humble dispositions among more mature leaders create environments for leadership training for students.

Communication is an essential component to any good team. Developing an open channel of dialogue between the different generations helps to clarify ideas and perspectives. Consultant for the Hay Group, Tania Lennon, in her article “Managing A Multi-Generational Workforce: The Myths vs. The Realities,” writes, “Encouraging an environment where people can talk openly about their specific needs creates a workplace where everyone feels valued. This is more likely to come from dialogue than policy.”⁹¹

Freedom to bring conflict into the open allows clarity to be achieved. An environment that welcomes feedback on ministry or personal issues provides paths to sodality between members. Tammy Erikson in her article “Tapping into the Multigenerational Talent” writes on the issue of misunderstanding among generations:

These are some of the most frequent causes of misunderstanding in your workplace, and my basic recommendation is to talk about them. Get your group together and ask, “Hey, how do we all feel about whether everybody has to be here at 8:30, or is it okay that some of us work odd hours?” “How do we feel about the fact that we use email? Is that okay, or should we switch to another technology?” Bring these things out, discuss them, and come up with whatever is right for your business.⁹²

⁹¹ Tania Lennon, “Managing a Multi-Generational Workforce: The Myths vs. The Realities,” *Hay Group*, accessed June 7, 2019, http://info.haygroupupdate.com/rs/494-VUC-482/images/HayGroup_Managing_multi-gen_workforce.pdf, 5.

⁹² Tammy Erikson, “Tapping into the Multigenerational Talent,” accessed June 8, 2019 <http://tammyerickson.com/images/uploads/Tapping-Into-Multi-Generational-Talent.pdf>, 6.

Open discussion leads to awareness of preferred modes of communication and protocol among members of the team.

Developing strong working relationships unifies a team of multiple generations. Caroline McAndrews discovered in her study on developing successful multi-generational teams that strong relationships between members is essential: “For staff, a positive relationship with a direct supervisor is the most frequently cited factor that allows them to do their best work. Eighty-two percent of survey respondents answered that positive relationships in the workplace—including those with a direct supervisor—are key.”⁹³ When relationships are built between older and younger members of the team, opportunities for growth in areas of spiritual or leadership development are created. Older leaders feel utilized, and younger leaders sense invested in their development.

Relationships are built on trust. Norma Carr-Ruffino writes, “You build trust by building authentic relationships, in which you respect and appreciate others and sow it through words and actions.”⁹⁴ Strong multi-generational teams are built through hospitality and love. Dever and Dunlop write, “At my own church, one thing that accelerated a focus on hospitality was when college students began inviting families to their dorm rooms for ramen noodle dinners. . . . When people grow in hospitality, they grow in inviting others into their lives. And they grow in reaching out to those with whom they don’t share much natural affinity.”⁹⁵ Relationships take initiative and investment. When attempts are made by different generations, who may dress differently or use peculiar words, to truly know one another and express honor toward one another, unity and trust are created.

⁹³ McAndrews, *What Works*, 6.

⁹⁴ Norma Carr-Ruffino, *Making Diversity Work* (State College, PA: Prentice Hall, 2005), 81.

⁹⁵ Dever and Dunlop, *The Compelling Church*, 121.

Common goals and interests overcome generational stereotypes and etiquettes. A team that shares a mission comes together to contribute creativity and innovation for the fulfillment of the goal. McAndrews discovered that a shared mission helps multi-generational teams succeed: “The mission-driven organization is the second most important factor to staff. Respondents told us they did their best work when they had a belief in the mission of their organizations and could see how their work contributed to accomplishing that mission.”⁹⁶ A common mission draws people from each generation to share ideas and perspective for the good of the team.

Utilizing Collegiate Leaders in Critical Roles

A major theme in collegiate church planting is the role of students in the life of the church. Students ought to become devoted members in the church, serve the church faithfully, and give sacrificially to the church as well. In addition, the church community, which is the visible gospel, is a powerful witness to the truth of the gospel to college students on campus. Therefore, college students should be trained and commissioned for critical roles in the leadership of the church.

Leadership teams in different areas of the church need to be intergenerational. Worship, children’s ministry, and other service-based ministry teams should reflect multiple generations. Gary McIntosh in his book on multi-generational churches writes, “When people come to a church, one of the first things they do is look around to find people like themselves.”⁹⁷ However, if the team casting vision for the church is void of collegiate influence, how can the church be considered a collegiate church plant?

Planters and pastors called to reach college students must recognize that a key element in the strategy to reach and disciple students is to train them for critical spiritual

⁹⁶ McAndrews, *What Works*, 6.

⁹⁷ Gary L. McIntosh, *One Church Four Generations: Understanding and Reaching All Ages in Your Church* (Grand Rapids: Baker, 2002), 221-22.

leadership roles in the church, which means recognizing within students elder-quality character and elder-type ministry abilities in the areas of teaching, leadership, and evangelism.⁹⁸ Dever and Alexander explain,

Gathering elders by recognition enables us to spot those men in the congregation who are actually proving by their lifestyle that they are elders in deed, even if not in title. Their actions give evidence that God is raising them up for leadership in the church, and their selfless concern for the church's corporate life tips us off that they have an elder's outlook and maturity.⁹⁹

The hope and prayer for collegiate church plants is that some of these men, who possess elder qualities, are students.

An elder is not necessarily an older male. Paul in 1 Timothy 3 or Titus 1 did not include age as a requirement for eldership. Dever and Alexander note, "In fact, there are some thirty-year old (or even younger) who are more qualified to be elders than some men twice their age. Life experience alone does not qualify a man to be an elder."¹⁰⁰

Churches should not be afraid to establish a younger leader who possesses elder qualities to the ranks of eldership or another critical role in the church.

One way to prepare mature college males for leadership in the church is pastoral internships or apprenticeships. Paul established this vision in his letter to Timothy: "And what you have heard from men in the presence of many witnesses entrust to faithful men, who will be able to teach others also" (2 Tim. 2:2). Thabiti Anyabwile writes, "Preparation for ministry most naturally and effectively occurs as one qualified and seasoned man entrusts his experience and learning to subsequent generations. Pastors are meant to replicate themselves in others."¹⁰¹ When age is not a deterrent, planters and pastors can start investing sooner in male students who exhibit elder qualities.

⁹⁸ Dever and Alexander, *The Deliberate Church*, 138.

⁹⁹ Dever and Alexander, *The Deliberate Church*, 138.

¹⁰⁰ Dever and Alexander, *The Deliberate Church*, 139.

¹⁰¹ Thabiti Anyabwile, *Reviving the Black Church: A Call to Reclaim a Sacred Institution* (Nashville: B & H, 2015), 167.

This desired outcome may mean giving certain male students opportunities to preach, teach Bible studies, or lead ministry projects under the mentorship of a pastor. When other students see a peer as an aspiring model of godly leadership, they may strive in response to be qualified as well for church leadership. When pastors look to develop the next generation in ministry, college students may be empowered to spiritual growth and engagement in the life of the church.

Multiplication

The advent of collegiate church plants on American colleges and universities has the potential to be an effective training ground for further church planting in other settings. As students are reached and discipled by the gospel through church involvement, students can be strategically placed in certain cities, where they have obtained employment and housing, to participate as critical and reliable leaders on a church planting team. This outcome would make collegiate church plants the launching point for other church plants in strategic locations.

Based on current trends and statistics, many students are choosing to study science-based majors, which are referred to as STEM (Science, Technology, Engineering, and Mathematics) majors. This trend is causing many college students to graduate with degrees that are preparing them for career choices in health professions, industry, and technology. Therefore, collegiate church plants must look beyond their own ministry location and envision a church planting network that uses recent graduates to plant churches in cities and towns where students are finding employment.

This section first highlights current trends and statistics of college degrees and career choices. Next is an outline of the missional implications of students being strategically sent out to match church planting with vocational placement. Third is an argument for a change in emphasis in student ministry to vocational discipleship. Last is an explanation of the process of developing a collegiate church planting network.

Current Trends and Statistics of College Degrees and Career Choices

Paul reminded the church on several occasions that the diversity of gifts given to the church is ordained by God. Paul wrote in Ephesians 4:7 that gifts were given according to the measure of Christ's grace to his church. He also referenced different gifts given to those in the church in Romans 12:3-8 and 1 Corinthians 12:1-11. While the variety of spiritual gifts is communicated in these examples, another form of diversity among individuals in the church is professional skills and placement in the marketplace. Current trends and statistics of vocational training through different majors in colleges and universities show many students choosing to pursue secular degrees over religious degrees.

Many students today are selecting STEM majors over social sciences or art majors. Xueli Wang writes that STEM majors are a rapidly growing trend at colleges and universities:

The demand for graduates in STEM fields continues to grow at a relatively rapid rate. According to the National Science Foundation (2010), the employment rate in science and engineering fields rose an average of 3-3% annually between 2004 and 2008 compared to an average 1.3% annual increase in employment in all occupations, and this estimated growth rate is consistent with long-term national trends (U.S. Department of Labor, 2007). By 2018, 9 of the 10 fastest growing occupations that require at least a bachelor's degree will depend on significant math or science training, and many science and engineering occupations are predicted to grow faster than the average rate for all occupations (Lacey & Wright, 2009; National Science Board, 2010).¹⁰²

America's future workforce is facing global competition for employment in growing fields associated with science and technology.

Bachelor's degrees. Nearly two million bachelor's degrees were given out by colleges and universities in 2015.¹⁰³ The US Department of Education has been collecting

¹⁰² Xueli Wang, "Why Students Choose STEM Majors: Motivation, High School Learning, and Postsecondary Context of Support," *American Educational Research Journal* 50, no. 5 (October 2013): 1082.

¹⁰³ "Bachelor's Degrees Conferred by Postsecondary Institutions, by Field of Study: Selected years, 1970-71 through 2014-15," National Center for Education Statistics, 2016, 2016,

data since 1970 on the amount of bachelor’s degrees earned by students at American postsecondary institutions. Table 1 demonstrates the particular fields of study or majors of bachelor’s degrees pursued by college and university students in 2014 to 2015.¹⁰⁴

Approximately 20 percent of students in 2014 through 2015 earned business degrees. Nearly 20 percent of students obtained degrees in the field of health professions or science. More than 18 percent of bachelor’s degrees were STEM degrees. However, only 1 percent of degrees earned by students were in the field of theology or religious studies, and the amount was likely lower with the addition of philosophy degrees included in the statistical analysis. Thomas Sudyk writes on the low number of students earning religious or theological degrees from American colleges and universities: “In the 1997-1998 school year, schools conferred a total of 1,184,406 bachelor’s degrees. Of those 5,903 (.5 percent) were in theological studies and religious vocations; 8,207 (.7 percent) were in philosophy and religion.”¹⁰⁵

Table 1. Bachelor's degrees conferred by postsecondary institutions by field of study: selected years, 2014-2015

Field of Study	2014-15
Total Number of bachelor’s Degrees	1,849,934
Agriculture and natural resources	36,277
Architecture and related services	9,090
Area, ethnic, cultural, gender, and group studies	7,782
Biological and biomedical studies	109,896
Business	363,799
Communication, journalism, and related programs	90,650
Communication technologies	5,135
Computer and information sciences	59,581
Education	91,623
Engineering	97,858

https://nces.ed.gov/programs/digest/d16/tables/dt16_322.10.asp?current=yes.

¹⁰⁴ National Center for Education Statistics, “Bachelor’s Degrees Conferred.”

¹⁰⁵ Thomas Sudyk, “Strategic Considerations in Business as Mission,” in *On Kingdom Business: Transforming Missions Through Entrepreneurial Strategies*, ed. Tetsunao Yamamori and Kenneth A. Eldred (Wheaton, IL, Crossway, 2003), 154.

Engineering technologies	17,238
English language and literature	45,847
Family and consumer sciences/human sciences	24,584
Foreign languages, literatures, and linguistics	19,493
Health professions and related programs	216,228
Homeland security, law enforcement, and firefighting	62,723
Legal professions and studies	4,420
Liberal arts and sciences, general studies, and humanities	43,647
Library science	99
Mathematics and statistics	21,853
Military technologies and applied science	276
Multi/interdisciplinary studies	47,556
Parks, recreation, leisure, and fitness studies	49,006
Philosophy and religious studies	30,038
Precision production	48
Psychology	117,557
Public administration and social sciences	34,363
Social sciences and history	166,944
Theology and religious vocation	9,708
Transportation and material moving	4,711
Visual and performing arts	95,832

Master’s degrees. Over 758,000 master’s degrees were given out by colleges and universities in 2015.¹⁰⁶ The US Department of Education has been collecting data on the amount of master’s degrees earned by students at American postsecondary institutions since 1970. Table 2 demonstrates the particular fields of study of master’s degrees pursued by college and university students in 2014-2015.¹⁰⁷

Table 2. Master's degrees conferred by postsecondary institutions by field of study: selected years, 2014-2015

Field of Study	2014-2015
Total	758,708
Agriculture and natural resources	6,426
Architecture and related services	8,006

¹⁰⁶ “Master’s Degrees Conferred by Postsecondary Institutions, by Field of Study: Selected Years, 1970-71 through 2014-15,” National Center for Education Statistics, 2016, https://nces.ed.gov/programs/digest/d16/tables/dt16_323.10.asp.

¹⁰⁷ National Center for Education Statistics, “Master’s Degrees Conferred.”

Area, ethnic, cultural, gender, and group studies	1,847
Biological and biomedical studies	14,650
Business	185,222
Communication, journalism, and related programs	9,581
Communication technologies	554
Computer and information sciences	31,474
Education	146,561
Engineering	46,115
Engineering technologies	5,324
English language and literature	8,928
Family and consumer sciences/human sciences	3,148
Foreign languages, literatures, and linguistics	3,566
Health professions and related programs	102,897
Homeland security, law enforcement, and firefighting	9,643
Legal professions and studies	7,924
Liberal arts and sciences, general studies, and humanities	2,794
Library science	5,259
Mathematics and statistics	7,589
Military technologies and applied science	71
Multi/interdisciplinary studies	8,098
Parks, recreation, leisure, and fitness studies	7,639
Philosophy and religious studies	1,912
Physical science and science technologies	7,100
Precision production	4
Psychology	26,773
Public administration and social sciences	46,083
Social sciences and history	20,533
Theology and religious vocations	14,271
Transportation and materials moving	960
Visual and performing arts	17,756

Approximately 25 percent of master’s degrees were earned in the field of business. Over 13 percent were obtained in the field of health professions and other related fields. Nearly, 15 percent of master’s degrees at colleges and universities in the US were given out in STEM fields of study. However, in the field of theological and religious vocations, less than 2 percent of students earned master’s degrees. College students are overwhelming choosing majors and post-graduate studies in secular fields. Fewer are becoming pastors and missionaries.¹⁰⁸

¹⁰⁸ Sudyk, “Strategic Considerations,” 154.

Career choices. Nearly, two million students are projected to graduate next spring with bachelor's degrees.¹⁰⁹ Based on statistics from 2014 through 2015, most will likely leave colleges and universities with degrees in secular fields. The Bureau of Labor Statistics estimates that in 2016, 78,000 religious workers were in the American workforce.¹¹⁰ Religious workers made up less than .05 percent of the total workforce.

The Pew Research Center on Religion and Public Life survey in 2014, reported that 17 percent of eighteen to twenty-nine year olds claimed to be Evangelical Protestants.¹¹¹ If churches and ministries used that number alone to calculate the number of recent bachelor's degrees who would potentially want to use their skills for the sake of Christian mission, the total number of mission-minded college graduates in the marketplace would be 314,488. In comparison, the US only has 78,000 total religious workers. The International Mission Board of the Southern Baptist Convention, which is the largest Christian overseas sending organization, employees 3,612 overseas missionaries.¹¹²

Vocational calling. In response to the data, the question of calling follows. Does God call people to particular jobs, professions, and fields of work? Usually, a spiritual calling refers to a ministry vocation not a secular profession. Eusebius argues in his book *The Proof of the Gospel* that Christians had two ways of life. One was the perfect way and the other the permitted way:

Two ways of life were thus given by the law of Christ to His Church. [d] The one is above nature, and beyond common human living; it admits not marriage, child-

¹⁰⁹ "Degrees Conferred by Postsecondary Institutions, by Level of Degree and Sex of student: Selected Years, 1869-70 through 2025-26," National Center for Education Statistics, 2016, https://nces.ed.gov/programs/digest/d15/tables/dt15_318.10.asp?referrer=report.

¹¹⁰ "May 2016 National Occupational Employment and Wage Estimates United States," Bureau of Labor Statistics, March 31, 2017, https://www.bls.gov/oes/current/oes_nat.htm#21-0000.

¹¹¹ "Religious Landscape Study: Age Distribution among Evangelical Protestants," Pew Research Center for Religion and Public Life, 2014, <https://www.pewforum.org/religious-landscape-study/religious-tradition/evangelical-protestant/>.

¹¹² "Fun Facts about the SBC," Southern Baptist Convention, September 13, 2017, <http://www.sbc.net/BecomingSouthernBaptist/FastFacts.asp>.

bearing, property nor the possession of wealth, but wholly and permanently separate from the common customary life of mankind, it devotes itself to the service of God alone in its wealth of heavenly love! And they who enter on this course, appear to die to the life of mortals, to bear with them nothing earthly but their body, and in mind and spirit to have passed to heaven. Like some celestial beings they gaze upon human life, performing the duty of a priesthood to Almighty God for the whole race, not with sacrifices of bulls and blood, nor with libations and unguents, nor with smoke and consuming fire and destruction of bodily things, but with right principles of true holiness, and of a soul purified in disposition, and above all with virtuous deeds and words; with such they propitiate the Divinity, and celebrate their priestly rites for themselves and their race. [30] Such then is the perfect form of the Christian life. And the other more humble, more human, permits men to join in pure nuptials and to produce children, to undertake government, to give orders to soldiers fighting for right; it allows them to have minds for farming, for trade, and the other more secular interests as well as for religion: [b] and it is for them that times of retreat and instruction, and days for hearing sacred things are set apart. And a kind of secondary grade of piety is attributed to them, giving just such help as such lives require, so that all men, whether Greeks or barbarians, have their part in the coming of salvation, and profit by the teaching of the Gospel.¹¹³

Eusebius's teaching created a two-tier structure of calling that separated the sacred from the secular. Terminology like "full-time Christian ministry" and "answering the call" was created to elevate a calling to vocational ministry over a calling to a marketplace profession. Os Guinness in his book *The Call* wrote on the subject of spiritual call: "Calling is the truth that God calls us to himself so decisively that everything we are, everything we do, and everything we have is invested with a special devotion, dynamism, and direction lived out as a response to his summons and service."¹¹⁴ Therefore, Christians cannot separate or elevate one vocation over another.

Christians are primarily called by God to salvation as followers of Christ Jesus. Guinness argues, "Our primary calling as followers of Christ is by him, to him, and for him. First and foremost, Christians are called to Someone (God), not to something (such as motherhood, politics, or teaching) or to somewhere (such as the inner city or Outer Mongolia)."¹¹⁵ He also explains the nature of God's callings to something and

¹¹³ Eusebius, *The Proof of the Gospel: Being the Demonstratio Evangelica of Eusebius of Caesarea*, ed. W. J. Sparrow-Simpson and W. K. Lowther Clarke (New York: Aeterna, 2015), chap. 8.

¹¹⁴ Os Guinness, *The Call: Finding and Fulfilling the Central Purpose of Your Life* (Nashville: Thomas Nelson, 2003), 29.

¹¹⁵ Guinness, *The Call*, 31.

somewhere:

Our secondary calling, in light of God's sovereignty, is that everyone, everywhere, and in everything should think, speak, live, and act entirely for him. We can therefore properly say as a matter of secondary calling that we are called to homemaking or to the practice of law or to art history. But these and other things are always the secondary, never the primary calling. They are "callings" rather than the "calling."¹¹⁶

The secondary calling is the call to work. Many of the students that a collegiate church plant will reach and disciple will be called to work by God in certain professions according to His will and for His glory. Therefore, if God is calling them by His will to work in certain places and to do certain things, a collegiate church plant under the wisdom of God ought to strategically send them out to plant churches.

Missiological Implications of the Strategy

God uses everything to accomplish His chosen will. Dutch theology Abraham Kuyper writes, "There is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry: 'Mine!'"¹¹⁷ If God is sovereign over everything, then God can use everything in his creation to draw people to himself. The strategy of unleashing recent college graduates into the marketplace trained and commissioned by the church in mission will result in some major missiological implications. Those implications will be extensive connection points to the lost, a more effective use of resources, and a fuller vision for utilizing the next generation.

Extensive connection points to the lost. College graduates who have been sent out into the marketplace in a city or town by a collegiate church plant have built in connections with young career minded people who need to be reached with the gospel. Susan Hecht writes on the importance of Christians relating to unbelievers: "Creating an environment for spiritual progress has to do with connecting with unbelievers in a

¹¹⁶ Guinness, *The Call*, 31.

¹¹⁷ Abraham Kuyper, *Abraham Kuyper: A Centennial Reader*, ed. James D. Bratt (Grand Rapids: Eerdmans, 1998), 488.

relational environment that allows them to move from a position of little understanding of God and the Bible to an attitude of openness and interest.”¹¹⁸ Recent graduates working alongside the lost provide opportunities for creating relationships, which leads to gospel conversations.

Patrick Lai in his book on tentmaking focuses on the positive identity of the tentmaker in the eyes of unbelievers:

Tentmaking creates great contact with people. We are not known as missionaries or religious professionals. We have a secular identity. A tentmaker, unlike a regular missionary, is free from the stigma of proselytizing. Having natural access to people creates unexpected opportunities to witness. As tentmakers, we do not wear the Christian label; we are one of the crowds.¹¹⁹

Relationships between co-workers and customers are formed more organically because the worker is an accepted and recognized member of the community rather than an outsider with little to no connections with a group of people.¹²⁰ This dynamic allows for more effective opportunities for ministry.

The lost are also given the opportunity to regularly observe the effects of the gospel on the lives of believers. Hecht writes,

For years, experts in the field of communication studies have observed that nonverbal communication accounts for 65 to 93 percent of all communication. In a postmodern culture that is leery of truth-claims and that looks for practical answers to life issues, what people see in our lives will communicate to them as much as, and probably more than, what we communicate to them verbally. . . . The approach to evangelism that I am suggesting involves moving out into the unbelieving, postmodern culture, establishing relationships with unbelievers, and persuading them to consider the gospel message.¹²¹

Extensive time working around each other in different situations provides a non-biased, empirical argument to the effects of the gospel. The number of college

¹¹⁸ Susan Hecht, “Faithfully Relating to Unbelievers in a Relational Age,” in *Telling the Truth: Evangelizing Post moderns*, ed. D. A. Carson (Grand Rapids: Zondervan, 2000), 246-47.

¹¹⁹ Patrick Lai, *Tentmaking: The Life and Work of Business as Missions* (Downers Grove, IL: IVP, 2005), 40.

¹²⁰ Lai, *Tentmaking*, 42.

¹²¹ Hecht, “Faithfully Relating to Unbelievers,” 252-53.

graduates leaving their college or university with various degrees allows the possibility of placing a missional asset who has the ability to be an incarnational missionary into different sectors of the marketplace. Health, business, engineering, education, technology, and many other segments are now viable mission targets to reach the lost.

Effective use of resources. According to the Giving USA Foundation, which is an entity of the Giving Institute, in 2016 over 122 billion dollars were given to religious organizations in the United States.¹²² The Southern Baptist Convention (SBC) reported in June 2017 that over 9 billion dollars were given by attenders to SBC churches.¹²³ Yet, only 5 percent were contributed to the Cooperative Program, which allocates money to the International Mission Board (IMB) and the North American Mission Board (NAMB) for worldwide evangelism and church planting.¹²⁴

Sudyk highlights the imbalanced use of resources by churches and ministries:

Let us assume that the current system of recruiting missionaries is efficient and represents the recruitment of all available missionary candidates. To increase the number of missionaries you would need to expand the pool from which candidates are drawn. Based on the educational data presented earlier, I think the pool could be expanded exponentially by intentionally including business and professional students.¹²⁵

With more church planters and missionaries who will cost churches and ministries little to no money, more ministry fruit can be achievable. Also, churches and ministries can reallocate money to more critical needs if further evangelism and mission work is done

¹²² Indiana University Lilly Family School of Philanthropy, “The Annual Report on Philanthropy for the Year 2016,” *Giving USA Foundation*, 2017, <https://givingusa.org/giving-usa-2017-total-charitable-donations-rise-to-new-high-of-390-05-billion/>.

¹²³ “Fast Facts about the SBC,” Southern Baptist Convention, September 12, 2019, <http://www.sbc.net/BecomingSouthernBaptist/pdf/FastFacts2019.pdf>.

¹²⁴ Other funds were given directly to the IMB and NAMB through the annual Lottie Moon offering during Christmas and the Annie Armstrong offering during Easter. \$157.3 million was given in 2018-2019 to the Lottie Moon Offering. (Ann Lovell, “Lottie Moon Offering totals \$157.3 million,” <http://www.bpnews.net/53702/lottie-moon-offering-totals-1573-million>)

¹²⁵ Sudyk, “Strategic Considerations,” 156.

by those positioned in the marketplace.

John Cragin highlights the issue of effectiveness with church and ministry resources:

Again, we will place a team of four units in Oslo, all of them ‘up to their eyebrows’ in the business. Total annual contributions required to support budget at \$0. Total hours worked by home country church members to support the budget are 0. Hours worked by Oslo team total 10,000. Number of people receiving gospel witness through Oslo staff is 1,000 (800 via team witness, 200 via investment in local evangelistic work). Contribution dollar cost per witness is 0. Hour cost per witness is 10,000 divided by 1000, or 10.¹²⁶

Comparing the scenario with a conventional strategy, the SBC reports over 246,000 baptisms in 2018.¹²⁷ Figuring contribution dollar cost per witness, as Cragin used in his model, each baptism costs the SBC thirty-two thousand dollars.

Sudyk points out that only a small portion of Christian human and monetary resources are available for fulfilling the Great Commission, either at home or abroad.¹²⁸ The church is then underusing their most valuable resource to reach one of the most critical audiences.

A vision to utilize the next generation. Paul wrote in Ephesians that pastors and missionaries are given to the church to equip the saints for ministry. The next generation of leaders of the church are biblically commanded to be trained and utilized in the church’s work. The strategy to place recent college graduates as a critical component to the success of missions around the world illustrates to them their responsibility and prominence in the vision.

Andrea Buczynski writes on the topic of testimonies in evangelism: “Despite some of the challenges that a postmodern culture presents on campus, students are hungry

¹²⁶ John Cragin, “The Business of Missions—The Missions of Business,” in Yamamori and Eldred, *On Kingdom Business*, 171.

¹²⁷ Southern Baptist Convention, “Fast Facts about the SBC.”

¹²⁸ Sudyk, “Strategic Considerations,” 156.

for the real thing. When they see it, they recognize it and want it.”¹²⁹ The postmodern culture can be reached with the gospel by those who have grown up in the culture. The plan to utilize the next generation to model the gospel incarnationally in various sectors of the marketplace will give the lost opportunities to see, recognize, and want the gospel.

The missiological implications of the strategy affect the church’s understanding of how to reach the lost in America and around the world with the gospel. College ministry becomes a tent-making farm system that is thoughtfully training students for missional impact with their secular degrees.

Change in Focus by College Ministries to Vocational Preparation, Discipleship, and Mission

The vision for utilizing college graduates with secular degrees in the missional strategy of the church creates a change in focus by college ministries. No longer is the discipleship window only four to five years until the student graduates and immediately leaves the ministry. The post-graduation decisions of the student are relevant to the ministry. The focus of college ministries shifts to training for after-graduation, vocational discipleship, and a missiological vision beyond one collegiate context.

Vocational preparation. Erica Young Reitz writes on the subject of preparing students for after college:

But preparedness is not just about securing a job and apartment, or a paycheck in hand. It’s about much more. It’s about preparing not just for a career but for a life of faithfulness in a complex world. It’s about connecting what’s happened in the classroom for the last four years to our calling—to what we will do and who we will be after college. It’s about practical tools and resources for navigating the transition in areas such as budgeting, finding community and making decisions. It’s about having a healthy perspective and proper expectations. It’s about finding answers to questions we may not even know we should be asking. And it’s about knowing it’s going to be okay when we don’t have the answers right away.¹³⁰

¹²⁹ Andrea Buczynski, “Examples of Effective Evangelism,” in Carson, *Telling the Truth*, 321.

¹³⁰ Erica Young Reitz, *After College: Navigating Transitions, Relationships, and Faith* (Downers Grove, IL: IVP, 2016), 11.

College ministries must provide insight to students to transition into their careers with a kingdom mindset. The strategy to teach them to understand their placement and actions at work are essential to God's mission to draw people to himself. Reitz writes about a conversation with a college student:

As we prepared for a day of discussing faith and the workplace, Lin commented, "It seems to me that what I am about to do has nothing to do with God's kingdom, which makes me sad." After our time together, though, her view began to shift. As an international relations major, Lin started to see the ways her field relates to God's kingdom as she builds bridges between cultures, fosters communication and works toward making peace—all priorities of Jesus. When we think that a kingdom perspective means reducing work to just a few jobs we deem worthy, then we've missed the kind of kingdom Christ is bringing and the king himself.¹³¹

The vision to help students see their pursuit of a field of study and eventual career is eternally relevant and must be a strategic focus of college ministries going forward.

Vocational discipleship. The gospel affects every field of work. College ministries must teach students to see the gospel implications of every vocation. No longer can students be allowed to separate secular callings from missional ones. The gospel affects them all. Keller writes, "The vast implications of this gospel worldview—about the character of God, the goodness of the material creation, the value of the human person, the fallenness of all people and all things, the primacy of love and grace, the importance of justice and truth, the hope of redemption affect everything, and especially our work."¹³² Everything is affected by the gospel. Every sector of the marketplace has eternal ramifications.

If the gospel affects all work, then students must be taught the biblical actions in their work. Keller writes about Paul's teaching on work in Ephesians 6:5-9:

First, workers are told to be wholehearted in their work ("with sincerity of heart," verse 5). . . . Christians are to be fully engaged at work as whole persons, giving their minds, hearts and bodies fully to doing the best job possible on the task at hand. . . . Second, Christians are to work with "sincerity of heart," which is literally

¹³¹ Reitz, *After College*, 182.

¹³² Tim Keller, *Every Good Endeavor: Connecting Your Work to God's Work* (New York: Penguin Books, 2012), 162.

singleness of heart, a term that connotes both focus and integrity. . . . Third, we are to work ‘not only to wing their favor when their eye is on you.’ This means we do not work hard only when being watched; nor do we do only what is necessary to get by. Finally, the work “wholeheartedly” in verse 7 means Christians are to work with cheerfulness and joy.¹³³

Work that is affected by the gospel should be a witness to others of the truth of the gospel. When discipleship teaches people to live out the gospel through their work, the world takes notice. Work related discipleship must start in college as students’ primary reasons for attending is vocational training. Christ Jesus commanded his disciples to go and make disciples of all nations.

Vocational mission. The calling to go is given to all believers. However, should the church send out college graduates with secular degrees? Are sent ones only those who choose to give up their secular professions for ministry ones?

Don Bartel argues that a common blind spot exists in many churches and ministries. He believes churches and ministries neglect training lay people to become informal missionaries in their context.¹³⁴ The blind spot limits their reach beyond the church or ministry environment. If college graduates can be trained and sent out to their sectors of the marketplace, then mission outposts are created. Collegiate church plants can begin to expand their vision beyond a single context.

Students called to take jobs in the same city or neighborhood can band together to reach their new context with the gospel. Graduates starting careers in the same field can work together to effectively reach co-workers or clients. Bartel writes,

I want to highlight three things about a mission outpost. First, it is a group of people. It is not an individual, isolated effort. It doesn’t have to be a highly trained group of people. Second, it is a group of people who have banded together to collaborate in the ministry. And third, they have come together for the purpose of taking the gospel to the lost.¹³⁵

¹³³ Keller, *Every Good Endeavor*, 220.

¹³⁴ Don Bartel, “Evangelizing Postmoderns Using a Mission Outpost Strategy,” in Carson, *Telling the Truth*, 346-47.

¹³⁵ Bartel, “Evangelizing Postmoderns,” 345.

College ministries can begin to reach beyond one campus or city.

Developing a Network of Collegiate Church Plants

As collegiate churches are planted on one campus, other churches can be planted at other campuses as students are strategically trained and sent out to plant new churches on or near campuses. This common vision creates a network of churches dedicated to ministering to college students and utilizing the local church congregation as the chief institution to reach and disciple students. Brad House and Gregg Allison define network in their book on multichurch: “A network bears some resemblance to a denomination. In a network, churches also collaborate around shared doctrinal, missional, and philosophical commonalities, but network is often used in reference to a groups of churches united around a specific purpose such as church planting, with less centralized authority than a denomination.”¹³⁶ Collegiate church plants centered around a common vision, mission, and strategy have the potential to spawn multiple churches that network with each other to utilized college students as the seeds for church planting network.

Church planting was the primary evangelistic strategy of Paul as he was sent out by the church of Antioch to reach the Gentiles of the Roman Empire. Paul identified the most influential cities in certain regions and planted churches there.¹³⁷ These churches, which Paul planted, networked together. House and Allison write, “The church in Rome met in various locations, and Paul sent greetings to the church that specifically gathered in the house of Priscilla and Aquila (Rom. 16:5). The Roman church may have also consisted of Asyncritus, Phlegon, Hermès, Patrobas, Herman, and other Christians

¹³⁶ Brad House and Gregg Allison, *Multichurch: Exploring the Future of Multisite* (Grand Rapids: Zondervan, 2017), 15.

¹³⁷ Tim Keller, “Why Plant Churches?” accessed June 15, 2019, <http://download.redeemer.com/pdf/learn/resources/Why-Plant-Churches-Keller.pdf>.

meeting with them in the house of Nympha (Col. 4:15).”¹³⁸ Church planting is not limited to only be an evangelistic strategy. A discipleship strategy emerges as well, as students are purposefully trained to be sent out after graduation to plant cooperative churches that reach college students. These cooperative churches can continue to work together and share resources to reach campuses and surrounding cities with the gospel through church planting.

When students are discipled in a culture that practices sending out college grads in church planting teams, a multiplication vision for using students in church planting is passed down to new churches and reproduced. J. D. Greear writes about reproducing churches: “It’s vitally important that we not just plant churches, but that we pass on the vision of planting churches to our daughter churches. We call this ‘stewarding the vision,’ and we require every church we plant to adopt this value. We believe the greatest gift we give the churches we plant is a vision for, and the DNA of, multiplication.”¹³⁹ An effect of purposeful discipleship of college students sent out by the church is more churches. A multiplying vision breeds more churches.

A vision to plant churches is fulfilled by developing leaders. Without discipleship and developing leaders, a church, regardless of size or wealth, will fail at multiplying churches. Greear states, “If you have never planted a church, the key to getting started is realizing that church planting is simplify an application of the assignment given to all Christians: make disciples and raise up new leaders. At its core, planting churches is really about developing leaders who make disciples. Good leaders plant healthy churches.”¹⁴⁰ Long-term impact on college campuses by the gospel through the church cannot be achieved through one or few churches dedicating their ministry vision to

¹³⁸ House and Allison, *Multichurch*, 33.

¹³⁹ J. D. Greear, *Gaining by Losing: Why the Future Belongs to Churches That Send* (Grand Rapids: Zondervan, 2015), 230.

¹⁴⁰ Greear, *Gaining by Losing*, 231.

students. Collegiate churches must plant churches that cooperatively plant churches by sending out developed student leaders.

Cooperative churches. One of the most effective ways to develop a network of collegiate churches planting more collegiate churches is establishing a cooperative multichurch model. This multiplication structure is one church expressing itself in multiple interdependent churches.¹⁴¹ The different congregations or interdependent churches will work together closely to reach college campuses. Each respective church includes elders, leaders, and members who contextualize a shared vision with other collegiate churches. Resources and overall strategy are shared among churches to accomplish an overall vision. Individual congregations execute their own local and contextual strategy, which is grounded in the shared mission of all the company of churches to reach, develop, and send out students for planting more churches.

Shared vision to multiply. While each congregation in a cooperative multichurch system has their own pastors, leaders, and ministry to their local community, all churches have a shared vision. House and Allison write, “Multichurch structures are built for this very purpose: multiplication. In the cooperative model, multiple interdependent churches come together as one. In the collective model, a collection of independent churches collaborates as one church.”¹⁴² The shared vision is the multiplication of churches on college campuses. Every pastor, staff, and member in every individual collegiate church in the cooperation works together to plant more churches on college campuses.

When the shared vision is multiplication, leaders must be developed and sent out to fill new contexts. New churches are planted by the joining of resources and

¹⁴¹ House and Allison, *Multichurch*, 65.

¹⁴² House and Allison, *Multichurch*, 115.

collaboration of prepared leaders. House and Allison note,

The multichurch framework of multiplication, as it structures the organization, also leads to a replication of leaders. Indeed, the multichurch model provides significantly more opportunities for members to lead and to use their gifts for the extension of the church. In part, this is due to the additional roles that multichurch models require of their members, as well as the additional responsibilities that are given to members through expansion at the fringes of the organization. This demand for leaders provides a fertile ground for training the next generation of ministers, missionaries, and church planters.¹⁴³

When a steady flow of potential leaders are trained through purposeful discipleship by multiple churches, teams are formed, resourced, and commissioned to be sent out to cultivate new places for church plants.

Like leaders, money is a shared resource distributive to each church. This sharing of resources develops strong unity among the churches. Paul wrote in 2 Corinthians 8-9 about the sharing of money from the churches of Macedonia for the relief of the church in Jerusalem. The interdependent nature of the early church is expressed again with multi-church networks. Richard Kaufman of Harbor Presbyterian Church says, “I think the whole concept of cooperating as churches is a significant theological point in order to demonstrate the unity of the Christian body.”¹⁴⁴ Sharing money and resources provides opportunities for collaboration and co-laboring among churches for greater gospel impact.

Churches within the cooperation would control a majority of their own budget as they support their own staff and ministries.¹⁴⁵ A certain agreed upon percentage would be shared among the churches into a centralize operation team. House and Allison write, “For example, in a minimally controlled cooperative model, a low percentage goes to the staff and operations, while a high percentage goes to the staff and ministry ‘in the

¹⁴³ House and Allison, *Multichurch*, 116.

¹⁴⁴ Greg Allison, “Theological Defense of Multi-Site,” *9Marks Journal* (May-June 2009), <https://www.9marks.org/journal/multi-site-churches/>.

¹⁴⁵ House and Allison, *Multi-Church*, 183.

trenches.”¹⁴⁶ Money and resources are mostly left in the hands of individual churches who share a common identity and vision.

Conclusion

The church must multiply. Christ sent his church into the world to expand the kingdom. The church does not decide to do missions. Instead, the church is the mission of God. Brad House writes about the mission of the church:

When this happens, we create a church with a mission. The church is the sending agent and the mission is the active outworking of that church. Ed Stetzer, a leading missiologist in the church today, argues that this is a consistent historical mistake of the church. To paraphrase Stetzer, missions should not be a hobby of the church. When we understand the mission of God, we realize that it is the mission that has a church, not the other way around. God has a mission, to call people to worship and exalt the Son through the work of the Holy Spirit. God is the sending agent and the church is the active outworking of the mission.¹⁴⁷

The church participates in God’s mission, and His mission defines the strategy, structure, and vision. Collegiate church plants must work together to plant churches that reach students with the gospel. These churches ought to collaborate, share resources, and unite to accomplish God’s mission.

When churches work together to evangelize, disciple, and train students on university campuses, God’s mission is realized. Students gather with other generations to worship the Lord in spirit and truth. Leadership teams consist of college students serving with wiser believers to lead Christ’s church. Church planting teams of recent college grads and other willing partners are sent out to establish churches on other campuses and in other cities. God’s mission is the focus of collegiate church plants. His gospel spread to all corners of the world is the vision and college students are the instruments. The goal is

¹⁴⁶ House and Allison, *Multi-Church*, 179. Most of the money remains under the control of the individual church for ministry in their context. Only a minimal agreed upon amount from every church is given to the executive team, which is made up of elders from each church in the cooperation, for operations.

¹⁴⁷ Brad House, *Community: Talking Your Small Group Off Life Support* (Wheaton, IL: Crossway, 2011), 66.

not to plant one successful collegiate church, but many birthed through purposeful multiplication until Christ's name is worshipped everywhere.

With a vision of multiplication, collegiate church plants can view every student in their ministry as a potential leader to be equipped and sent out. As more students attend universities and colleges in search of vocational training in the marketplace, collegiate church plants can become the ideal training ground for college graduates to be strategically sent out to participate in the establishment of more churches that share the same vision. Collegiate church plants could be the birth of a church planting movement that uses college students as the seeds of a new revival.

CHAPTER 7

CONCLUSION

Universities and colleges are a new frontier in church planting. Consisting of students from all over the world, the American campus is a diverse village that is mostly empty of churches and their presence. College students are a demographic with immense influence on the world, yet churches have allocated much of collegiate ministry to parachurch ministries. Brian Frye argues,

In his book, *Collegiate Ministry in A Post Christian Culture*, Steve Lutz argues that the college campus is the most strategic mission field on planet earth. Why? Because of the site and situation of the students living within it. Consider “who [college students] are”—academically they are “the top 1 percent of the world's population.” Consider “when they are”—at the last stop of formal education before settling into the rigors and limits of adult life. Consider “where they are”—living and learning at the crossroad of ideas that ultimately shape the direction of the world. These “who, when, where” factors make today’s collegiate students the most influential and powerful shapers of tomorrow. What they believe, value, and esteem as they leave college shapes organizations, institutions, cultures and societies in the world for generations to come.¹

If college students are so vital, why do churches, local associations, networks, and denominations lack a vision to reach campuses with church planting?

These leadership bodies are missing the harvest in plain sight. A common shared value among church planting initiatives is multiplication. However, most church plants rarely multiply. They fall into the myopia derailer, which means that plants get too focused on what God is doing in their church and forget to plant other churches.² The hunger for people and resources to survive also diminishes any vision for sending and

¹ Brian Frye, “Why Collegiate Church Planting Matters,” August 8, 2018, <https://www.sendinstitute.org/collegiate-church-planting-matters/>.

² Steve Timmis, “What Does It Mean to Be a Church-Planting Church,” March 22, 2017, <https://www.acts29.com/church-planting/>.

planting. Within the original assessment and structure of church plants, multiplication must be an essential outcome. If multiplication is an essential outcome, then collegiate church plants could be the model for church planting that is effectively multiplying.

The conclusion of this dissertation looks back into the past to remind the church where and with whom revivals begin. Last is a challenge churches, denominational bodies, and church networks to be open to the future by investing in college students through church planting.

Revivals Rediscovered

A new emphasis on the history of evangelistic awakenings is needed. History reminds that great revivals are closely associated with the Holy Spirit's movement among college students. Iain Murray in his historical account of revivals identifies some particular observations about revivals: "A third general observation relates to the college, both old and new. The revivals, far from being merely emotional even which influenced the uneducated, made a profound impression on almost all the main centres of learning."³ The campus is the center by which God will continue to shake with His presence as he has done before. He will move to save the lost and raise up servants of the gospel among students.

The events at Yale College in 1802 remind the church that God works on campuses to raise up laborers for his harvest. Among the ranks of students, God is preparing to send out to proclaim the peace of His kingdom. Murray writes, "The Yale revival of 1802 was marked by a feature that became characteristic of the new era: the number of men coming forward for the gospel ministry was suddenly greatly multiplied. Prior to this date candidates for the ministry had been dwindling, as it verbally the case

³ Iain H. Murray, *Revival and Revivalism: The Making and Marring of American Evangelicalism 1750-1858* (Edinburgh: The Banner of Truth, 1996), 132.

when the world's influence gains ascendancy in the church."⁴ William Speer writes about the effects of the revival at Yale:

No motives but those with which the Holy Spirit moves the souls of men can draw gifted and energetic young men from the overwhelming attractions which the world has to offer, and lead them heartily to consecrate themselves to the comparatively toil-some, ill paid and anxious office of the ministry. . . Thus, it is that the cause of Ministerial Education is one of the first to feel the influences of a genuine outpouring of the Holy Spirit; and these influences it soon sends streaming, in an energized generation of ministers, through every branch and fiber of the Church's outward life.⁵

When God moves students to salvation, ministry multiplies. Laborers are sent out into the harvest.

Luke wrote the words of Christ in Luke 10:2: "And he said to them, 'The harvest is plentiful, but the laborers are few. Therefore, pray earnestly to the Lord of the harvest to send out laborers into his harvest.'" Murray states, "One thing that can be said with certainty about the 1790s, before any general indications of a new era were to be seen, is that there was a growing concern among Christians to pray."⁶ God answered the earnest prayers of churches that desired to see God move among the lost, and He sent out college students to be His laborers in the abundant harvest.

Today the same need is required. More laborers are needed to proclaim the gospel. The pastors, missionaries, planters, and ministry staff of the future are in their dorm rooms on a college campus. Some are lost or unchurched. As God did at Yale, Princeton, Bowdoin College, and other campuses, students, who give their life to Christ, are irresistibly called into ministry. Like churches in the late 1700s, churches today must

⁴ Murray, *Revival and Revivalism*, 133.

⁵ William Speer, *The Great Revival of 1800* (Philadelphia: Presbyterian Board of Publication, 1872), 86.

⁶ Murray, *Revivals and Revivalism*, 129-30. Murray continues, In New England Congregationalists and Baptists united—in the words of a letter of the Stonington Baptist Association in 1798—in 'supplications that God would avert his judgments, prevent the spread of error and iniquity—and pour out his Spirit in plentiful effusions on our guilty land.' The General Assembly of the Presbyterian Church called for 'Solemn humiliation, fasting and prayer' and urged the same petition. (Murray, *Revivals and Revivalism*, 130)

pray earnestly that God would send out new workers into His fields. As churches unashamedly pray that God would pour out his Spirit on college campuses, missionaries should be sent to call college students to repentance and faith, and expect God to act as He has done in the past to raise up future pastors, planters, and leaders of churches among these students.

Open to the Future

Churches are sent by Christ into American college campuses. The responsibility of reaching these campuses belongs to churches. Students are neighbors that must be disciplined by the church. Stephen Lutz writes, “For churches with campuses nearby, those students are their neighbors, and there should be a sense in which loving them will send them to the campus. This means that they must be present on campus, physically and frequently, that they must seek to contextualize the gospel to the people group of college students.”⁷ However, reaching students with the gospel is not enough. Churches must look to integrate students into the life of church and prepare them to serve the church in meaningful ways.

If churches desire to reach the next generation and integrate them into the life of the church, they should seek to plant churches to students and with students. When students are empowered and compelled to build the church, the campus will be reached with the gospel. Michael Gleason explains, “Collegiate ministry is strongest when students are empowered to be the fundamental leaders of their respective groups or ministries. . . . In 1815, for example, it was the students who initiated and led concerts of prayer at Brown, Yale and Middlebury.”⁸ When churches train and send out students to reach the campus through church planting, the lost will hear the gospel and Christ’s

⁷ Stephen Lutz, *College Ministry in a Post-Christian Culture* (Kansas City, MO: Beacon Hill Press, 2011), chap. 12.

⁸ Michael Gleason, *When God Walked on Campus: A Brief History of Evangelical Awakenings At American Colleges and Universities* (Dundas, Ontario: Joshua Press, 2002), 122.

church will grow. Planting churches to students with students is the next evolution in collegiate ministry.

The strategy of planting collegiate churches is missionally and ecclesiologically right. When churches engage in ministry on campus by inviting students to join the effort of building the church, students are disciplined through the church and the parachurch takes their proper place, which is under the authority of the church. The strategy is risky because the idea of using students in church planting seems like a path to chaos and failure. Yet, as the past has proven, God works among students to call a campus community to repentance and faith and grow His church.⁹

The Holy Spirit will build a church amongst these believers with the support and guidance of wise churches and leaders. Roland Allen writes about Paul's methods of church planting:

St. Paul's churches were indigenous churches in the proper sense of the word; and I believe that the secret of their foundation lay in his recognition of the church as a local church (as opposed to our 'national churches') and in his profound belief and trust in the Holy Spirit indwelling his converts and the churches of which they were members, which enabled him to establish them at once with full authority.¹⁰

When churches teach and train leaders of church plants, they can rest in the power of the Holy Spirit to grow and protect His churches through His presence in the local people of the church.

American campuses need churches that are indigenous to their culture.

Churches, which are started and populated by students under the power of the Holy Spirit will reach their campuses, and consequently lead to multiplication of other churches at other colleges and areas. This is the vision of collegiate church planting that invests in

⁹ Gleason quotes A. J. Appasamy: "So power was the presence of the Spirit at Bethel Chapel in 1949 that 'there was much prayer in the dormitories, followed by intense conviction of sin among the students in chapel and in classroom. Conviction was relieved only by outright confession, restitution, restoration or conversion to God.'" A. J. Appasamy, *Write the Vision* (Port Washington, PA: Christian Literature Crusade, 1964), 149-50, in Gleason, *When God Walked on Campus*, 123.

¹⁰ Roland Allen, *Missionary Methods: St. Paul's or Ours?* (London: World Dominion Press, 1962), 4.

students to bring the gospel to every campus in America by planting and building local churches.

For the vision of a church planting movement on college campuses to be accomplished, churches, church networks and associations, and denominational bodies must invest resources into this strategy. As hired church planters plant the first few collegiate churches, students must be trained to initiate new church planting work on other campuses. The temptation will be for supporting institutions to control the movement. However, these bodies must trust the Holy Spirit to grow and protect Christ's churches, and help as Paul did with the Corinthian church when certain situations arise. By eager prayers, investment, and support, God will stir up the hearts of students on campus once again.

APPENDIX 1

QUESTIONS FOR COLLEGIATE CHURCH PLANTERS

- I. Explain in your own words the history of your collegiate church plant.
 - a. How did the collegiate church plant get started?
 - b. Who were the major leaders in the beginning that were catalysts for the plant?
 - c. What were major events in the history of the church?
 - d. What major decisions were made?
 - e. What conflicts or problems were overcome in the history of the church.
- II. Explain the missiological strategy for the collegiate church plant.
 - a. How do you reach college students?
 - b. What was the strategy in the beginning?
 - c. What has changed from the beginning?
 - d. What were the reasons for the need to change the strategy from the beginning?
 - e. What resources has your church utilized to reach college students?
 - f. What lessons have you learned from the beginning to now?
- III. Explain the leadership pipeline for developing leaders.
 - a. What has helped to develop your organizational pipeline?
 - b. What are some areas that the church needs to improve to more effectively develop leaders?
- IV. Explain the multiplication strategy.
 - a. What is your strategy for sending out students to plant churches.
 - b. How has the church prepared students to be sent out after graduation?
- V. Explain the Results of the Ministry.
 - a. What quantitative results has the church experienced from the beginning to now?
 - b. What has worked?
 - c. What has not worked?
 - d. What problems and weaknesses were you able to solve or fix through your history?
 - e. What ways have you seen God work in your history that was unexpected?
- VI. Explain the vision for the future.
 - a. What challenges does the church envision facing in the coming years?
 - b. What is the 10 year vision of the church?

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ABSTRACT

A CASE FOR COLLEGIATE CHURCH PLANTING AS A KEY STRATEGIC MISSION FOCUS

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This dissertation argues that a strategic way to reach college students is through collegiate church planting. Chapter 1 introduces the purpose of the dissertation, provides definitions of key terms, and states the method of research. Chapter 2 expounds on the geography of the American college campus. This chapter traces the historical, cultural, and social dimensions of the American college campus. Chapter 3 defines today's college students. This chapter delineates the characteristics of Generation Z, the generation to which today's students belong, and how those characteristics affect college students' views of the world. Chapter 4 charts the history of collegiate ministry in America from the Second Great Awakening to today. This chapter traces the progression of ministry on collegiate campuses from campus revivals and parachurch ministries in the nineteenth and twentieth century to the dawning of collegiate church plants today. Chapter 5 examines the nature of the church and the parachurch. This chapter considers the efficacy of local churches over parachurch ministries to reach college students in a post-modern world. Chapter 6 investigates an effective strategy for planting collegiate churches. This chapter examines different concepts within church planting to design a strategy to plant collegiate churches that reproduce more churches. Chapter 7 summarizes

the findings of the research and states some conclusion.

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