

Justice
By Randy Reynolds

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COMMUNITY DEVELOPMENT PAPER

INTRODUCTION

Mission is what gives life to any organization and the people in that organization. It draws us into a purpose that is beyond ourselves. That purpose permeates us with meaning and significance. It gives us vision and direction in which to organize our effort and lives. Mission is what God calls us to do that makes life worth living. Christian community development is all about God's call to mission in the context of our city. There is room for everyone to contribute in Christian community development. Christ gave us two mission statements that have stood out in the history of the church, the "Great Commandment" and the "Great Commission."

"Great Commandment" – "You must love the Lord your God with all your heart, and all your soul, all your strength, and all your mind. And your neighbor as yourself." This is the call to love in word and deed.¹

"Great Commission"- Therefore go and make disciples of all nations, baptizing them in the name of the Father, Son, and Holy Spirit. Teaching them to obey all the commands I have given you." This is the call to share the good news and develop disciples.²

Mission is the sacred part of any organization and when mission is lost often the life and force of the organization dies. Today there is a revival of mission in the form of Christian community development in our cities.

The Church is called to share and care in their community and when they do they are valued and make a difference in everyone's life. The other day I attempted to escape my everyday life as a community development leader and fled the city to go skiing in the mountains with my sixteen year old son. I was riding up the chair lift talking with a retired man from another city and telling him what I do. He turned to me and said, "Thank you for what you do, you make it possible for me to do what I do and I love it." "What do you mean," I asked,

¹ Luke 10:27 (New Living Translation)

² Mathew 28:19-20, Ibid

puzzled by his statement.” He told me that he does community development (CD) through Habitat for Humanity, twenty weeks a year. “I love being able to serve God and do what I’m good at and people like you make it possible for me to do that,” he said with a big smile on his face. He gave something of value to the communities where he served, felt valued, and right with his Lord. He was involved in mission, and helping to transform cities through community development work. Christian community development is about empowering people to serve and make a difference in their communities. Mission is reshaping the faith community and is one of the great movements of God today. Reggie McNeal says, “The rise of the missional church is the single biggest development in Christianity since the Reformation.”³ Many people of faith and their faith communities are following God into this movement.

DEFINITION OF CHRISTIAN COMMUNITY DEVELOPMENT

What is Christian community development (CCD)? I was with a group of city leaders in a meeting a few years ago and we were discussing definitions of CCD. Gary Edmond said, “CCD is a deeply, rooted change in people’s spiritual, social, economic, physical, behavioral, and political conditions growing out of an encounter with the triune God resulting in their growing enjoyment of wholeness of life under the will and ordinances of God.” There are many descriptive words that are used when defining the work of CCD; transformational, collaborative, developmental, wholistic, evangelistic, Kingdom driven, contextual research, social justice, mercy-compassion, leadership, and many more. There are also little descriptive phrases that help us get glimpses of the meaning of CCD, like “The whole body taking the whole gospel to the whole city.”⁴ At a conference in Fresno California on CCD I heard Robert Linthicum share that the call of the city church came out of the passage in Jeremiah 29:4-7 which talks about praying

³ Reggie McNeal, *Missional Renaissance* (San Francisco, CA: Jossey-Bass, 2009), xiii

⁴ Pittsburgh Leadership foundation, *The Welfare of Each Is Linked to the Welfare of All* (Pittsburgh, PA), 2

and working for the shalom of the city. Working and praying for the peace, welfare and prosperity of our cities as God calls us. Plantinga’s definition of shalom comes from Augustine’s theology of which he says, “For central in the classic Christian understanding of the world is a concept of the way things are supposed to be. They ought to be as designed and intended by God, both in creation and in graceful restoration of creation. They are supposed to include peace that adorns and completes justice, mutual respect, and deliberate and widespread attention to the public good.”⁵

When things are not the way they are supposed to be we all feel it and know it. We have a gut level response that upsets us and we think this is wrong and not the way life is supposed to be. One of our para – church leaders shared her life with a class that this paper is being written on. She started by saying that her parents had affairs and were divorced. Her mother was pregnant when her father married her but not from a sexual relationship with him. As she grew up she longed to be loved by her father who was cruel and abusive to her, but never told her that she was not his child. At twelve she was raped but told no one. Soon after that she ran away from home. Her life became caught up with gangs, drugs and teen pregnancies. Years later she came to Christ but her road was still difficult. Her lifestyle and habits alienated her from the churches she attended and kept her from getting the support and help she needed to experience life “the way it should be.” She went through divorce and struggled to create stability and shalom in her life. Now she has become a wounded healer working with teenage girls who have been pregnant out of wedlock. She has a stable marriage and when she went back to her old “hood” she could say she has a “good husband” who does not beat her like her old friend’s significant other. She has compassion for girls with backgrounds like hers and wants to see them

⁵ Cornelius Plantinga Jr., *Not the Way It’s Supposed to Be* (Grand Rapids, MI: William B. Eerdmans Publishing Company), 8

saved and restored to health. She is doing Christian community development. She has the ability to accept and deal with the way things are in a fallen and broken world yet work towards a healthy, “shalom” order of things.

EVANGELICALS REMOVED FROM THE NEEDS OF OUR CITIES

In the last couple of years I was involved in helping to eliminate Payday loan stores in our state. I got involved because in one of my leadership groups we were seeing more and more of the people we were attempting to help become ensnared in these micro loans. Some were going bankrupt, others lost homes, others went back to drugs after loosing hope that they would ever get out of this bad debt cycle. One man committed suicide after taking out fourteen loans; a seventy-year-old grandmother had a thousand dollars taken from her eleven hundred dollars social security check to pay interest on her payday loans. I put out an invitation to 25 evangelical pastors to come hear how the poor in our community were being exploited by those giving out these loans. The only pastor to come to the meeting was a man whose son took out a \$1500 loan on his car and lost the car because he could not make the payments. This pastor paid over \$4300 to get the car back. I asked two hundred evangelicals what they thought the APR was on these loans everyone said “high probably between 30 to 40%.” The actual APR in our state was running between 390 to 520%. Most of my evangelical colleagues just were too far removed from a socio-economic perspective to know and be affected. The loan companies were targeting neighborhoods and populations that were poor, like single moms, military families, the elderly, and others who may be in financial trouble and could use the cash. As these stories of injustice and exploitation were told, public opinion changed and Arizona voted to make them illegal in 2010.

H. Spees a city leader from Fresno California says that as we feel the pain of our cities and identify with God's heart we are moved to Christian community development work. "Desperation causes great things to happen from a sense of identification with pain... We can't disconnect our love for God and His brokenhearted concern. We need to be praying, "Lord, break my heart with the things that break your heart in my city."⁶

Today there is a huge movement, a reformation going on in America, but still too few Evangelicals know of this movement of God. They do not know the stories of our cities and the brokenness that exists that grieves the heart of God. Kit Danley of Neighborhood Ministries says, "You cannot know how isolated you are until you actually try to engage those with whom you have no connection or relationship."⁷ We Evangelicals have been moving away from the needs of the city in our constant upwardly mobile culture. However there are many who care and share and are now committed to seeing healthy development in poor areas that lack resources and restoration for those wounded and broken in our cities and rural areas. They have made commitments that cross ethnic cultures, cross socio-economic cultures, and cross political cultures. The least, last, and lost are catching the attention of many in the faith community. There are those who are not afraid of the paradoxes of our call and have made significant commitments to be downwardly mobile in one way or another so they can be servant leaders who are champions in their cities. In our city there are people like Greg Ayers who has championed an amazing foster care ministry, Lisa Chastain who runs a nationally recognized coalition to serve the poor on "Make a Difference Day," or Nick Jones who started a transitional housing ministry for ex-offenders. They may have made choices to be downwardly mobile from a cultural point of view but from a faith and heaven perspective they are definitely upwardly

⁶ Barbara J. Elliott, *Street Saints, Renewing America's Cities* (Radnor, PA: Templeton Foundation Press, 2004), 223

⁷ Kit Danley, *Neighborhood Ministries Newsletter* (Phoenix, AZ, February 2009)

mobile. This movement of God is not new. In church history there was a great reformation after the Wesley revival lead by William Wilberforce and many others in England in the 1800s. However the same criticism of that time could be applicable to our day and age. In the book “Real Christianity” by William Wilberforce, Senator Mark Hatfield in the introduction says this, “...it must be pointed out that contact between different segments of society in that era were minimal. The agrarian social structure prevented the upper class from knowing the extent of the social evils around them in the cities. It is necessary that we realize our suburban/urban emotional separation is not that different today. We could easily stand under the same judgment by future historians if we cannot learn to bridge the gulf between the suburban affluent and the urban and rural poor.”⁸ To do CCD we have to care and know about our cities and the people of our cities.

This paper will look at these gaps and how God is doing a work both in the past and in our present and how reformation or Christian community development is a movement that has found its moment.

THE CHURCH AND THE HISTORY OF COMMUNITY DEVELOPMENT

The Church derives its form from its foundations in the Old Testament, where believers lived in a theocracy. There, church and government combined to worship God, govern and care for all the people of the community. Many of the Biblical imperatives come out of this context. Part of that historical context was that Israel was struggling with being conquered by the surrounding nations and would then be delivered by God through a deliverer, a person of great power to overcome against all odds, who was appointed by God. The nation of Israel was looking for a messiah who would be King, a conquering King who would defeat the nations and establish Israel’s supremacy as the “head and not the tail.” He would deliver them from the

⁸ William Willberforce, *Real Christianity* (Portland, OR: Multnomah Press, 1982), xxviii

oppression and suffering they had experienced, so who can blame them for desiring a messiah that would free them from their pain. Part of that suffering was a consequence of their unfaithfulness to God, a violation of their covenant with God, a truth that was also painful. Therefore they did not expect the messiah to be a suffering servant who lead by example and would call believers to follow Him in obedience as their Lord. The paradox of his Kingdom is that a call to follow this suffering servant in a lowly position will not just bring more suffering, but a grace that is beyond imagination. “No eye has seen, no ear has heard, and no mind has imagined what God has prepared for those who love him.”⁹ As we followed we would become people of power, influence and honor who can do “even greater works” than Jesus because of his life in them.¹⁰

The New Testament Church was founded on following this messiah who had humbled himself to the position of a “bond servant” and died so we could be freed from our sin and be in alright relationship with God. So from the beginning of church history the church took on the role of servant and the missions of sharing goods news and doing good works in their community. The church was to become an agent of God that brought healing, compassion, and deliverance as it manifested the life of Christ to a world that is broken and hurting.

GRACE AND TRUTH DIVIDE

Since the beginning of the church believers have been loving their communities. Early church Christians served in many ways as they lived out their faith. In the second chapter of Acts it says, “All the believers met together constantly and shared everything they had. They sold their possessions and shared the proceeds with those in need...and shared their meals with great

⁹ 1Corinthians 2:9 (New Living Translation)

¹⁰John 14:12 Ibid

joy and generosity-all the while praising God and enjoying the goodwill of all the people”¹¹ In Bakke’s book “A Theology as Big as the City,” he talks about how the early church served the community by picking up discarded babies in the streets, “discarded in the night.” How believers took dead bodies and gave them dignified burials, which were considered garbage, “...buried the bloated, diseased bodies tossed into the garbage.”¹² The body of Christ has had mission and service as a part of its DNA from its beginning. Some of the template for community development work in our cities today has come from Eric Swanson’s work. He produced a paper called, “City Transformation and the Church.” That has morphed into a new book to be released called, “To Transform a City: Whole Church, Whole Gospel, Whole City.” In this manuscript he quotes Augustine of Hippo about the purpose of the church, “...the church was not a refuge from the world but existed for the sake of a world that was hurting.”¹³ There are many stories in every century of the service given and believers making a difference in their communities. However there are also stories of how the faith community lost its focus. Down through the years the church has often lost its mission because of conflict and fighting itself.

Dr. Ray Bakke describes this division in the church as the division between love and truth. It seems there was a conflict between two leaders in North Africa in the third century.¹⁴ The context was a time when believers were being martyred for their faith, but some believers were betraying their faith in the face of death. One leader named Novatian, a Roman Presbyter believed that our faith should be defined and based on loyalty to truth. On the other hand there was Cyprian a gracious bishop, who believed that those who lapsed in faith when facing martyrdom should be forgiven like Peter. This grace and truth conflict divided the church of

¹¹ Acts 2:44-47 Ibid

¹² Ray Bakke, *A Theology As Big As The City* (Downers Grove, IL: InterVarsity Press, 1997), 192

¹³ Eric Swanson and Sam William, *To Transform a City: Whole Church, Whole Gospel, Whole City (Manuscript)*, 59

¹⁴ Bakke, 150

North Africa and they split. Should those who lapsed in faith be forgiven and restored or excluded from fellowship? Which bishop was right? According to Bakke in this split the church rendered themselves ineffective in North Africa. Their emotional focus became conflict, who was right and who was wrong and they lost their mission. The Muslims took over the area. A break down of grace and truth may look something like this.

Grace	Truth
1. Inclusion – sacrificial love	1. Accountability, judgment and exclusion
2. Acceptance and invitation	2. Demands conformity, submission, requires commitment and produces stability
3. Breaks out of religious structure	3. Creates religious structure and maintains it
4. Brings freedom – personal empowerment	4. Protects traditions – Biblical truth
5. Invites relationship – forgives	5. Requires submission to God’s will and truth
6. An overemphasis on grace minimizes sin and personal responsibility.	6. An overemphasis on truth maximizes shame and invites people to hide or deny.
7. Love bonds	7. Truth divides or separates

Christ was the embodiment of grace and truth; however, the church has struggled over the tension between these two polarizing concepts for thousands of years. Christ could say to the accusers of the woman caught in adultery, who stood for truth, “he who is without sin cast the first stone.” And then with grace and truth he says to her after her accusers have left, “Where are your accusers? Didn’t even one of them condemn you? ‘No, Lord,’ she said. And Jesus said, “Neither do I. Go and sin no more”¹⁵ Over the years in my counseling practice I have watched the church struggle with many pastors caught in adultery,. The sin is often ugly; a young pastor gives his pregnant wife an STD which he acquired from a woman of the night; an older pastor gets discovered on over five hundred porn internet sites by his teenage son; a pastor seduces a vulnerable woman who comes to him because she is lonely and abused, sins of the flesh. These are just some of the sexual sins of the pastors from evangelical churches in our community. They are ugly and undermine public trust. They scare us that men of God could fall and violate

¹⁵John 8:7-11 (New Living Translation)

the trust of those who believe in them. There have been many other sins that have disqualified pastors. I also have seen many pastors over the years who have embezzled funds from the church, or pilfered funds from endowments. Their greed broke the trust of those they were serving and disqualified them from service. These are moral failures that have been disillusioning to those who trusted the character of these spiritual leaders. There have also been relational failures where we as leaders have failed in our marriages and ended up divorced, or failed as parents and ended up with children who are struggling with addiction, relational failures, and do not walk with God. All of which is a falling short or a missing the mark and causes some negative gut level response to these shortcomings. It is difficult to show grace and restore trust when someone has sinned! We all would like to have perfect people in our lives, so we won't have to face disappointment and pain. We want to be safe from pain and uncomfortable experiences. We want life to be the way it should be, rather than the way it is. However church leaders are sinners, saved by God's grace as well and should we really be surprised that they sin and struggle with sin just like the rest of us? We may hate the sin especially if it has personally affected us. So grace is needed just to help us be gracious, forgive, and restore. God's grace is also needed to be able to confront the sin and help exclude it from our relational interactions so true reconciliation can occur. We need more than theological concepts we need Christ in us, indwelling us to be able to live out grace and truth in our lives and bring his redemption. The process is hard work; it is easier, it seems, just to put distance, ignore our brokenness and sin, and hope it all goes away. To take up our cross and follow Jesus our suffering servant savior again is not always attractive even to the evangelical community. In an eighteen month period in our city thirteen pastors fell and left the ministry and were not restored. It is a very difficult task to hold grace and truth in its right relationship and practice it in our

relationships. Perhaps the place where we experience this the most is in marriage and family relationships. We are being affected by each other and have to work hard to stay bonded, grace, at the same time, we must face our differences and shortcomings, truth.

Maybe a helpful example can be seen more clearly in one of the most basic partnerships of human life where this tension exists. The marriage relationship where the differences between men and women can create division or partnerships that fulfill the mission of marriage and family or on the other extreme destroy it.

WHEN UNITY IS LOST SO IS FUNCTION

The roles, calling or tasks of people give them their perspectives in life. It is what they know. On the other hand we don't know what we don't know. The traditional role of a father is one of disciplinarian and launcher of children in the family. He helps his children to become independent and competent so they can have a life of their own. His task is to help his children become responsible, to hold them accountable for their responsibilities, and to encourage risk taking. He may only seem concerned about creating social structures in his children, like being responsible, faithful, moral, accountable or hard working. All of this may come across as cold, dangerous or uncaring to mom. So dad would be the truth person in this polarization. The traditional role of mothers is to be relational, a nurturer, and a protector, the grace person of the family. She provides a safe place and a meaningful connection in the family. Sometimes the husband views this as overprotection, enabling, fostering emotional dependency and all too soft. For a husband and wife to function as partners in the role of mother and father they have to value their differences, be flexible in their roles and perspectives, communicate well and work together in their parenting. They have to become partners, and on the same team in their parenting. They must not polarize over the grace and truth differences between them, they need to see them as

complimentary rather than threatening. Where pathology comes in is when a mom or dad is too egocentric, rigid, and believes that their role is the most important part of parenting. This is where pathology creates conflict and dysfunction. Nurturing is what my child needs! My child needs discipline and accountability! This either/or black and white thinking denies the synergy God has put together in the husband/wife – father/mother partnership of parenting. It also keeps them from really knowing and caring how they affect each other in their differences which hinders their unity and function. Function creates friction and couples have to be able to resolve their conflicts well to function together. Couples that do not respect each other cannot trust each other. When couples polarize in their roles they lose partnership and escalate conflict. This usually happens during stressful times where anxiety increases and emotional reactivity begins to control the interaction. If couples fight too much or polarize over this issue then divorce becomes an option. Partnership is lost and the stability of the marriage and family is lost. In conflicts that divide the marriage, the individual and their role, perspective, and position becomes much more important than the relationship. Like in an argument where one spouse believes they are “right” and their perspective takes precedence over the relationship. The question becomes would you rather be right or related? Can both happen in partnership? Mutual respect is required for good partnerships. However many roles are dependent on the relationship and the context of that relationship. As a counselor working with bad marriages I see every day spouses selfishly holding on to their role or perspective and not caring how that affects their marriage relationship, which then undermines the marriage and their role. When a mother can not be a mother or she is not functioning in her role what happens to the kids? When a father is not able to fulfill his role as a father or husband what happens to the family? What happens to the mission of the family?

One of the primary functions - missions of the family is to meet the needs of its members. When needs are met growth happens as a natural consequence. The family is the foundation for meeting human need. It facilitates the member's ability to thrive. Healthy families are committed to creating a sense of security, of being valued, a sense of being cared for, of empowering their members, a sense of being "accepted as is" and a sense of affectional ties. So, if the leaders, mother and father are fighting and not functioning together in their roles these tasks and missional functions are not fulfilled in the family. The consequence is that the children will not develop into healthy adults and be able to function in their responsibilities. This social structure also applies to the church in terms of function and dysfunction and missional fulfillment.

The church leader who believes that their theology, call or mission is the mission of the church, may be right for themselves and their part. However it may again overlook the call of others, the synergy and partnership needed to fulfill the whole mission of the church. We would call this arrogance or egocentricity, and it ignores relationship. Even a personal calling requires a relational context and when that is lost so is the role or task. When the family or the church is not functioning in its call and proper relationship to each other someone else will step into the role and mission and meet the need. A stepfather may take the place of a dysfunctional alcoholic father, who loses his marriage. A grandparent may take the place of a drug addicted mother neglecting her children. A government agency may take the place of a self absorbed, inward church, who does not know or contribute to its neighborhood. All of which leaves a void and hurt that then needs healing and gives a sense of this is not the way it should be. Healthy relationships that facilitate partnership are essential for missions to be fulfilled.

AMERICA'S POLARIZATION OF GRACE AND TRUTH

In America this polarization happened in the protestant church in the early part of the twentieth century. This tendency to polarize over issues has been described by many of the intellectuals who critique our culture as one of the great American weaknesses. Os Guinness calls this tendency to polarize, “false antagonisms.” Here is what he says about its effect in evangelicalism. “The false antagonisms of that sort of either/or thinking have become a standard feature of evangelicalism, sometimes with the question posed falsely and the answer chosen wrongly. More often we evangelicals choose a good thing but in a bad way because we choose at the expense of another good thing.”¹⁶ In my book “Common Grace for Relationships” I develop the concept of circularity in relationships and how these “loops” destroy partnership in relationship and can destroy relationships as well. The solution to a conflict becomes the problem and the members of the relationship become enemies.¹⁷ This polarization created camps in the protestant church or structures that shaped its expression or religious culture. The Church split into those emphasizing truth, the good news and the importance of holding to scripture as the inerrant Word of God, and those emphasizing grace and good deeds – social involvement. One of the first books written on the “social gospel” was written by a Baptist pastor in “Hell’s Kitchen in New York.” His name was Walter Rauschenbush and he worked with the poor and saw tremendous social injustice. He wrote several books about the exploitation of the poor in the early twentieth century. One of his books was called “A Theology for the Social Gospel” written in 1917. He was vilified as a liberal who did not believe in personal conversion and personal piety. This was not true, it was one of those false antagonisms, what he did believe was that the

¹⁶ Os Guinness, *Fit Bodies Fat Minds* (Grand Rapids, MI: Baker Book House, 1994), 30

¹⁷ Randy Reynolds, *Common Grace for Relationships* (Tucson, AZ: self-published, 2001), 80-96

conversion of the redeemed would not automatically change the social ills of society.¹⁸ So emphasizing good works in his context as a Baptist pastor in Hell's Kitchen, was a part of his call and the tasks involved in his life. John Gresham Machen one of the early leaders in this split was educated at Johns Hopkins and a seminary professor of New Testament at Princeton. He was a Presbyterian who was defending the scriptures against attacks that undermined its authority as a basis for faith in God and the Christian faith; so emphasizing the truth of God's Word was the context, call, and task that he had in life. He started the Orthodox Presbyterian Church and Westminster Theological Seminary. He was one of the main fundamentalist leaders that fought liberalism in the church. In the early part of the twentieth century these positions polarized and split the church in America. They were theological conflicts, but also relational. The consequences of this church split were devastating. E. Stanley Jones says, "The social gospel divorced from personal salvation is like a body without a soul; the message of personal salvation without a social dimension is like a soul without a body. The former is a corpse, the latter a ghost."¹⁹ According to Robert Lewis the Fundamentalist church that morphed into the Evangelical church became isolated from its community, it became critical and alienated and then insignificant to its community because of its lack of contribution. "Evangelicals disconnected with social action and community needs. We retreated from the public square. Our churches reduced their mission to saving souls, serving our congregations, and defending the faith."²⁰ The consequence of this position that continues today is that according to Robert Lewis, "We are isolated, self absorbed, and socially uninvolved."²¹ This is like the father who does not function in his role as a provider in the family. He cannot receive the respect due him without

¹⁸ <http://levelers.wordpress.com/2006/09/16walter-rauchenbusch-social-gospel-...>

¹⁹ Swanson and William, 89

²⁰ Robert Lewis, *The Church of Irresistible Influence* (Grand Rapids, MI: Zondervan Publishing House, 2001), 209

²¹ *Ibid*, 210

giving the contributions that are required of him in the family. The mainline churches moved so far away from the gospel that they did not require conversion or do evangelism and their numbers began to wane. They desired to be inclusive and culturally relevant and therefore tried to accept everyone into their congregations, but then many conflicts began over issues like homosexuality, ordination of women, and other current day issues that stirred conflict in their congregations. Some of my mainline pastor friends have shared their frustrations over and over again about the political issues that have dominated the church's time and energy and pushed out much of the mission of the church. They have struggled with declining church attendance and a lack of growth and commitment. Perhaps these divisions of grace and truth are part of the fall.

THE FALL AND RELIGIOUS SINS

It is difficult to know how our fallenness affects the life and mission in the religious community. However we know that the faith community is not immune to making mistakes or letting their "old man" entangle them. Here is what Plantinga says about our religion.

"Just because religion emerges from the depths of our existence, just because it possesses such enormous power to express our purposes and longings, just because it focuses our very worship, the evil that clings to our religion can corrupt us to the core... 'The inward corruption to which Jesus refers in the scathing denunciation in Mt. 23 is not the corruption of deliberate and calculated insincerity. It is the corruption of a sincere and sincerely practiced religion, which is ultimately a supreme manifestation of religious pride...The frightening picture opened up here is that when one recognizes obvious sin one has hardly begun to reckon seriously with this adversary. The open and blatant sinner, the oppressor or the harlot, is indeed a sinner. But it is not here that the genuine depth of sin is revealed, not even if the oppressor be ever so grasping or the harlot ever so shameless. It is in religious persons that the depths are to be seen.'"²²

I think it is much more difficult for us as people loyal to the faith community to grasp the affect that depravity has upon the faith community, especially because we want to trust and follow our leaders, even if they are not perfect. However even our leaders struggle with sin, although it may have a very religious appearance. It may just be harder to see. Our religious sins

²² Plantinga, 111

are often very different types of sin than those of the worldly community, but have no less of a detrimental consequence. It does not help to pretend that the emperor has clothes on when in the eyes of so many the sins of the religious community are very evident. An honest evaluation of ourselves gives credibility; it does not invalidate our worth and value.

Ortberg in his book “Everybody’s Normal Until you get to Know Them,” talks about how the sins of the religious community, sins of the Spirit are often worse than the sins of the flesh. They are ...“pride, arrogance, self righteousness, and judgmentalism.” He quotes C.S. Lewis on this subject,

“The sins of the flesh are bad, but they are the least bad of all sins. All the worst pleasures are purely spiritual: the pleasure of putting other people in the wrong, of bossing and patronizing... the pleasure of power, of hatred. For there are two things inside me, competing with the human self which I must try to become. They are the Animal self, and the Diabolical self. The Diabolical self is the worse of the two. That is why a cold, self-righteous prig who goes regularly to church may be far nearer to hell than a prostitute.”²³

Every generation of believers in their journey with God sooner or later face their own sin and evil and have consequences from the choices made from their own depravity. As believers we all can agree with Albert Finney’s quote as he plays John Newton in “Amazing Grace,” “I’m a great sinner and Christ is a great savior.”²⁴ His sins as a slave ship captain may be blatant and his shame difficult to face. However the sins from pride and arrogance are no less grave. However according to the gospels we may appreciate Christ’s forgiveness less as religious sinners than if we have blatant fleshly sins. The loss of unity, partnership or collaboration that comes from the sins of the spirit maybe harder to see because of the nature of this type of sin. It functions more as a sin of omission and its consequences may be invisible at first, compared to that of a sin of commission as religious people we withdraw from relationships where sin is obvious. In the film, “The Fellowship of the Ring” Gandalf the Great confronts Frodo when they

²³ John Ortberg, *Everybody’s Normal Till You Get To Know Them* (Grand Rapids, MI: Zondervan, 2003), 95

²⁴ *Amazing Grace*, dir. Michael Apted, perf. Albert Finney, DVD, Bristol Bay Productions, 2006

are talking about Gollum. Of course Gollum is evil, corrupted by the ring of power and repulsive to be around. As Frodo expresses his criticism of Gollum, Gandalf sternly rebukes him for his arrogance and judgment. He says, “Do not be too eager to deal out death and judgment.”²⁵ He goes on to say that Gollum may have a part to play in this mission and drama. He suspects that the pity of Bilbo, that kept him from killing Gollum, will play a significant part in the ultimate “fate of man.” Maybe the exclusion of Gollum would go against the way things are supposed to go in this quest. As the story unfolds Frodo ends up partnering with Gollum because he needs a guide. Frodo ends up continually defending his partnership with Gollum to Sam his best friend, because Sam sees the evil in Gollum and would like to do away with him. Sam’s pride is judgment, avoidance, exclusion, and independence. However Frodo has taken Gandalf’s exhortation to heart and believes that he must respect the reason for Gollum’s existence. He embraces the relational partnership as a part of the mission. However the inclusion and grace given in that embrace are costly and almost bring an end to his life, but save his life as well. Tolkien’s portrayal of Gollum’s two selves, one evil and one good is played out in the story, both parts receiving divine providence defeat evil and destroy the ring of power.

NEW RECONCILIATION OF GRACE AND TRUTH

Sin vandalizes shalom which is often translated peace or God’s right order. Plantinga would say, “...shalom is God’s design for creation and redemption; sin is blamable human vandalism of these great realities and therefore an affront to their architect and builder.”²⁶ God desires unity in the church and partnership in mission. Collaboration is one of the essential elements of community development, but it takes relationship and humility. When conflict is not resolved and peace is lost, so is mission. There has to be a commitment to both grace and truth

²⁵ Lord of the Rings The Fellowship of the Ring, dir. Peter Jackson, perf. Elijah Wood, Patrick Stewart, and Andy Serkis, DVD, New Line Cinema, 2002.

²⁶ Plantinga, 17

and their relational partnership for the church to carry out its mission. John Stott says about this division, “Social action is a partner of evangelism. As partners the two belong to each other. Each stands on its own feet in its own right alongside the other. Neither is a means to the other, or even a manifestation of the other. For each is an end in itself.”²⁷ Again these concepts are manifest in human relationships, not just theological concepts. The church is to express itself in good works and good news, grace and truth. This conflict of who is right and who is wrong has created negative consequences for the church and has been acknowledged as sin and confessed as such. In the Evangelical church ethnocentricity has been a part of our sin. In 1974, at the Lausanne Conference a position was arrived at that communicated this mistake and acknowledged the divisiveness in the church. Evangelical leaders met to seek God and bring healing to the Church. They agreed together to confess their sins and repent of these divisions between grace and truth. The Lausanne Covenant which reads, “Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive ...nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are expressions of God and man, our love for our neighbor and our obedience to Jesus Christ.”²⁸

Sin is not simple, it is not just a morally bad choice that produces destruction, it almost always has a context of some complexity. As in science and complexity theory we know that life is not just cause and effect or linear. There are multiple factors that influence change even in social systems. Add in the concepts of God’s sovereignty and man’s fallenness and even the simple concept of sin becomes a little more complex. Machen and Rauchebusch were not bad men out to destroy the Church, they were fallen but redeemed men with a mission. Their

²⁷ Swanson and William, 89

²⁸ <http://www.lausanne.org/ru/lausanne-1974/lausanne-covenant.html>

missions also had down sides to them that they probably did not intend or forecast. However the judgmentalism, vilification and adversarial relationships that came out of their mission and sin still hurts us all today. There is a saying that we need to do God's will, God's way. I think that we as believers get excited when we start to know God's will, but it takes us some time to learn how to do his will the right way in right relationship to him and others. We may justify our mission as being right, but the way we carry it out may be wrong. This is often difficult for us as religious people when we are sure we are right, but do not see the affect our conviction or mission is having on others. We often justify our choices based on the context of our life and have a context that influences our paths. Probably the context of German schools of higher criticism influenced Machen. The oppression of Hell's Kitchen and the injustices of the industrial era, gave birth to the passions of Rauchebusch. An ex-offender told me he committed his first robbery after his mother died. He was put in an orphanage, and his brother and sister were adopted. But he was left alone, which gave birth to his crime. A divorcee justified an affair because his wife had not slept with him for over a year. Nelson Mandela's leadership in the African National Congress, gave birth to fighting - terrorizing an oppressive Apartheid government with violence, before working towards peace and reconciliation. Everyone has a context and reason for their behavior that seems to justify their behavior. Some behavior is obviously more right than others, and some very wrong, but we all sin. As we see our sin the answer is to turn to God, confess our sin honestly to God and those who are affected by it. Then we can receive the grace we need to live rightly and work towards reconciliation and peace. When Israel was being judged by God for its unfaithfulness the question is asked how can we make this right? What sacrifices are required, what amends work can we do? Whose sins must be confessed? What is required of God's people when they know they have been wrong and

judgment has fallen? Micah answers this question in one of the most quoted verses in the Old Testament. "...the Lord has already told you what is good, and this is what he requires: to do what is right, to love mercy, and to walk humbly with your God"²⁹ The marriage of grace and truth by walking humbly with God. Plantinga' ends his book on the breviary of sin this way:

"To speak of sin by itself, to speak of it apart from the realities of creation and grace, is to forget the resolve of God. God wants shalom and will pay any price to get it back. Human sin is stubborn but not as stubborn as the grace of God and not half so persistent, not half so ready to suffer to win its way. Moreover, to speak of sin by itself is to misunderstand its nature: sin is only a parasite, a vandal, a spoiler. Sinful life is a partly depressing, partly ludicrous caricature of genuine human life. To concentrate on our rebellion, defection, and folly- is to forget that at the center of the Christian religion is not our sin but our Savior. To speak of sin without grace is to minimize the resurrection of Jesus Christ, the fruit of the Spirit, and the hope of shalom.

But to speak of grace without sin is surely no better. To do this is to trivialize the cross of Jesus Christ, to skate past all the struggling by good people down the ages to forgive, accept, and rehabilitate sinners, including themselves, and therefore to cheapen the grace of God that comes to us with blood on it."³⁰

One of the Old Testament concepts of cleansing and restoration was that the Israelites had to confess their sins and the sins of their families in order to be right with God ³¹ Maybe part of our problem in the church is that we are loyal to our church families and do not acknowledge our sin and the historical sins of our church families; which keeps us from God's blessing. Lord, forgive us from the forms of religion and religious identity³² that are apart from Christ and hinder your Kingdom and your will from being done. Bring us to repentance and empower us with a filling of your Spirit. Give us the understanding that we cannot do anything of real value in your Kingdom without your power³³ Grant us peace and reconciliation.

The Church will have leaven in it until Christ comes again, so we should not expect the faith community to be perfect. In fact, the ability to accept the way things are is a sign of

²⁹Micah 6:8 (New Living Translation)

³⁰ Plantinga, 199

³¹ Leviticus 26:40 (New Living Translation)

³² Romans 10:3 (New Living Translation)

³³ 2 Corinthians 3:4-6 (New Living Translation)

maturity, but that does not mean we ignore sin and brokenness or our part in addressing these issues in our lives and our communities. I believe “rigorous honesty” has been difficult for the evangelical community because we have put such high value on truth, that admitting we fall short makes us too vulnerable. Human nature makes safety a primary need and so it is difficult to face our sin and be honest about it, because it threatens us. There is safety in Jesus.

PIETISM VS SOCIAL RESPONSIBILITY

In an early scene of “Amazing Grace” the movie about William Wilberforce, Wilberforce is lying in his garden contemplating God. He is struggling with another either/or question. Whether he should be a political activist or be dedicated to a life of contemplation. This is a great movie for those interested in Christian community development because this was truly one of the great periods of Christian history where revival and reformation came together and changed the hearts of men and social systems. William Wilberforce was one of many people during that time period, who lived out a life of faith in the public arena, as a Christian politician. The question that Wilberforce had was, could a devout believer also be a politician? In the movie the first to answer that question was the Clapham group, a group of very diverse believers who worked in partnership with Wilberforce for forty years to help abolish the slave trade and slavery in England, as well as reform many social evils of their society. In scene 6, Wilberforce meets with them, and Thomas Clarkson says to Wilberforce, “We understand you’re having problems deciding whether to do the work of God or the work of a political activist” Hanna Moore finishes the thought with, “We humbly suggest you can do both.”³⁴ One of the struggles of our faith in America has been the emphasis on a personal devotional life which is foundational to our faith, however with the rise of pietism the doing of God’s word and will was

³⁴Amazing Grace, dir. Michael Apted, perf. Georgie Glen and Rufus Sewell, DVD, Bristol Bay Productions, 2006

deemphasized. We cannot live out a faith in God without knowing our God and worshipping him, so a life of inward devotion is essential. Also, developmentally, ideas come before action. However as James says, a believer can not be just a hearer of the Word, they need to be a doer also. “Even so faith, if it has no works, is dead, being by itself.”³⁵ This division came out of another church split called the Reformation over what saved us, works or the work of Christ. This split put a strong emphasis on “justification by faith,” which was needed, but theologically structured our protestant church culture to emphasize grace and deemphasize sin in my opinion. This movement of pietism in the American church, according to Os Guinness, has historically moved us to a focus on a “sentimental love...a sphere of inwardness, personal bliss, and private salvation.” Which he says has lead us to a “privatized faith that, is “socially irrelevant, even if privately engaging.”³⁶ John Whitehead describes the effect of the pietism movement in America this way,

But the gradual dominance of the pietist movement in Christianity changed all this. Phillip Spencer, and his successor August Herman Francke, turned Protestant Christianity inward; Christians began to abandon the cultural mandate to pursue the development of their interior spiritual life.

Although it began as a renewal movement, Pietism ultimately tended to degenerate into mere religiosity without much direct influence on society and culture. Religion became “privatized” and ceased to affect public life. The foundations laid by the colonists and the founding fathers was so strong that Christianity continued to pervade society for decades after Pietism. But eventually such influence turned inward and ceased any attempts to shape their society.

Although Christianity cannot survive if it neglects personal commitment and the spiritual life of the individual, it also inevitably declines if it devotes itself solely to the inward life. To be effective, Christianity must be both. The inward redemption must flow outward and affect the temporal world.”³⁷

This was also true of what happened to Israel with their religious forms. They turned inward and lost the life and blessings of God. In Isaiah 58 this is confronted:

³⁵ James 1:23&2:17 (New Living Translation)

³⁶ Guinness,, 35-36

³⁷ John W. Whitehead, *The Second American Revolution* (Elgin, IL: David C. Cook Publishing, 1982)

“Shout with the voice of a trumpet blast. Tell my people Israel of their sins! Yet they act so pious! They come to the Temple every day and seem delighted to hear my laws. You would almost think this was a righteous nation that would never abandon its God. They love to make a show of coming to me and asking me to take action on their behalf...No, the kind of fasting I want calls you to free those who are wrongly imprisoned and to stop oppressing those who work for you. Treat them fairly and give them what they earn. I want you to share your food with the hungry and to welcome the poor wanderers into your homes. Give clothes to those who need them, and do not hide from relatives who need your help. If you do these things, your salvation will come like the dawn. Yes, your healing will come quickly. Your godliness will lead you forward, and the glory of the Lord will protect you. Then when you call, the Lord will answer. Yes, I am here, he will quickly reply”³⁸

As the infrastructure of religious practices defined faith the believers of the day could not figure out why God was not blessing them and answering their prayers. Their personal piety had created a very self centered faith, a “bless me Oh God” faith. In my opinion this was very much like the bumper sticker after 911 which said, “God bless America.” The question in my mind was the one raised by Isaiah, what about our part in obeying God? Are we seeing what God requires of us? The Old Testament prophets often asked this question because the faith community had lost its connection with God, and did not see their sins of omission or commission.

“Then why do these people keep going along their self-destructive path, refusing to turn back, even though I have warned them? I listen to their conversations, and what do I hear? Is anyone sorry for sin? Does anyone say, “What a terrible thing I have done? No! All are running down the path of sin as swiftly as a horse rushing into battle! The stork knows the time of her migration, as do the turtledove, the swallow, and the crane. They all return at the proper time each year. But not my people! They do not know WHAT THE LORD REQUIRES OF THEM!”³⁹

We in America want the love of Christ but like the Israelites we struggle with the requirements of God. For sure this is a part of our culture and post modernity, but is also a historical struggle of faith. Perhaps we even have negative consequences, like our present

³⁸ Isaiah 58:1-2&6-9 (New Living Translation)

³⁹ Jeremiah 8:5-8 Ibid

recession, because we don't know God's requirements or ignore them. We do not know God in the intimate sense of experiencing his will in our lives.⁴⁰

A consequence of this individualistic practice of faith is that the faith community became disconnected from the needs of its city. There has been an indifference or apathy from this inward focus that has hurt both the city and the faith community. Indifference isolates us from the pain and deprivation of our communities. Rollo May once said, "the opposite of love is not hate, its apathy."⁴¹

In Christian community development service is a call of God to the city and the problems of the city, especially inner city deterioration. An example of this faith with works in our community is a private school on the south side of Tucson called San Miguel.

One day as I was visiting San Miguel because of my interest in the deteriorating educational system of Arizona; I was told how this school came into being. It seems that the Catholics not unlike the Protestants had moved away from inner city deterioration. As they were discussing this issue and their historical commitment to education they decided to start inner city schools, beginning in the Chicago area. So some of our community leaders, specifically a business man-a doer named Jim Click, looked at the models of these Catholic inner city schools that have been developed in the last twenty years, and decided to start one here in Tucson with the help of others five years ago. The education level of the students entering San Miguel is two and a half grades below average in reading and math. They are eighty five percent Hispanic and have a graduation rate of one hundred percent, as well as a hundred percent college entrance. The graduation rate on the south side is very low, often less than fifty percent, the number of Hispanics going to college is also very low. In one of our south-side middle schools a couple of

⁴⁰ Hosea 4:6 Ibid

⁴¹ Pierre Mornell, M.D. *Passive Men, Wild Women* (New York, NY: Ballantine Books, 1979) 59

years ago only forty-eight percent of the graduating class went on to high school. San Miguel is run by “Catholic brothers” who have dedicated themselves to helping to educate and develop the poor in our community. Like Wilberforce the Catholic brothers saw their call as a call to involvement, to action, for them education, not the priesthood, is making a difference in our community.

How can knowing God move us to expressing God’s will in our life, both in thought and deed? Probably one of the issues for most believers as they grow in their devotion to God is how can that be expressed, and can it be expressed in the different domains and sectors of our culture. Wilberforce in his journey is validated in his call according to Os Guinness by both John Newton and John Wesley. Newton said, “...the Lord has raised you up for the good of the nation.”⁴² Wilberforce was launched like a son or a daughter into their own life-spiritual life rather than being kept dependent or conforming to someone else’s call.

Community Development is about working to do God’s will and brings restoration to a broken world. It is not about fighting with ourselves over who is right and who is wrong or being only “hearers of the Word and not doers.” We do not have to fix the world; God is Sovereign, but we work with God to bring redemption and healing to the brokenness of our cities. There does not need to be any polarization between the thinkers and the doers of our communities. All are needed in God’s kingdom and choosing one over the other is that false antagonism. This causes us to choose one good thing and exclude another.

WHY ARE CHURCHES AFRAID TO LAUNCH THEIR PEOPLE

At a Vision 360 conference in 2007, I heard Pastor Bob Roberts, a pastor from Texas, say that the job of pastors was to launch people into service. He also said that the local church is not the hub of faith or the domain of faith; that the Kingdom of God is the domain of faith. His

⁴² Os Guinness, *The Call* (Nashville, TN: Word Publishing, 1998), 29

excitement was that people from every domain were serving God and having an impact in their community and world. He felt that the biblical mandate for pastors to “equip God’s people to do his work...”⁴³ was being fulfilled. As I taught these classes about CCD we brought domain leaders in to share how they expressed their faith and their call in their domain of life. We had Ted Bednar come in who is a Christian builder and has built the most affordable housing in Tucson and Mexico. He is competent and recognized; he has received national and international awards for his innovation in the area of zero energy homes. We brought in Ron Wilson a judge from south Tucson which is the highest crime neighborhood in the United States. He is a Christian and has been very innovative in the integration of his faith with restorative justice in his domain. We also brought in Beth Walkup, wife of our mayor, who talked about all the political leaders in our community that have integrated their faith into their service in their domains. Why don’t we have more domain leaders?

A few years ago a local suburban church asked me why they would not be able to do Christian community development. They were and are a very evangelistic church and tend to emphasize the grace part of the gospel in their services, which in my opinion is wonderful. However from a family structure point of view they are good with babies, but not very good with teenagers. They are good at leading people to Christ, and engaging them in a great worship service, but not very good at launching mature believers. I have know mothers like this, they are good with babies but overwhelmed when their children become teenagers. There is a different dynamic or process with parenting teenagers than the skills and roles required to parent babies and children. I have watched them struggle with the issues of adolescents in their congregants, such as power, pride, and anger. In my opinion this is where they fail, a failure to empower and launch. They need another structure to facilitate this stage of life, the launching and the different

⁴³ Ephesians 4:12 (New Living Translation)

relationship after the launch. They may have heard a corporate call from the Caller to do evangelism, which is essential in the life of the church. One woman from a denomination with a different call of service went to this church for several years, and learned a lot more about the scriptures, but left because she said that she believed they were infantilizing their congregation. What she meant was they were creating emotional and spiritual dependency on the leadership of the church. To her they appeared to be good at nurturing, but poor at empowering. Maybe they were supposed to be good at this stage of spiritual development. Maybe that was and is what God has called them to do in our community, but something is still missing. Many pastors that I have worked with over the years have confided in me that it is hard to launch people from their congregations into service and adult spiritual maturity. It is hard to let go. When you have invested so heavily in people it is hard to release and support them, even into their call. Also their loyalty and attendance is a part of a pastor's significance and security. Reggie McNeal believes that some of the new structures being developed in the church have to have new "scorecards," that the traditional church measures success based on "how many, how often, and how much," but the new scorecard measures what is accomplished beyond the walls of the church.⁴⁴

Of course we look at churches that attempt to control through dependency and loyalty as cults. However most churches are not anywhere near being cults but often lack a social structure or family structure that helps them launch their people into meaningful service and spiritual vitality. How loyalties change as people grow and change are issues in church relationships as well as family relationships. As children grow up they begin shifting their loyalties to friends and

⁴⁴ Reggie McNeal, *Missional Renaissance Changing the Scorecard for the CHURCH* (San Francisco, CA: Jossey-Bass, 2009), xvii

then to their new families that they create and then are responsible for their care. These issues are on a continuum in any church and all churches struggle with their discipleship structures.

Is there a structure to launch believers into maturity and healthy autonomy in the Church? What part does the individual believer need to play in becoming a healthy adult by listening and heeding God's call. In the era that I have been referring to many of the believers that were significant leaders chose their path without the approval and support of the traditional church the Anglican Church⁴⁵. They had to be strong individuals in spite of their church family's response towards them. In other words they needed to be willing to define God's call in their lives and function in it without caving into family pressure to stay put. The director of one of the most influential ministries for homeless youth in Tucson was told by her church that she "should" stay in the nursery work at the church rather than start a ministry for the marginalized homeless children of our city. So both leaders and followers have to play their part in launching, and understand their personal call and responsibilities in order to have healthy church families.

Families also struggle with the mission of producing healthy adults. There is a cartoon that I use when teaching parents about helping their kids to leave home well. It is a young man standing before his father asking the question; before I leave home and make a success of my life is there any chance you would support me for the rest of my life? In healthy families and individuals there is the expectation that children are to grow up and leave home and establish a life and family of their own, that they personally are responsible for. Risk, courage, and direction are always a part of leaving home well. There are churches that communicate this expectation of the believers to their congregations. A few years ago I went to the "Building Bridges" conference at Fellowship Bible Church in Little Rock. One of the first things Pastor Robert Lewis said was that congregants are expected to find a place of service in the community by the

⁴⁵ John Wesley, *The Christian Hero* (Anderson, IN: Gospel Trumpet Company, 1923) 37-39

fourth year they are in the church. I had also gone to a faith works conference several years before this and met “lay” people from this church who now had amazing ministries. When I visited Fellowship Bible I was impressed with many things but one was the social structure that was in place that helped believers seek a place of service and meaningful contribution in their community. There was a spiritual understanding of how to “leave home” well. They were developing believers from birth to spiritual maturity. I also know that Pastor Lewis wrote an outstanding book on the rites of passage for father’s attempting to help their boys become men, which is excellent, “Raising a Modern day Knight.” Their church in my opinion understands the content and purposes of the scriptures as well as some of the tasks and processes involved, and have structures in place to facilitate development.

Robert Lewis’s church is unique with a unique context and has a very large congregation that is wealthy in comparison to many churches. So launching people may be a lot less threatening to the sustainability of their church than to a pastor who has only a hundred people in their congregation, which are most churches in Tucson. This is a little more like the single mom letting her child go when the child often is so much a part of her own resources, emotional, relational, and sometimes financial. If she fails to launch she often has become too needy herself and is taking life instead of giving it, afraid to let go. Over the years I have worked with many families that are enmeshed and struggled with the launching of their children. They usually do not consciously create emotional dependency and a loyalty that steals the life of the child, but this is a very common family dynamic and most common in families where addiction and poor individuation occur. Boszormenyi-Nagy -...who wrote “Invisible Loyalties” believes that healthy families pay it forward. That as the parents contribute to their children there is a “debt system” that motivates the children to create a life of their own and contribute to their children,

however there is also a giving and taking that balances the family system's ledger of obligations.⁴⁶ The children have a sense of being blessed and want to bless their own children, a pay it forward dynamic. They are indebted to their parents for all they have done for them, so they love their children well. This sounds a lot like, "We love because He loved us first"⁴⁷ This goodwill is created in healthy families and healthy churches and allows for healthy growth and a pay it forward dynamic. It is part of the mission of both family and churches to love and empower. However most families do this process differently, some send their children to college, others teach them a trade, and others give resources that help create self sufficiency and independence. William Wilberforce's family was wealthy and empowered him to serve through the resources with which they endowed him, money and education. His church family validated his call to serve in the domain of political power and provided on going support emotionally and spiritually through the partnership and fellowship of the Clapham group. They believed in his call and mission which was, "God Almighty has set before me two great objects, the suppression of the Slave Trade and the Reformation of Manners – in modern terms, 'habits, attitudes morals.'"⁴⁸ From this empowerment Wilberforce had a tremendous impact on England eliminating the slave trade and slavery as well as reforming England in many areas of abuse and injustice. His biographer Pollock called this "the greatest moral achievement of the British people." Historian G.M. Trevelyan said that this reformation was, "one of the turning events in the history of the world."⁴⁹

⁴⁶ Ivan Boszormeny-Nagy and Geraldine M Sparks, *Invisible Loyalties* (New York: Brunner/Mazel, Publishers, 1984), 56-57, 100, 134

⁴⁷ 1 John 4:19 (New Living Translation)

⁴⁸ Guinness, 27

⁴⁹ Guinness, 28

CONCLUSION

There are so many more aspects that were covered in this class that relate to CCD. The essential elements of development work, leadership, collaboration, and transformation were just touched on in this paper, where in the class there was an overview of each element. Each element also had sub-categories that were developed a little in the class. Like the area of leadership, nothing happens without leadership, and most of the significant impact in our city is because of leaders who champion a cause or “at risk” population. We also discussed over twenty “at risk” populations in Tucson, like foster children, elderly, addicts, refugees, and more. Transformation cannot happen without research and current research is essential to being in touch with what is going on in a city, as well as the outcomes of the work. We talked about learning to exegete our cities and neighborhoods and how that happened in Wilberforce’s era and is being done today. The contrast between relief work and development work was broken down in the four main areas of need in our city: crime and addiction, education, family, and poverty. In these areas Tucson has some of the worst stats in the nation. In 2003 our daily newspaper said that Arizona passed Mississippi as having the worst demographics in the nation.⁵⁰ What gets attention is crisis and crisis intervention, but the most significant legacies come from long term works of substance that are preventative and developmental. We looked at the movement of missional churches, and CCD in our nation and how that is transforming cities like Fresno, Pittsburg, Little Rock, Chicago, New York, El Paso and told many stories. There are people in these cities like H. Spee of Fresno, Reid Carpenter of Pittsburg, Andy Rittenhouse of Knoxville or Robert Lewis of Little Rock who play significant leadership roles. These were related back to historical movements of community transformation like in Wilberforce’s time, but also included many leaders of that era like William Booth, Thomas Chalmers, William Gladstone, Anthony

⁵⁰ Rhonda Bodfield, *AZ at the Bottom State lacks cohesion in establishing vision, applying stamina*, Arizona Daily Star, 2003

Ashley Cooper, Charles Simeon, Florence Nightingale, Elizabeth Fry and so many more who influenced the culture they lived in through their faith and its missional expression. Collaboration was discussed and how to partner with those who are different to accomplish greater results, like how Wilberforce, Chalmers, and several other leaders began to include the Catholics, whom they very much disagreed with theologically, and voted to give them the right to vote in England.

Cross cultural collaboration was also a topic that we spent time on to look at how God was working through movements like the world wide philanthropic movement and how Christians are partnering in this movement with the community leaders as President Clinton acknowledges in his book, "Giving." In his first chapter he talks about the "explosion" of giving through the internet, a billion dollars given to help the victims of the tsunami.⁵¹

This was a very rewarding class for me to be able to teach and look at how God is working today and has worked in the faith community in the past. To reflect on the common grace or the special grace that is being manifest in the world today is inspirational. It was also an honor and a privilege to have so many of our leaders from Tucson come to the class and be participants for almost a year. I am thankful that I had the opportunity to both research and teach this material.

⁵¹ Bill Clinton, *Giving How Each of Us Can Change the World* (New York, NY: Alfred A. Knopf, 2007), 10

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