POSTMODERN CHAPEL SERVICES FOR GENERATION X
AND MILLENNIAL GENERATION SOLDIERS

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by

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14. ABSTRACT
The intent of this thesis is to examine the spiritual needs of the majority of soldiers by age demographic. They are from two postmodern generations, Generation X and the Millennial Generation. The thesis examines generational differences, the decline of Christendom, and the rise of postmodernism. The thesis examines American church models, particularly those that attract the highest percentage of postmoderns. The author identifies and analyzes the key principles of these models and compares them to the common forms of chapel services.

The Army currently conducts Protestant chapel services at all its installations. Aside from denomination or ethnic specific services, these services primarily fall into three models, 50% are traditional, 40% are a blended service typically called "contemporary" and 10% are a pragmatic (seeker or purpose driven) model. However, in civilian ministry none of these models consistently attract postmodern generations. This author identifies 12 consistent characteristics of emerging churches that connect with postmodern generations that transcend whether the church is theologically conservative or liberal. The author makes ten recommendations to address the problem of chapels unintentionally aiming at the wrong generational target. These approaches will bring garrison chapel services into this millennium and on target with the majority of the Army.

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The opinions and conclusions expressed herein are those of the student author and do not
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statement.)

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ABSTRACT

POSTMODERN CHAPEL SERVICES FOR GENERATION X AND MILLENNIAL GENERATION SOLDIERS, by Chaplain (Major) John Stephen Peck, 151 pages.

The intent of this thesis is to examine the spiritual needs of the majority of soldiers by age demographic. They are from two postmodern generations, Generation X and the Millennial Generation. The thesis examines generational differences, the decline of Christendom, and the rise of postmodernism. The thesis examines American church models, particularly those that attract the highest percentage of postmoderns. The author identifies and analyzes the key principles of these models and compares them to the common forms of chapel services.

The Army currently conducts Protestant chapel services at all its installations. Aside from denomination or ethnic specific services, these services primarily fall into three models, 45% are traditional, 40% are a blended service typically called "contemporary" and 15% are a pragmatic (seeker or purpose driven) model. However, in civilian ministry none of these models consistently attract postmodern generations. The Emerging Church model which does attract postmoderns is not used in the Army. This author identifies twelve consistent characteristics of emerging churches that connect with postmodern generations. These transcend whether the church is theologically conservative or liberal. The author makes ten recommendations to address the problem of chapels unintentionally aiming at the wrong generational target. These approaches will bring garrison chapel services into this millennium and on target with the majority of the Army.

ACKNOWLEDGMENTS

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ACRONYMS

BCT   Brigade Combat Team

CONUS   Continental United States

DOIM   Director of Information Management

FORSCOM   United States Army Forces Command

OCONUS   Outside Continental United States

SME   Subject Matter Expert

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TABLES

CHAPTER ONE

INTRODUCTION

"All truths are easy to understand once they are discovered;
the point is to discover them." –

Galileo Gililei

Know also that wisdom is sweet to your soul
if you find it there is a future hope for you,
and your hope will not be cut off.

Psalm 24:14 (NIV)

<u>Introduction</u>

At the hugely popular Saddleback Purpose Driven Church Conference, military

chaplains from all branches of service who were leading or very interested in generational

targeted or "postmodern" chapel services conducted a breakout meeting to discuss those

types of services. It was amazing that nearly 1000 military chaplains had attended the

Saddleback Conference for the preceding two years, and this breakout session was for those

already practicing and most eager to develop cutting edge ministry. Early in the meeting the

facilitator threw out the cultural insight question: "What is the most popular television show

amongst 18-25 year olds?" A long silence followed, finally broken by the well regarded

leader of one of the largest "Gen X" chapels blurting out "*Friends*." Many looked around to

see if he was right. He was…only 15 years too late. This meeting occurred in 2005, not 1990.

The leading sitcom of the 90's, *Friends*, that chronicled the lives, joys, and sorrows of six

Generation X friends living in Manhattan, had gone into syndication five years earlier in

2000. This provided a vivid picture of the hypothesis that the U.S. Army Chaplain Corps is

unintentionally missing the mark of the Army's spiritual needs. This thesis will demonstrate

that the U.S. Army Chaplain Corps is sincerely interested in providing for soldier's spiritual

needs, yet unintentionally aims for a mark far behind the leading edge of ministry change in the conduct of its chapel services because it is typically two decades behind the vanguard of new trends. Chapter One has six sections that introduce the problem, research question, assumptions, definitions, delimitations, and significance of this study.

<u>Problem</u>

Despite the fact that the majority of Army soldiers at any time will be under 30 years old, the Army Chaplain Corps consistently provides chapel services that are traditional in nature and therefore targeted at older generations. While the civilian church community changes their models at the rate of or just behind the change of culture, the Army identifies the issues and changes its chapel models at a much slower rate, typically in excess of 15 years, if they change at all. That is despite the fact as stated earlier that given the perpetual cycle of recruiting and retention, the majority population of the Army will ALWAYS be under 30, and thus members of the age group which is habitually the cutting edge of cultural change.

<u>Research Question</u>

The Primary Research Question I will attempt to answer is: Is the Army chaplaincy using the chapel model that most effectively serves the majority of soldiers? To answer this question, five significant secondary questions need to be addressed. The four categories of Secondary Questions listed below.

Army demographics. What are the demographics of the Army, by ages, values, spiritual needs, and are they trending in any direction? Who are the majority of soldiers?

Society demographics. What is known about that majority from examining the demographics of culture and American society, by ages, values, spiritual needs, and are they trending in any direction? What is the impact of postmodernism?

Civilian church models. What are the current models of civilian churches, which is primary, and which is becoming more common? Do any have connection to age cohorts?

Chapel models. What are the current models of chapels, which is primary, and which is becoming more common? Is the Chaplaincy employing the best practices of the civilian models?

Assumptions

This thesis makes three assumptions The first assumption for beginning this process, that I will seek to validate, is that the Army Chaplain Corps has a priority of meeting the spiritual needs of the numerical age group majority of soldiers, and that the majority of soldiers are age 17-29. The second assumption is that 17-29 year olds have unique spiritual needs, and forms for meeting those needs can be identified and exist within the civilian community. The third and most critical assumption is a cohort age group of soldiers share those trends, values, and preferences as their peer age cohort in broader society. Obviously they have made choices such as serving their country, pursuing educational opportunity, or have had their perspectives influenced by exposure to broader American and world society, to the military culture, and to war. However, this thesis assumes they are the same.

Definitions

This study will require a significant amount of definitions, particularly since it is written for a military audience which may not be accustomed to many of the "religious

speak" terms. Even chaplains removed a decade or more from seminary may be unfamiliar with some of these terms. The thesis includes a glossary, but the following is a preliminary selection. The definitions are broken into three categorize that correspond to the major categories of the literature review: culture, church models, and chapels.

Culture

Generational cohort divides. Key demographers, including Strauss, Howe, Tapscott, and Barna disagree on the starting and ending points of a generation. The years below are the most often cited points and all typically agree within 2 years except Tapscott and a few others who called the Generation Y the Boomer Echo and started it at 1976. This had some birth rate evidence, but was flawed, because it missed the issues that shaped a generation, and simply made a divide along a change in birthrate. This was also self serving as it gave his book on the generation, *Growing up Digital*, the broadest range of years and thus largest population possible. Instead of using the most common generational Cohorts, this thesis uses the divides of Strauss and Howe, which are the best researched.

Generation: GI. Also known as the "greatest generation." The generation of Americans born between 1901-1924. Our nation is losing the few remaining members of this extraordinary but elderly generation daily. This generation is often mistakenly included with the Silent Generation in a grouping called Builders. This incorrectly forms a generation that had a 45 year birth span, which is inconsistent with reasonable generational study.

Generation: Silent. The generation of Americans born between 1925-1943. This generation is often mentally included with the "GI Generation." (See note above) This generation is the elders of the nation and is also shrinking.

Generation: Baby Boomer. Universally called Boomers. The generation of Americans born between 1943 and 1961. This is huge cohort of Americans is the dominant leadership force in American politics, business, military, and clergy.

Generation: X. Also known as Busters, Slackers, 13ers, and GenNil. The generation of Americans born between 1961 and 1981. This is the largest population of the Army, but will soon be eclipsed by the Millennial Generation.

Generation: Millennial. Also known as Y, Bridgers, Echo, and NetGen. The generation of Americans born between 1982 and 2001. This is the second largest cohort of Americans alive today.

Postmodernism. A philosophy or perspective that undergirds much of Western, if not the world, culture at this point. It typically rejects modernism, reason, absolutes, authority, linear thinking, proposition. It rejects the belief that truth can be objectively discovered. It embraces, complexity, chaos, cynicism, non linear thinking, diversity, tolerance, and narrative. It sees truth as dependent on the interpreter, and interpretation best done in community. In some instances, it claims of truth as an attempt to assert power over another.

Church Models

Emergent Church. A church model that began to develop in the late 1990s, and gain interest in the 2000s. It has not solidified all its forms yet and has received only marginal acceptance, along with heavy critique. It has returned to some traditional, particularly liturgical forms. It primarily appeals to postmodern generations X and the millennial Generation. Mars Hill Church in Seattle, Washington, Jacob's Well Church in Kansas City,

Missouri, and Cedar Ridge Community Church in Cedar Ridge, Maryland are well known examples of this model.

Seeker. A person who is "inquisitive" about God, and is attracted to a church for further investigation. They are often considered to be "unchurched." (see below)

Seeker Church, Seeker Friendly, Seeker Driven. A church model that started in the late 1970's and gained interest in the 1980s and became widely accepted in the mid 1990s. It received much criticism particularly in the 1980s. It primarily appealed to the Boomer Generation, and slightly to Generation X. It began to utilize technology and depart from traditional forms. It emphasized a focus on identifying and marketing to the "seeker." Willow Creek Community Church in Barrington, Illinois and Saddleback Community Church in Orange County, California are two famous examples of this model.

Unchurched. A term that is descriptive of people who are not attending or involved in a church. They can come from any denominational background, and most often have a background of nominal faith practice or did not start with Christianity as its foundation. If they had a faith experience, it was often negative.

Chapels

Chapel Service. An event or function, (typically called a worship service) that is conducted by military chaplains in a garrison or deployed environment, with or without a facility, in order to guide military personnel in an expression of worship through singing, prayer, rites, and other activities; provide spiritual instruction through teaching and other participation in responsive readings, creeds, etc.; and provide opportunity for interaction with others with similar faith interests.

General Protestant Chapel Service. A chapel service (see above) that is targeted at providing the spiritual needs of military personnel who have identified themselves as Protestants, or are interested in an expression of faith characterized by Protestant beliefs. These beliefs are most often categorized by what they are not: Not Jewish, Muslim, Wicca, or other non Christian faith group. It is not Roman Catholic or Orthodox. The service typically does not include LDS elements although some chaplains would disagree. The service typically adheres to all or most of the Orthodox Christian fundamentals (deity of Christ, humanity of Christ, virgin birth, authority of scripture, and salvation through faith in Christ alone). Typically a General Protestant service would not include denominationally or ethnically targeted services (Lutheran, Episcopal, Gospel, Korean, and Samoan).

Limitations

There are three identified limitations of this research. The first limitation is the standardization of a generation. No individual corresponds perfectly to the trends of a generation. Even at the fringe of a generation, there is an overlap in values and perspectives. Despite this limitation, marketing and other anthropological research has identified distinct patterns for each generation. The second limitation is the problems of using generational research. Many current Christian leaders are arguing that postmodernity is the key issue not any generation. The third limitation is standardization of chapels. In the same ways that members of a generation do not correspond perfectly to set, army chapels do not correspond perfectly to set models. They change at different posts, and more significantly change with transition in chaplain leadership. In fact some posts, because of the nature of the post's personnel and activities may be anomalies. I think Fort Leavenworth, KS is an excellent

example of this. I will attempt to identify the patterns of the majority of the models and draw conclusions from there.

Delimitations

I am imposing the five following constraints on this study to make it manageable and reduce the variables, while still targeting the primary research question of "are U.S. Army protestant chapels effective in meeting the spiritual needs of soldiers aged 17-29?"

General Protestant Services

Commanders through their Unit and Installation Chaplains provide a variety of worship service opportunities. However, the majority of soldiers self identify as a general protestant or a specific protestant denomination. Therefore, since the objective of this research is to determine the most effective models for the majority of soldiers, this research and study will focus on Protestant Services.

Denominational Services

Again, desiring to focus on the majority of soldiers, this thesis will not consider those services that are identified with denominational nametags, such as Episcopal, Lutheran, or LDS. Additionally, though it is often the most dynamic and active service and "congregation" on a post, I will not consider the Gospel Service. This superb service at almost every Army post is characterized, by style and elements rooted in the ethnicity and culture of the African American community. The author contends that much of the attraction of these services is not primarily rooted in the types of things in this study, but in the African American religious experience.

Continental United States (CONUS) Installation Services

Unquestionably the primary legal and historical duty of the chaplain, is to provide freedom of worship in deployed OCONUS situations, however, the nature of OCONUS situations, deployment, and especially combat provide far too many variables to achieve an effective study within the limitations of time and access I have. Therefore, I will focus my research and this thesis on CONUS installation General Protestant Services.

U.S. Army Forces Command (FORSCOM) posts

It is my intent to focus on what is effective for the majority of soldiers. This has lead me to focus on an age cohort. Although they can exist anywhere in the Army, these soldiers primarily reside within FORSCOM brigades. I will therefore focus on gaining information, looking at models, and proposing conclusions as they relate to CONUS posts, whose populations are primarily FORSCOM.

Installation Size

For efficiency, and to insure that a post has the human, facility, and financial resources to conduct multiple types of services that could be evaluated, the author elected to focus on the largest FORSCOM posts, defined as those having a Corps Headquarters, various Corps level Brigades, and at least three Brigade Combat Teams (BCT), and a soldier population over 20,000. Specifically in Fiscal Year 2008 that is Forts Bragg, Hood, and Lewis.

Significance of the Study.

This study is a significant element in the future of the Army chaplaincy. While carrying out its historic role, the Chaplaincy has also sometimes followed the winds of things

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that seemingly make it relevant to the organization. However, historically and legally, conducting religious services and rites has been the core competency and *prima* reason for the Chaplain Corps existence. The author's concern is that bean counters and decision makers will look at the Chaplain Corps in 10 to 20 years from now, and say, "what is it you chaplains do again?" If the answer is a list of important additional relevant duties chaplains will have missed their historical, legal, and spiritual calling and responsibility. Chaplains will also be in direct competition with secular entities such as social workers, psychologists, anthropologists, and diplomats, who have as much and often more training within their specialty than chaplains do. If those bean counters hold up chapel attendance sheets of under 20 people (and those were just the chaplains and their families), it will be too late for the Chaplain Corps to engage the future. The intent of this study is to provide information that will help chaplains to not just look to other duties for "relevance" to the organization, but to make the primary role they are authorized in the Army to do, *relevant* to the organization's members. The beginning point of seeking the answers to the secondary questions and ultimately the research questions, begins with leaping into the deep pool of literature that addresses this subject. That leap will take off with the literature review in Chapter Two.

CHAPTER 2

LITERATURE REVIEW

"I do not feel obliged to believe that the same God who has endowed us with sense, reason, and intellect has intended us to forego their use."

Galileo Galilei

Of making many books there is no end, and much study wearies the body.

Ecclesiastes 12:12 (NIV)

Introduction

The literature relating to this topic is indeed large, and publishers print new works monthly and periodicals and journals publish them weekly. American society's propensity to try and understand itself, and the American desire to develop their children, assimilate a new worker/leader force, and of course, market to a specific aged target, insure that there is robust amount of books and articles on all aspects of culture. Pastors' desire to know and discuss the latest approach and model, and a hungry Christian book market insure that church model literature is available in quantities of "Biblical" proportion. Unfortunately, there is little literature connecting this data to chapels, much less written by chaplains. What is available will be discussed, and hopefully this thesis will add to that modest body of work. This chapter will introduce the literature and key concepts. These concepts will be examined in detail in chapter four.

This chapter has three sections, each with sub sections. The first section is a review of the literature regarding of culture, including postmodernism, generations, and Christendom. The second section is a review of church models, looking the literature regarding church changes, particularly over the past 25 years. The third section is a review of Army focused

literature in this arena, particularly by chaplains. The compilation of these sections provides a thorough review of literature on postmodern culture and generations, the evolution of civilian church models, and Army chaplain perspectives on culture and chapels.

<center>Culture</center>

American society and culture are in a period of unprecedented change, which is most effected by the rise of postmodernism, decline of Christendom, and the distinct differences between generations. To gain an idea of what the spiritual requirements of a soldier aged 17-29 are, we must see how that soldier is shaped by factors of postmodernism, Christendom, and generations. This sub section will paint a rudimentary picture of the things affecting the majority of soldier's spiritual perspectives: postmodernism, generational issues, and the decline of Christendom.

<center>Postmodernism</center>

It is impossible to look at the youngest generation of soldiers or our society, without considering it in the context of postmodernism. In fact some of the pastors, writing on the subject are even dismissive of looking at generations, but emphasize postmodernism as the major shaping force (Driscoll, 2005,). Postmodernism is the overarching factor in culture at this time. This subsection will look at a simple definition, key authors, and postmodernism's impact on society.

There are numerous authors writing about postmodernism or referencing it within the discipline or arena they are discussing. Postmodernism is a term thrown around liberally, but pinning people down on a precise definition is as difficult as getting a Presidential candidate to specifically spell out their agenda. An extremely short definition of Postmodernism is that

postmodernity is a rejection of modernity. In the arena of thought, which is particularly

useful to this thesis, it is a rejection of reason, linear, or absolute thinking. However,

postmodernity does encompass all elements of society, just as modernity did. This definition

will be significantly expanded in chapter four. The impact of postmodernism is dramatic and

far reaching. The pioneering foe of modernity is Frederich Nietzsche (1844-1900) (Grenz,

1996, 88). The origins of postmodernity will also be expanded in chapter four.

Although many books have been written on postmodernism, the author found Stanley

Grenz's *A Primer on Postmodernism* to be the best for clarity and succinctness. Most current

theologians, and almost all practitioners address postmodernity in some way. Amongst

several good works, Millard Erickson's *Postmodernizing the Faith*, provides and excellent

look at several positive and negative Christian responses to postmodernity. The works of

major influencers of postmodernism will be discussed in chapter four.

Generations

Although, postmodernism is the engine driving the train, and some emerging church

leaders consider generational discussion passé, an analysis of generational issues is very

useful, because the focus of this thesis is on a specific age target, 17-29 year old soldiers,

which compromise the majority of the Army. At this point, that age group is part of a

generational cohort, which is demonstrating consistent trends, perspectives, and preferences.

The authors writing on generations and cultural trend are quite prolific, because

understanding generations and culture is essential to marketers, politicians, academicians and

even clergy. The foremost writers on generations within secular fields are Strauss and Howe,

with their groundbreaking *Generations*, and best sellers *The Fourth Turning* and *Millennials*

Rising. The foremost writer on generations within the sacred arena is George Barna. Dr. Barna first gained notice with his groundbreaking book, *The Frog in the Kettle*, and published over 20 works since, that have vividly described the condition of spirituality, generations, churches, and culture in America. He also launched a very active research and polling group, the Barna Research Group, which has provided two decades of accurate but often harsh insights into spirituality and America. His protégé, David Kinnaman has produced the most thoroughly researched look at the spirituality of the Millennial Generation, *UnChristian*.

<center>Christendom</center>

Coinciding with the death of modernity is the demise of the institution that modernity slowly killed: Christendom. Christendom is the name of the institution and social philosophy that has dominated Europe and eventually America from the eleventh century to the twentieth century (Frost, Hirsch, 2003, 8). The origin of Christendom, not Christianity, is 313, when Emperor Constantine, moved Christianity form the catacombs to the town square, and made it the official state religion. With the edict of Milan, the missional-apostolic church ended, and the institutional-attractional church began (Frost, Hirsch, 2003, 9).

> In the fifth to tenth centuries Christianity grew from infancy to adulthood throughout Western Europe, emerging in the eleventh century as full grown and in control of culture. By the Middle ages, the church-state symbiosis was formalized into an institutional interdependence between the pope and the ruler of what was then called the Holy Roman Empire, effectively Western Society today. This institutional partnership between church and state became the pillars of the sacral culture, each supporting the other. Even when there existed conflicts between church and state, it was always a conflict within the overarching configuration of Christendom itself. Christendom had by this stage

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developed its own distinct identity, one that provided the matrix for the understanding of

both church and state. (Frost, Hirsch, 2003, 8)

Is this decline difficult to understand and accept, particularly for clergy and church goers? Absolutely! Christendom still remains the primary definer of the church's self understanding in almost every Western nation, especially the United States (ibid, 9). However, it is the reality. The institution of the church as spiritual and cultural shaper of American society is increasingly getting pushed off the public square, or more accurately simply being bypassed.

In the past 50 years, the "young" generation has cycled three times, each dramatically different from its predecessor. During that time a cataclysmic shift from modernity to postmodernity occurred. At the same time, hand in glove with that cultural shift, Christendom, the dominator of the Western stage, declined rapidly, and is near death. However, the Christian church did not stop, and the church changed models or vigorously resisted change.

<u>Church Models</u>

In those 50 years of dramatic change, churches developed into three primary models. In the same way that society began to change faster, church models changed at a more rapid pace as the 20th century closed and a new millennium opened. The three dominant models were the traditional church, the pragmatic church, and the emerging church. This section gives a brief overview of those models and the primary movers and writers regarding them. Since an examination of the models is a major component of the research of this thesis, they will be examined in detail in chapter four.

Traditional Church Models

The traditional church model is easy to visualize, as most Americans have been in one, seen one in a movie, or at least heard a description of one. It is the church that today's soldiers may have visited with their grandparents—maybe. The traditional church is just that: traditional. It meets in a church building. While that sounds obvious, many churches today don't. Well, albeit stodgily dressed, people sit down in pews and follow an order of service as predictable as the calendar. Congregation members, (it is rare that non members attend) sing hymns from a hymnal, typically accompanied by an organ or piano. Ushers, sometimes wearing white gloves, pass communion plates and offering plates, the latter followed by singing the doxology. Toward the end of the service there is a sermon, which is sometimes based on scripture, logic, reason and directed toward an audience that is assumed to be familiar with the terms and stories of Christianity. This is the church that the GI generation and silent generation raised their boomer children in, as their parents had raised them, and their parents before that.

Pragmatic Church Models

In the mid to late 1970s, young boomer generation pastors launched new forms of churches, which this thesis will call Pragmatic Churches to form of grouping of the several types. These churches were often called "seeker driven" churches for those following in the path of Billy Hybel's Willow Creek Community Church in Barrington, IL or "Purpose Driven" for those following in the path of Rick Warren's Saddleback Community Church. In any of their forms, the churches that most commonly emerged from 1975 to 2000 were churches that were large growth oriented, greatly diminished traditional aspects of worship, and created environments that favored attracting the "unchurched." These churches were also

key figures in what was known as the "church growth" movement of the last quarter of the twentieth century.

Bill Hybels wrote or contributed to 46 books since the start of Willow Creek Community Church. However, his most significant work in influencing the direction of the pragmatic church was co written with his wife Lynne Hybels. It is *Rediscovering Church: The Story and Vision of Willow Creek Community Church* (1997). G.A. Pritchard published *Willow Creek Seeker Services* (1996), which gave a more objective evaluation of the Willow Creek phenomenon.

Rick Warren described his ministry philosophy and the history and development of the Saddleback Community Church in *The Purpose Driven Church* (1995). Although he has written far less than Hybels, Warren's gigantic best seller, *Purpose Driven Life* (2002), propelled him to being arguably the most influential Protestant pastor in the world. George Barna surveyed American Pastors in 2005 and they said most influential writings on their lives and ministries were Warren's *Purpose Driven Life* and *Purpose Driven Church* respectively (www.barna.com, accessed 24 January 2008). The February 7, 2005 edition of *Time Magazine* placed Rick Warren's photograph on their cover and named him one of the 25 most influential Evangelicals in America, noting the Purpose Driven Life was the best selling hardback in U.S. history, and predicting he would succeed Billy Graham, as "America's Minister." (www.time.com, accessed 13 January 2008).

As the seeker movement emerged in the 1980's, church traditionalists began to denounce it. Several prominent pastors and theologians, including R.C. Sproul and John MacArthur spoke out against and wrote against this seeker church movement. MacArthur systematically made his case against the pragmatic churches in his book *Ashamed of the*

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Gospel, When the Church becomes like the World (2001). Sproul clearly stated his view regarding the seeker sensitive movement in response to the interview question, "What are your thoughts on the seeker sensitive movement?" Sproul replied, "It is a very, very bad thing. Very bad! Because it rests on a fundamental error, the assumption that unbelievers outside the church are desperately seeking for God, number one. The second fundamental error is that the purpose of corporate worship on Sunday morning is to reach the lost" (Sproul, 2007). More recently, the younger generation of pastors, and some theologians, has widely panned the pragmatic church movement, typically referring to it by the derogatory term: "consumer churches."

<div align="center">Emerging Church Models</div>

Pastors near the turn of the new millennium began to reevaluate approaches to church and reconsider the Boomer targeted-pragmatic church model, which was the "mainstream" model by that point, and still is. This rejection of "old" forms and pursuit of "new" forms produced, postmodern churches. Scholars and pastors, commonly call these postmodern forms, the emerging church. This subsection will examine the origins of the emerging church, key literature related to it, the emerging church's forms are, and counter arguments against the emerging church.

21st century pastors reevaluation of the pragmatic church and pursuit of new models was consistent with three things: a typical rejection of their parents approach, a rejection of modernism and all associated with it, and an approach consistent with the postmodern thinking and traits of a new generation. In much the same way, that the boomers brought their values to bear and rejected their parent's traditional church model, it is not surprising

that the first two postmodern Generations X & the Millennial Generation have rejected their parents, pragmatic church model and adopted their own model. This model was consistent with their generational traits. As postmodernism was their overarching trait, and will be for several more generations, they rejected a church that was modern. However, in doing this, they rejected two things: modern thinking and Christendom. The postmodern generations have moved toward a church that is not built on modern thought and communication structures, but one that is built on postmodern thought and communication structures. Also, they have not sought to have a church that is in the typical forms of Christendom, large, powerful, and in the "center of the town square." They have chosen models that are like them, and like the church of the first through third centuries: smaller, decentralized, apolitical, and integrated into the context and culture they are a part of.

Practitioners writing about emerging churches, not surprisingly, favor their philosophies and models. These most commonly fall into two major and one minor camp. The two major camps call themselves 1) the Emergent Church, which is the moderate to liberal wing of the movement and 2) the Emerging Church, which is the theologically conservative wing. Obviously, those two terms are so close in sound and spelling, and are regularly confused. The third group is an alternative forms group interested in house churches, and other simpler forms of ministry.

The most common and most published voice of the emergent church is Brian McLaren, former pastor of Cedar Ridge Community Church in metro Washington D.C. His thirteen books include *A New Kind of Christian* (2001) and *A Generous Orthodoxy*: *Why I Am a Missional, Evangelical, Post/Protestant, Liberal/Conservative, Mystical/Poetic, Biblical, Charismatic/Contemplative, Fundamentalist/Calvinist, Anabaptist/Anglican,*

Methodist, Catholic, Green, Incarnational, Depressed-yet-Hopeful, Emergent, Unfinished CHRISTIAN (2004), and *Everything Must Change: Jesus, Global Crises, and a Revolution of Hope* (2007). All have all been hailed by fans as opening a new era of spiritual dialogue and critiqued by opponents as dangerous heresy. He is a mentor of arguably the best communicator of his generation, Rob Bell, pastor of the over 10,000 member Mars Hill Fellowship of Grand Rapids, MI. Bell has contributed his own tomes to the emerging scene: Velvet Elvis: *Repainting the Christian Faith* (2005) *Sex God: Exploring the Endless Connections between Sexuality and Spirituality* (2007). While those titles sound nothing like church models they are vehicles for expressing Bell's Emergent-conversational philosophy and theology. He is also widely seen through his hugely popular *Nooma* DVD series on spiritual topics. McLaren, Bell, Tony Jones, Rob Pagit and others with this perspective emphasize a new spiritual "conversation" to discuss new workings and interpretations of God in a postmodern era.

In sharp contrast to McLaren and Bell is conservative and outspoken Marc Driscoll of Mars Hill Church in Seattle, Washington. He is the leader of the conservative wing, often called the emerging church, and sometimes missional churches. His two books *The Radical Reformission* (2004) and *Confessions of a Reformission Rev* (2006) lay out his case for a strongly bible focused, orthodox, yet contextually astute philosophy and method. The most even handed and practical efforts in terms of simple understanding and describing applications are Dan Kimball's *Emerging Church* (2003), *Emerging Worship* (2004), and *They Like Jesus but not the Church* (2007). In short, this stream emphasizes a conservative and orthodox approach to theology, but a reform of methodologies and forms.

Scholars, writing on the subject, range from very favorable toward emerging churches, such as Eddie Gibbs *Church Next* (2000) and *Emerging Churches* (2005) to more critical efforts such as renowned theologian D.A. Carson's *Becoming Conversant with the Emergent Church* (2005). Gibbs' *Emerging Churches* is clearly the most thoroughly researched effort to date. These different views are captured in Robert Webber's, *Listening to the beliefs of the Emerging Churches* (2007), in which key leaders of different "camps" of the emerging church describe their beliefs and methodology and then respond to each others. Interestingly, the counterattacks can be subtle, such as Brian McLaren's endorsement to Gibbs' *Emerging Churches*, when he writes, "if you want to be truly conversant with the emerging church, read this book."

The postmodern churches typically have similar origins of thought; however they have developed into three major streams of ministry philosophy and theology. The author employs a simple A-B-C memory device to aid recall. These streams are the Alternate church stream, The Bible emphasis stream, and the Conversation emphasis stream. The Alternate Church stream emphasizes an incarnational, communal approach to Christianity. It is best described by proponents such as Wolfgang Simson, *Houses that Change the World-the return of the house church* (1999), George Barna, *Revolution* (2005), or Michale Frost, *Exiles (2007).* The Bible Emphasis stream is best characterized by Driscoll or Kimball. The Conversation emphasis them is best characterized by Brian McLaren, Doug Pagit, or Tony Jones. Works by each of these authors is listed in the reference list.

Of course, change is complex, threatening, and potentially the wrong direction. Many have argued against the postmodern churches, both internally and externally. External Scholars and practitioners from the traditionalist, pragmatic church viewpoints and Scholars

and practitioners from all sides of the postmodern church are making arguments against the

emerging church forms and leaders. Again, pastors and theologians favoring traditional

models and even modernity have attacked the emerging church models. Popular

pastor/theologian John Macarthur and theologian R.C. Sproul again lead these attacks.

MacArthur is against a lot of things in the past quarter century and postmodernism and the

emergent church are some of them. In his book, he states, "A relentless tone about too much

certainty pervades the whole movement. No wonder: the emerging church began as self

conscious effort to make Christianity more suitable to a postmodern culture. Emerging

Christians are determined to adapt the Christian faith, the structures of the church, the

language of faith, even the gospel message itself to the ideas and rhetoric of postmodernism."

(MacArthur, 2007, 17) He has written several articles on the matter and has even ventured

into the web and blogs in his denunciation of the emerging church. MacArthur unequivocally

states his conclusion regarding the emerging church in the interview below.

> What you have here is a form of false religion … A form of paganism that basically
> wants to be thought of as Christian because it gains a certain ground. But the underlying
> bottom line of this whole emerging movement is they don't believe in any doctrine, they
> don't believe in any theology. They don't want to be forced to interpret anything in scripture
> a certain way and the out is, "Well the Bible isn't clear anyway." In other words, we don't
> know what it means; we can't know what it means. Brian McLaren says nobody has ever
> gotten it right—we haven't got it right now—so let's not make an issue out of anything. Let's
> just be open to everything. Let's not take a position on theology, or for that matter, on
> morality or behavior because, hey, there's no judgment anyway so we're all going to end up
> in God in some ethereal, eternal relationship. And that's just non-Christian. It is blatantly,
> flagrantly non-Christian. It's as non-Christian as any false religion. (Macarthur, 2007)

Interestingly, somewhat like a political campaign in its infancy, emerging church

leaders are sizing each other up and launching salvos at each other. This is surprising in one

aspect that most of these leaders were close friends and allies in the late 90's as their

response to postmodernity began to take shape. However, it is a natural course as the

emerging church gains a more refined shape, the theological or methodological differences forces divides. These divides are generating disagreement amongst the major streams, which are appearing at conference speaking engagements and most frequently online in blogs.

<u>Military perspectives on culture and chapels:</u>

Interestingly, even though the vast majority of the uniformed members of the Department of Defense, are from the millennial generation, and greatly influenced by postmodernism, few military writers have touched the subject, particularly chaplains. This section will review literature by military writers in the areas of culture and church (chapel) models.

There is an abundant amount of research examining the postmodern generations and their relationship and functioning within the military. This research is done by large entities such as U.S. Army Recruiting Command, RAND Corporation, and others and also by many individuals often in the form of thesis and journal articles.

Few, however have applied the changing culture to chapels. Chaplains writing Doctor of Ministry projects or War College strategic papers have provided some insight. CH (COL) Douglass Kinder's 2003 DMin dissertation, entitled, *A Comprehensive Study to attract Generation X Servicemembers to a Military Chapel Service*. Chaplain Kinder provides a good overview of Generation X and a review of ministry efforts at a generation X targeted chapel at Fort Ord, CA. Although chaplains at several posts, including the author had pioneered and lead "generation X' chapel services at several posts since 1996, CH (COL) Kinder was the first Army chaplain to record data and write at length about their specific experiment. CH (COL) Michael Coffey wrote a 2007 Army War College strategic paper

Chaplain Ministry to the Millennial Generation. It is timely and the most current available chaplain written paper on the subject. It provides an excellent review of the Millennial Generation using Strauss and Howe's *Millennials Rising* as his primary source. This author will also rely heavily on the same authors. Coffey was the first chaplain to write regarding the most current generation, and close to the current edge, as the first members of that generation had only been entering service for three years at the time of his writing. He focuses on perspectives and understanding of the generation, but does not deal with several of the issues frequently raised by the pastors working with this generation. He enunciates a need for more and bigger chapels (Coffey, 2006, 22). This is not consistent with what most emerging church proponents emphasize, but appears to be more of a seeker church approach. That is very consistent with Coffey's excellent 2003 *Army Chaplaincy* article: *Proven Methods of Increasing Your Chapel Attendance*, which describe effective methods employed by seeker churches and church growth advocates, that he has tested within the chapel environment.

<center>Conclusion</center>

America and the world are inundated, overwhelmed, and shaped forever by postmodernism. This has significant affects on the shaping and perspectives of Generation X, the Millennial Generation, and successive generations. These generations have entirely new and dramatically different outlooks on the world than those who still see it through the lenses of modernity. Christendom (not Christianity) is declining rapidly and dead in much of the Western world. Although Christendom may think it is still at the town center, the town center has been bypassed. The institution of the church is increasingly marginalized, and its effect

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on society is waning. It must make hard choices about its new place in society and what forms it will use to communicate from.

As American Christianity enters the 21st century, what most people typically think of as the mainstream church is not any longer. That form, the traditional church, is in rapid decline. The new mainstream church, and the most influential churches in America, is the pragmatic churches. These churches value enormous church growth, market based strategies, and an emphasis on evangelizing the "unchurched." They are best characterized by their flagships, Willow Creek Community Church of Barrington, IL and Saddleback Community Church of La Forrest, CA. However the new model gaining influence, while it still attempts to identify itself, is a postmodern church, usually called Emergent Church. These churches typically fall into three categories: 1) Emerging Churches, which are typically conservative theologically, attractional in form, often associated with Acts 29 network, and sometimes derogatorily called Gen X Megachurches. 2) Emergent Churches, which are typically not conservative theologically, and sometimes derogatorily called the new liberalism. 3) Alternate Churches, which are house churches or very simple churches, avoiding large facilities, staffs, or church trappings, run the gamut theologically. They are sometimes derogatorily labeled a "passing fad." This landscape of churches forms the greenhouse from which military chaplains receive the pastoral foundations and early experiences, and form the models that military chapels will emulate in part or in whole.

Chapels and by extension chaplains are the focus of this thesis. Chaplains "receive" this younger generation to minister to as a part of their chapel ministry. That generation of soldiers stays "twentysomething" permanently, as many complete their service and leave and they are replaced by a new fresh crop of soldiers and officers, always in their twenties or

younger. However, while there is an abundant amount of information on postmodernism, generation X, and millennial generation soldiers, there is very little literature on the specific subject of what chapel services and functions best serve their needs. The research and conclusions that follow in chapters three and following, aim to help fill that gap.

CHAPTER 3

RESEARCH METHODOLOGY

"It is a capital mistake to theorize before one has data.
Insensibly one begins to twist facts to suit theories
instead of theories to suit facts."

Sherlock Holmes

The discerning heart seeks knowledge, but the mouth of a fool feeds on folly.
Proverbs 14:14 (NIV)

Introduction

This chapter has four sections, that describe the research pursued in the course of this thesis. Sections one to four describe the thesis research methodology and form a deductive progression designed to answer the overall research question: Is the Army chaplaincy using the chapel model that most effectively serves the majority of soldiers? The first sub section asked the question: Who are the majority of soldiers by age demographic? The second sub section asked the question: what do we know about that majority? The third section asked the question: Are there civilian church models that most effectively serve that age group? The fourth section asked the question: What do we know about them and their practices? The fourth section asked the question: Is the Chaplain Corps using those models? The culmination of this logical progression of questions provided the data required to clearly answer the research question. The contents of this chapter provide a description of the methods used to gain the pertinent data required for this thesis. These sections provide a thorough description of the methods pursued for answering the research question posed by this thesis.

Research Methodology

The first section asked the question: Who are the majority of soldiers by age demographic? The author researched all available Army G-1 data for fiscal years 2005 to 2007 to identify answers.

The second section asked the question: what do we know about that age demographic, i.e. who are they? The author heavily researched the abundant amount of generational books, focusing on works by Strauss and Howe for an overall generational picture and Barna, Kinnman, and Kimball for a generational picture of spiritual issues.

The third section asked the question: Are there civilian church models that most effectively serve that age group and what do we know about those models and their practices? The author employed three methods to arrive at an answer for this crucial question. First, the author conducted an extensive literature review of the numerous books describing and critiquing church models. The author particularly focused on works by Barna, Bell, Carson, Frost, Gibbs, Hirsch, Driscoll, Kimball, McLaren, Pritchard, Warren, and Webber. The second method was personal observation of leading Seeker/Purpose Driven models and Emergent Church models in Dallas, TX; Durham, NC, Houston, TX; Kansas City, MO; Raleigh, NC, Seattle, WA; and Washington D.C. The models visited and observed are listed in Table 3-1. The author used personal interview or mailed questionnaire for the third method. The author interviewed or sent questionnaires to leaders of the two major networks associated with the emergent church model, Acts 29 and Emergent Village. The interview questions are at the end of the thesis as appendices.

Table 1. Churches Visited and Observed				
Church	Location	Style	Pastor	Comment
Ecclesia	Houston, TX	Emergent	Chris Seay	Seay is significant early leader in emergent Church.
The Village Church	Dallas, TX	Emerging	Matt Chandler	Largest emerging church in the Dallas-Fort Worth metroplex.
The Journey	St. Louis, MO	Emerging	Darrin Patrick	Patrick is VP of Acts 29 network. The Journey has had major clashes with the Missouri Southern Baptists Convention.
Jacob's Well	Kansas City, MO	Emergent	Tim Keel	Keel is major figure in Emergent Village
Mars Hill Church	Seattle, WA	Emerging	Marc Driscoll	Driscoll is the primary leader of the conservative element of emerging church
Church of the Apostles	Seattle, WA	Emergent	Karen Ward	Ward is the best known figure representing small incarnational churches.
Saddleback Community Church	Lake Forrest, CA	Purpose Driven	Rick Warren	Warren's conferences and books are major influencer of Purpose Driven model
Cedar Ridge Church	Metro DC	Emergent	Brian Mclaren	McLaren is best known Emergent Church writer and influencer.
Vintage 21 Church	Raleigh, NC	Emerging	Tyler Jones	Vintage 21 is one of the best developed Acts 29 churches on East coast.
Emmaus Way Church	Durham, NC	Emergent	Tim Conder	Tim is the author of *The Church in Transition, The Journey of Existing Churches into the Emerging Culture,* and well known Emergent Village leader.

Source: Author

The fourth section asked the question: Is the Chaplain Corps using those models? This thesis sought that answer using five methods. As described in delimitations in Chapter One, the author focused on a sampling of the three FORSOM posts that have a Corps headquarters and a troop population over 20,000. These posts represent the Army's first, second, and fourth largest FORSCOM posts and each have of the Army's three types of Brigade Combat Teams. Each post has a different type of Brigade Combat Team. Fort Bragg's are Infantry (airborne), Fort Hood's are heavy, and Fort Lewis' are Stryker.

First, the author conducted personal interview with the senior installation chaplain at each of these posts. The interview questions and Questionnaire are included at the end of the thesis as appendices. Second, the author conducted personal interviews of the chaplain serving as Senior/Lead Pastor and as many chaplain and volunteer leaders of the service identified by the senior installation chaplain as most contemporary at each of those three posts. The Interview questions and Questionnaire are included at the end of the thesis as appendices. Finally, the author conducted personal observation of the services identified by the senior installation chaplain as most contemporary at Fort Lewis, WA and Fort Hood, TX, and Fort Bragg, NC. The author depicted this research methodology graphically in Table 2.

Table 2. Research Methodology					
Question	Method 1	Method 2	Method 3	Method 4	Assumption or comment
What is the majority of soldiers by age?	Lit Review G-1 Data				
Who are they?	Lit Review				Soldiers have same perspectives as same age civilians
Are there Civilian church modes that effectively serve them?	Lit Review	Interview	Observe		People choose model that best serves them
What are the practices of those models?	Observe	Lit Review	Interview with civilian pastors		
Is the Chaplain Corps using those practices?	Interview w/ Sr Chaplains	Interview with service pastors and leaders	Interview former chapel leaders	Observe	

Source: Author.

Conclusion

Although alternative research methodologies were considered, the method chosen to answer the primary research question provided the best method to answer the primary question, secondary question, and provide useful additional information. That method was a series of interviews, questionnaires, and literature reviews that formed a logical progression moving toward gaining sufficient data to draw conclusions from. Those conclusions are described in Chapter Four.

CHAPTER 4

ANALYSIS

"Every few hundred years in Western history there occurs a sharp transformation.... Within a few short decades, society rearranges itself -- its worldview; its basic values: its social and political structures; its arts; its key institutions. Fifty years later, there is a new world. And the people born then cannot even imagine the world in which their grandparents lived.... We are currently living through just such a transformation.

Peter Drucker, *The Post Capitalist Society*

Because in much wisdom there is much grief, and increasing knowledge results in increasing pain.
Ecclesiastes 1:18 (NASB)

Introduction

As the quote above indicates, the world is currently in a state of significant flux and this has major impact on the effectiveness of church models. This chapter will reveal and analyze the data collected by the means described in chapter three, Research Methodology. The chapter has six sections that follow the secondary research questions, and each section has subsections that amplify the data obtained. The sections and corresponding questions are 1) What is the majority of the Army? 2) What do we know about that majority? 3) What civilian models are serving the majority and is one more effective? 4) What are the practices of that model? 5) Is the Chaplain Corps employing those practices? This chapter will conclude with a section on unanticipated findings.

What is the Majority of the Army?

To identify the majority of U.S. Army soldiers and to move toward identifying the majority's spiritual needs, one must determine what basis they want to determine the majority. There are several categories that might be considered, but the primary ones are:

enlisted/officer, race, gender, marital status, and age. A summary of these categories from Army G-1 demographics is shown below along with comments regarding applicability to this thesis.

Enlisted/officer: This is a "no-brainer" as the enlisted force forms 83.3% of the Army population. This is not a useful category for determining the "majority" in this thesis as chapels are intended to provide religious support to all the Army regardless of rank. However, this will be mentioned in Chapter Five as an area for potential further study.

Race: The Army is 60.8 % Caucasian, 21.6 % Black, and 10.5% Hispanic, 4% Asian, and 3.1% other. Although the majority is Caucasian, this is not a useful category for determining majority in this thesis, since the models considered have proven success within the Caucasian community, and some particularly emergent churches have increasingly crossed racial lines. Additionally, the Gospel service model has effectively served the largest minority group, the African American community for decades, so there is not a problem of any group being inadequately served. Although many complain that Sunday at 10 a.m. is America's most racially divided hour, the direction of this thesis is not the best place to address that issue.

Gender: Males are the overwhelming majority of the Army at 85.9% vs. 14.3% for females. However as many soldiers, male and female are married, and chapels are intended to serve soldiers regardless of gender, this category becomes a wash also. This may be an area of further study within the deployment context where families are not part of the equation and certain units are almost exclusively male.

Marital Status: The majority of the Army is married, but that was 51% in FY04 and 55% in FY05 (Army Demographics, Army G1 Website) which came as a surprise. This

author expected that number to be higher, given the frequent comments about the new Army being a "married" Army. That majority is not significant enough to serve as the majority figure for this thesis. It will be addressed in examining chapels' care for families and also as an area for future study.

Age: The majority of the Army, (over 50%) is 25 and younger. This is even more pronounced in that over 65% of the Army is under age 30 (www.armyg1.army.mil, accessed 1 APR 08). The figures below, will demonstrate that in any given year two thirds of the Army is under thirty and over 50% is always "twentysomething." This is the majority area this author sees as most significant for focus in determining spiritual needs, and evaluating chapel models. This is the area that reflects the most significant change in perspectives on religion due to generational shifts and also the debarkation point for distinguishing between major civilian church models.

The tables below depict the Army's age breakdown by grade category, and Fiscal Year, along with some analysis about each group. All numbers are percentages unless otherwise noted. The average is rounded.

Table 3. Enlisted Personnel Age Percentages									
Age	FY98	FY99	FY00	FY01	FY02	FY03	FY04	FY05	Avg.
17-20	19	19		20	19	17	17	16	18
21-24	26	26		28	29	30	30	30	28
25-29	23	23		20	20	21	21	22	22
30-39	26	26		26	26	26	25	25	22
40+	6	6		6	6	6	7	7	6
Gen X Mil. Gen Ages	37-17 None	38-18 17	39-19 17-18	40-20 17-19	41-21 17-20	42-22 17-21	43-23 17-22	44-24 17-23	
Majority Gen?	X>88%	X>85%		X>83%	X>77%	X>65%	X>60%	X>55%	

Source: Army Demographics, Army G1 Website

Table 4. Warrant Officers Age Percentages									
Age	FY98	FY99	FY00	FY01	FY02	FY03	FY04	FY05	Avg.
17-20	0								
21-24	1	1		2	3	3	3	3	3
25-29	12	12		11	11	11	12	13	12
30-39	59	59		58	57	56	54	53	56
40+	28	28		29	29	30	31	31	29
Gen X Mil. Gen Ages	37-17 None	38-18 17	39-19 17-18	40-20 17-19	41-21 17-20	42-22 17-21	43-23 17-22	44-24 17-23	
Majority Gen?	X>60%	X>60%		X>60%	X>65%	X>67%	X>70%	X>80%	

Source: (Army Demographics, Army G1 Website)

Table 5.	Commissioned Officers Age Percentages								
Age	FY98	FY99	FY00	FY01	FY02	FY03	FY04	FY05	Avg.
17-20	0	0		<1	<1	<1	<1	<1	
21-24	11	11		11	11	11	11	11	11
25-29	24	24		23	23	23	23	23	23
30-39	40	40		40	40	40	39	39	40
40+	25	25		26	26	26	27	27	26
Gen X Mil. Gen	37-17 None	38-18 17	39-19 17-18	40-20 17-19	41-21 17-20	42-22 17-21	43-23 17-22	44-24 17-23	
Majority Gen?	X >65%	X>65%		X>65%	X>65%	X>65%	X>65%	X>60%	

Source: (Army Demographics, Army G1 Website)

Although Army demographics did not give the specific percentage of the force by age, but readers can see below that the numbers heavily lean toward the enlisted element, which is consistently much younger than warrant or commissioned officers.

Table 6.	Army Percentages by Grade Category								
	FY98	FY99	FY00	FY01	FY02	FY03	FY04	FY05	Avg.
Enl	83.6	83.6		84.0	83.8	83.8	83.7	83.3	84
Warrant	2.5	2.4		2.4	2.4	2.4	2.4	2.5	2
Officer	13.9	14.0		13.6	13.8	13.8	13.9	14.2	14

Source: (Army Demographics, Army G1 Website)

The majority of the Army is Generation X and has been for many years. The Millennial Generation started joining the force in 1999, and grew in number for the last decade. That generation will become the majority (over 50%) in FY2008 or FY 2009, and the

remainder of the force except the most senior personnel will be Generation X. Currently, the Army is almost entirely composed of postmodern generations (Generation X and Millennial Generation).

<u>What do we know about them?</u>

Since it is clear that the vast majority of the Army is composed of Generation X and the Millennial Generation, and that will only increase at a steep rate, until the arrival of a generation currently called "Homelanders" in a decade, it is imperative that Army chaplains and those interested in postmodern military ministry must understand the generations they work with. The majority of current field grade chaplains will not see the arrival of that next generation in significant amounts and even company grade chaplains will spend the majority of their careers working with these two generations before the "homelanders" arrive. It is essential to gain understanding of the ministry operating environment. To understand the majority of soldiers, particularly their spiritual interest one must see them within the context of the other factors that surround them. The world and church are very arguably in the midst of its most significant change in 500 years since Luther launched Western civilization on an unexpected, rapid, dramatic, and new trajectory. Consider this comment by renowned economist Peter Drucker:

"*Every few hundred years in Western history there occurs a sharp transformation.... Within a few short decades, society rearranges itself -- it's worldview; its basic values: its social and political structures; its arts; its key institutions. Fifty years later, there is a new world. And the people born then cannot even imagine the world in which their grandparents lived.... We are currently living through just such a transformation.* (Drucker, 1993; 1).

This dramatic change impacts certainly half of the current Army if not well over 80%. It will impact 100% of the future Army. This section of the thesis will examine three key

avenues of change that work together to shape the values, particularly spiritual of the generations that are in the Army, generational shift, the decline of Christendom, and postmodernism. Each is dramatically changing the environment that produces the worldview that young people come to the Army with. This section will conclude with a sub section describing the spiritual perspectives of postmodern generations.

Generational Shift

The idea that generations are quite different became pronounced as America came to see how different the Boomer generation was from its parents. Interestingly the difference between the Boomers and Generation X was more pronounced and the difference between Generation X and the Millennials is almost as pronounced. While there are six generations alive in America, there are three generations serving in the Army. The first, that best known of all American Generations, The Baby Boomers, form the upper and oldest crust of the force. In the Officer Corps they are typically Colonels and General Officers and in the NCO Corps, they are typically Sergeants Major. The remaining part of the force in 2008 as noted in the earlier section on demographics is either Generation X (ages 27-47) or the Millennial Generation (ages 17-26). Interestingly, Chaplains tend to run much older than their rank peers, and therefore, there is a much higher amount of Boomer chaplains. As there are so few Boomers in the force, this sub section will not address them and focus on describing Generation X and the Millennial Generation.

Generation X

This is the generation of Americans born between 1961 and 1981 (Strauss/Howe 1991). Many, even the majority of marketers disagree with 1961, and state the start of this

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generation is 1965, which is when US births dropped dramatically under 4 million per year to

a still large 3.76 million (Barna, 1992, 16). However, after much research, the author is

convinced that Strauss and Howe in their books, *Generations, The 13th Generation, The*

Fourth Turning, and *Millennials Rising* by far have done the most thorough research. This

position is validated by four things listed below:

1. Every author writing on generations, including super-researcher, George Barna, references
them.
2. The next most thoroughly researched book, *Rocking the Ages*, by Walter Smith and Ann
Clurman, uses the typical Gen X starting point 1965, but devotes numerous pages to
discussing an abnormal group, they call "Trailing Boomers" (Smith/Clurman, 1997, 10). The
trailing Boomers according to the authors were born 1960-1964. They said, "The trailing
Boomers, are not like the rest of the boomers, they are pessimistic, distrustful, in short they
act like Xers (Smith, Clurman, 1997, 10)." However, Smith and Clurman though referencing
Strauss and Howe couldn't bring themselves to putting this group in Generation X, although
in their index they call it a subset of Generation X. Their work further validates the idea that
Generation X began in 1961 if not 1960.
3. Strauss and Howe use a more ambiguous, but much better generational division. They look
for the points at which culture change began to impact a generation, not the over simplistic,
amount of babies born in a year. It is culture change that significantly shapes a generation not
the number of children in an age cohort.
4. Strauss and Howe were right. Their predictions in 1991 are ringing true at the start of the
twenty-first century. Their research was thorough, and lead to accurate conclusions.

The name of this generation that stuck, Generation X or Gen X, has a certain

darkness, undesirability, nothingness, and carelessness, all of which have been considered

characteristics of this generation at one time or another. The name was not deliberate, but

when the late 80's found this demographic with no name other than "twentysomethings"

some name had to stick. It caught on after Canadian author, Douglass Coupland wrote a 1991

novel, *Generation X, tales for an accelerated culture*. It is the dark, profane, occasionally

comical story of Andy, Claire, and Dag, "twentysomethings" who move through their

directionless lives and relationships, while working their "McJobs." A McJob is a low-pay,

low-prestige, low-dignity, low-benefit, no future job in the service sector. It is typically considered a satisfying career choice by people who never held one (Coupland, 1991, 5). It painted a picture of a generation that resonated with the generation itself, and the name stuck. Other names that were often used are "slacker" generation (which was most often used by boomers complaining about Xers), "13th" Generation by Strauss and Howe, since this was the Thirteenth Generation since the founding of the United States, and Buster Generation, used by some demographers, particularly George Barna, and many Christian writers who like to cite Barna. The reference "buster" was almost as derogatory as "slacker." It played off the idea that if the preceding generation was a baby "boom" this generation was a baby "bust." While not appreciated by members of the generation, this term certainly had some accuracy.

Generation X was a "bust" in terms of the number of babies born in comparison to the preceding generation. It is widely considered a bust, but ironically it is only a bust when compared to its predecessors, the boomers as it is on par with the generations that preceded the boomers (Barna, 1992, 17). The reason that it is a "bust" is due to several factors. 1. The "boom" of the post WWII and Korean War baby making had run its course. 2. Early cohort boomer women delayed having children to pursue college, conduct demonstrations and pursue careers. 3. Science and law intervened. In 1960, The Pill, as a contraceptive was authorized for use by the FDA. Generation X quickly became the most "prevented" generation in history. However, prevention was insufficient, and law and science intervened again. In 1973, the Supreme Court's rulings in Roe versus Wade, made abortion functionally legal and available. Generation X was until recently the most aborted Generation in history.

So, what is the Xers perspective on the world? It is radically different than their predecessors, the boomers who lament the Xers won't "grow up" as if they were particularly

quick to do that themselves. As the descriptions above foreshadow, Generation X has a dark, pessimistic, and occasionally angry view of the world.

The world of Generation X has been quite dark. The portion of stressed out Xers is nearly double that of previous generations (Barna, 1994, 22). The fashion and music most associated with this generation is "grunge." Barna indicated this generation has no heroes, unlike previous generations. However, a generational "spokesman" was anointed. Kurt Cobain, an Xer born in 1967 founded the band Nirvana, who's Seattle, "grunge" sound would become the defining sound of the nineties, and also greatly influence its fashion. Nirvana's difficult to decipher, *"Sounds Like Teen Spirit"* was multi platinum, and dubbed the anthem of a generation, and Cobain by default a generational spokesman (Ronson, 1996). It was fitting, as he was a child of divorced parents, insecure, unsocial, from multiple homes and moves, and was even temporarily homeless. Like Xers in general his songs were dark and often misunderstood and at the pinnacle of music success, committed suicide on April 5, 1992 (Ronson, 1996).

Generation X is notorious for being pessimistic. Barna says they are world-class skeptics, cynical about mankind and pessimistic about the future (Barna, 1194, 35). Most Xers believe they will not be as well of financially as their parents and grandparents (Barna, 1994, 24). As opposed to the great potential and possibility that formed the boomers into the generation that believed it could do it all and deserved all, the Xers were raised on tales of hippies, draft dodgers, debate, questions, and even defeat in Vietnam. Inflation skyrocketed, particularly gas. Kennedy's assassination that was a major element in defining the national mood at the time Xers were children. Also while Xers were children, Kennedy's brother, Presidential candidate Robert Kennedy was assassinated as were civil rights leaders Malcolm

X and Martin Luther King Jr. All of the above and their parents' mood and discussions set the conditions that Xers were raised in.

The Presidential leadership that followed Kennedy was defined by Johnson's burnt out ineptness, Nixon's crookedness, Ford's invisibility, and Carter's impotence. As the first of the cohort reached their late teens, the nation was defined in 1979 and 1980 by its impotence as its Iranian embassy was overran and its citizens and military were held hostage for a year and a half. This was further compounded by the Soviets invading Afghanistan, and President Carter's best response being to boycott the Olympics. The rest of the generation came of age in the eighties, in which economic excesses and failures were a harsh tutor. The decade started with the Reagan Recession, moved through a phase of high consumption, and concluded with the stock market crash of 1987 (Smith/Clurman, 1997, 81). The Boomers decade of "free love" and unbridled sex in the sixties up to mid seventies, lead to a world of AIDS and STDs in the eighties as Xers came of age. The world Xers grew up in did not look good and the future looked worse. It is no surprise that they are pessimistic, and more significantly distrustful of institutions, as clearly the government was an impotent failure.

However, one failure overshadowed all others. Generation X was the first American Generation in which more than half saw their parents divorce. This shattered their world, and created deep seeded distrust in the institution of marriage, the idea of family, and disillusionment with the selfishness of their parents the Boomers and Silent Generation. Because of this, Generation X came to define "family" primarily as the people you have deep personal/emotional bonds with (28%) versus the traditional people you are related to by marriage or blood (19%) (Barna, 1994, 114). Generation X learned quickly that the first group would be there for you and the latter group would let you down. This was best

epitomized in the hugely successful and long running NBC sitcom that dominated the 90's *Friends*. This show depicted six male and twentysomething friends who lived in community and formed a family with each other. Stereotypically all had families of origin that ranged from bad to horrible, and were typically divorced. The refrain of the show's theme song captured Gen X idea of forming a family out of your friends: "*I'll be there for you and you'll be there for me too."*

When angry, that anger is usually directed at boomers who were their parents or oldest siblings. Their general view is that when portions were given out, the boomers took double and left little to nothing for the Xers. Xers believe that the Boomers think the world revolves around them. Almost universally demographers would agree with both aspects of that: That is what Xers think and that is what Boomers believe. It is typical for generations to complain about what they inherited from the generation that preceded them, however Gen Xers have validity. Statistically, they face economic and social obstacles that did not exist for boomers (Smith/Clurman 1997, 78).

This has produced a totally different type of worker than their predecessors.

Generation X does not have the corporate loyalty that previous generations had. They even disdain it. They see work as a means to an end: living. They definitely don't see having a career as having a life as most Boomers and older generations do. They are committed to having a life beyond work (Zempke, Raines, Filipczak, 2000, 126).

Therefore, they will put in the required work (from their perspective) but will not go above and beyond (Zempke, Raines, Filipczak, 2000, 125).

Despite all these negative issues, there are several positives about Generation X. Generation X is very comfortable in chaos. Gen X looking back at the failure of their

parents' marriage and poor parenting have resolved to do it differently. The desire for relationship is very high even though they do not always have good relation skills (Barna, 1994, 27). They grew up seeing the hypocrisy of institutions such as: family (divorce, absentee parenting), government (Vietnam, Watergate, Iran Hostage). In their late teen and young adult years, they saw the institution of the church embarrassingly fail also. In 1987, Jimmy Swaggert denounced Jim Bakker's moral failures only to do the same thing the following year.

Because of those institutional hypocrisies, Generation X greatly values and practices authenticity. They are of course technologically savvy, and have learned in this bleak economic world that is their one way to get ahead. They know that Boomers want to change the world and build the mega corporations or other institutions to do it, but also know that the Boomers need the technology they handle intuitively (Zempke, Raines, FIlipczak, 2000, 102). Several Gen Xers lead the dot com build up, which like so many things Xer, looked promising but failed for many. Nonetheless, Generation X knows that tech is their niche and they form the majority of corporate Chief Information Officers and Chief Technology Officers (Barna, 2004).

The overall picture of Generation X does not appear flattering, and looks bleak, but interestingly the generation has produced some stunning successes. In sports, the Generation can boast the all time greatest hockey player, Wayne Gretzky, one of two greatest ever basketball players, Michael Jordan, and potentially the greatest golfer, Tiger Woods. In football, Generation X produced the game's greatest receiver, Jerry Rice, all time leading rusher, Emmitt Smith, and will likely see quarterbacks Peyton Manning and Tom Brady shatter all records for passing yards and super bowl wins. Generation X is doing far better on

all time baseball statistics leaders than either of the two preceding generations. The generation has seen similar success in the entertainment industry, producing record box office draw actors: Tom Cruise, Will Smith, Julia Roberts, Nicole Kidman, and the of course the inescapable paparazzi couple: Brad Pitt and Angelina Jolie.

Much more significantly than sports or entertainment, Barna indicated Generation X would be less likely than previous generations to be patriotic because they self identified that way (Barna, 1994, 24). Michale Kinsley, a *New Republic* columnist and later editor in chief for *Slate.com*, complained about Xers, "*these kids today. They're soft. They don't know how to fight in a war…they never even had to dodge one*" (Smith, Clurman, 1997, 77). However, these assessments appear to be off target. Military people should remember that Generation X reached military age in 1978, and despite the national mood were volunteering for the new "all volunteer" force established in 1973. They arrived just in time to produce the majority of the platoon level paratroopers and marines who landed on Grenada, and continued on to rebuild the military in the Reagan era. That effort culminated when Generation X provided the vast majority of the forces that invaded Panama, and rolled across Kuwait and Iraq in Operation Desert Storm. Gen X also provided the majority of soldiers that deployed to Somalia, Haiti, and the Balkans.

Generation X produced the majority of the soldiers who have fought in the Global War on Terrorism. Only in this Fiscal Year (FY08) did the majority (over 50%) transition from Generation X to the Millennial Generation. When President Bush made his famous statement, "every generation has heroes, and this one will too," it was undoubtedly a motivational address aimed at the Millennial Generation who the Department of Defense needed to rise to the challenge and enlist, which they have done nobly and admirably.

However, most of the war to this point has been fought by the generation no one thought much of: Generation X.

Another interesting insight is to see which generation has provided the heroes receiving the highest awards. The three recipients of the Medal of Honor during the Global War on Terrorism are LT Michael Murphy, USN; SFC Paul Smith, USA; Corporal Jason Dunham, USMC. All are members of Generation X, born in 1976, 1969, and 1981, respectively. Also of the nine Army Distinguished Service Crosses awarded to date, six recipients were members of Generation X, two of the Millennial Generation, and one Boomer. Despite external complaints of being "slackers" and their own internal pessimism, Generation X has carried the day in all the major battles America has fought since Vietnam, and will remain between half and a third of the force for the remainder of the Global War on Terrorism, assuming it "ends" sometime in the term of the next President.

Millennial Generation

In the early eighties, something changed, and station wagons and eventually minivans were suddenly seen sporting small yellow diamond caution signs extolling, "Baby on Board." The Millennial Generation had begun to arrive (Strauss, Howe, 2000). The Millennial Generation is called that, because that is the name they most desired in an abcnews.com poll and because their oldest members will form the high school class of 2000, and all graduate high school and college in the new millennium. They are also commonly referred to as Generation Y, which they detest, because they are simply the generation that followed X. Often this simplistic view is even applied to the following generation calling them Z. Another similar name was Generation XX, which is a pattern that has poor consequences for

the following generation. Thom Ranier author of *The Bridger Generation* attempted to name

them the Bridger Generation, ostensibly because they are the bridge to the new millennium.

Don Tapscott, author of *Growing up Digital* has attempted to call them NetGen emphasizing

their symbiosis with the internet. Other common names are Echo Boomers, Baby Boomlet,

and Boomer Babies, because when Boomer mothers finally started having babies, they

created another large amount or echo "boom" of babies. Overwhelmingly, in a 1997 ABC

news poll, the generation indicated the Millennial Generation or Millennials as their

preference. Reflecting a postmodern distaste for labels, that Gen Xers also share, the

consensus second choice was "Don't label us" (Strauss, Howe, 2000). This reflects values

consistent with postmodernism that will be seen in the section on postmodernism. Of course

marketers, academic researchers, and boomers can't resist labeling something, particularly

generations, so likely over time; "Millennials" will win out over the simplistic Generation Y.

Some authors keying off the rise in birth rates that started in 1977, have argued for

that year to be the start of this generation. Notable among them are Donald Tapscott, author

of *Growing up Digital* and Thom Ranier, author of *The Bridger Generation*, and currently

the CEO of the huge Southern Baptist publishing arm, Lifeway Christian Resources. Each of

them provides solid insights into the generation as they understand it, but their dating is

wrong for two reasons. The first as stated earlier is that the common practice of measuring a

generation off the years in which a birthrate changed significantly is flawed, and has never

been used to determine generations until the Boomers. Determining a generation around

cultural shifts though harder to precisely define is a much better way to determine the

perspectives, values, and habits of a generation. The second reason that is a flawed method is

that it delivers the already beat down Generation X a final insult, because both of these

authors use the traditional start year of 1965, again based merely off birth rate. Therefore they believe that generation X had a birth span of 11 years 1965 to 1976. That isn't a generation that is a hiccup in birthrate.

The accurate birth years of the Millennial Generation birth years are 1982 to 2002, plus or minus a year on either end (Strauss, Howe, 2000). They started enlisting in the Army in 1997, about the same time the Army and particularly the Chaplain Corps discovered Generation X. They will continue to enlist in the Army past the quarter century mark of the new century. In FY 07, they constitute approximately 45% of the Army, and will constitute the majority of the Army from FY2009 to around FY2029 at which time the generation made up of today's children and currently labeled "homelander" will become the majority.

The Millennials formed another baby boom for two reasons. First because Baby Boomer women retimed their lifecycle choosing education and career over traditional roles married late and had children far later than previous generations (Straus, Howe, 2000, 77). Secondly, because Gen X women reverted back to an earlier birth norm and had in their twenties (Straus, Howe, 2000, 77). They created a situation where women of the huge Boomer generation and women of the subsequent generation were having children at the same time. This was similar to the 'late" birthing of GI generation due to World War II and early birthing of Silent generation which resulted in the Baby Boom. Whereas an economic and military crisis caused the GI Generation to delay having their (boomer) babies, cultural upheaval caused boomers to delay having their (Millennial) babies (Straus, Howe, 2000, 77). This resulted in a new Baby boom of 82 million, which exceeds the amount of the Xers and the Boomers. Immigration will add a projected at 18 million to this age cohort making it at over 100 million the largest generation America has had to date (Strauss, Howe 2000, 414).

As opposed to the Xers who were born when American society was moving away from families, this new generation was born at a time that America rediscovered family with passion. The 1980s lead by Ronald Reagan, and pro family supporters of the GOP, were described as the decade of the Family. As opposed to the "lost" generation, the Xers, this generation was "found" in an era when Americans began expressing more positive attitudes about children (Strauss, Howe, 2000, 7). This produced significantly different results than the Xers. As opposed to the dark pessimists, the Xers were, this generation was full of optimists. Nine in ten describe themselves as "happy," "confident" and "positive" and a rapidly decreasing share worry about violence, sex, and drugs (Strauss/Howe, 2000, 7).

As opposed to the 70's that did not desire children, the 80's became the decade of the baby. The desire for babies during the 80's & 90's became intense. Whereas in the 60's and 70's when Gen X was born, planned parenthood represented the Pill, contraceptives, and abortion clinics, planned parenthood in the 80's & 90's when the Millennial Generation was born meant fertility clinics. Just as science & law intervened just in time to stunt the birth of Gen X, with the Pill being FDA approved in 1960, and abortion on demand being legalized in 1973 with the Roe v. Wade Supreme Court ruling, science and law intervened to help the Millennial Generation be born. Boomer women who had delayed childbirth and with infertility at the onset of the Millennial Generation, were helped with new infertility treatments. Elizabeth Carr, was the first child born by invitro fertilization in Norfolk, VA in December 1981 (Sullivan, 1981), one month before the start of the Millennial Generation.

Boomer parents wanted these babies and cared intensely for them. As opposed to the parental oversight that caused Generation X to be known as latchkey kids, Boomer parents favored heavy protection and oversight, which caused them to gain the moniker, "helicopter"

parents, because they were always hovering over their children. Protection and heavy

interaction have produced positive results and a positive generation, even about their parents.

A 1997 Gallup survey nine of ten kids reported being very close to their parents and very

happy, much closer than twenty years previously when Gen X was the same age (Strauss,

Howe, 2000, 186).

Boomer parents, now with resources and older Gen X mothers attempting to reverse

the pattern of their childhood went to great extremes to insure that their children were cared

for and had every opportunity possible. David Poltz commented, "Boomers, whose self-

absorption has long been ridiculed, have finally managed to get over themselves. They found

a new object of their affection. They don't need self love anymore; they've got Mini-Me"

(Poltz, 1999).

All this attention and opportunity has resulted in a civic generation that is ready for

greatness. They will be like the GI Generation that beat the Great Depression and won World

War II. Like the generation, Tom Brokaw, dubbed the Greatest Generation, this generation

will achieve things that put them on par with that generation and the generations that fought

the American Revolution and the Civil War. Few Americans have ever seen so many young

people with an appetite for achievement (Strauss, Howe, 2000, 364).

Educators have noticed that Millennials do everything in teams and it is positive.

Because of instant messaging, their buddy lists, and chat rooms, they are used to

collaborating. When asked what the major causes of school problems were in 1998, the

majority of 7 to 12 graders answered, students not respecting teachers and authority and

selfishness and not considering others. When the same group was asked the major problems

in society, the two majority answers were almost the same, selfishness, not considering others and People who don't respect the law and authorities (Strauss, Howe, 2000, 181).

This is a generation that is geared for achievement, expects to achieve it, and intuitively does it in teams using technology. In short this is generation that is ready for a challenge, and it is coming. Note "is" versus "has arrived" i.e. 9-11 and GWOT. Strauss and Howe writing in 2000, said, a Hero generation (Millennials) directly follows a youth generation widely deemed to be disappointing, reacts against an older "postwar" generation that formed the spiritual awakening in their youth (Boomers) and fills a void left by an elder generation (GI) known for civic purpose and teamwork (Strauss, Howe, 2000, 327). Straus and Howe drawing on thorough analysis of generational history predict that the Millennial Generation will fulfill a role that the nation expects and need them to fulfill that of a hero generation. They will be like the other hero generations in the generational cycle, such as the GI generation that fought and won World War II and the Progressive generation that fought the Civil War.

Strauss in Howe writing in 1991, predicted the Millennial Generation would face a major crisis that would force their heroic nature to the stage under the leadership of idealist Boomers who wanted to change the world. That could be President Bush and Neo-cons or more likely subsequent leaders. Strauss and Howe base that on the cycles of American generational history and the way preceding generations prepare and lead the "hero" generation. It could be that crisis is the Global War on Terrorism, as Boomer Presidents Clinton and Bush leaped government ahead of the generational timing cycle, by totally skipping the silent generation in the Oval Office. However, Strauss and Howe predicted the crisis that would threaten the nation at its core, like the crisis faced by the hero generations of

cycles past, the American Revolution, Civil War and World War II. They predict this crisis would occur between 2013 and 2024. It may be 9-11 and GWOT, but something much worse than may be coming. Interestingly in 1991, Straus and Howe suggested it might be a terrorist or nuclear attack. Could it be both? Regardless, The Millennials are ready for the role that history indicates they will have, all of which bodes well for Army, the majority of which is about to be the Millennial Generation.

Death of Christendom

In curving red letters on a simple black background, the 8 April 1966 cover of *Time Magazine*, infamously asked the question: "IS GOD DEAD?" 40 years later, while few would answer that question in the affirmative, many would say that many of the institutions that purport to represent God are dead or exhibiting minimal vital signs. In the past half century, while America has gone through the shifts of the generations, GI to Silent to Boomer to Xers to Millennials, a dramatic and often unacknowledged shift in Christianity or more specifically its institutions occurred. This subsection will examine the shift in American Christianity and discuss its impacts.

Rise of Christendom

The opening and arguably thesis statement of the New Testament book, the Acts of the Apostles is Acts 1:8, a command by Jesus, *The Holy Spirit will come upon you and you will be my witnesses in Jerusalem, Judea and Samaria, and to the ends of the Earth* (NIV). What occurred following that in a sentence is: 11 of the original disciples of Jesus, joined by Paul, operating from the margins of religion and state, established a growing organization called the Church that had franchises, called local churches, encircling the Mediterranean Sea

and beyond, within a century of Christ's ascension. During this time and the ensuing three centuries, the Christian Church still operating from the margins, developed leaders, spread, grew, and gained recognition, often under major even horrible persecution, In almost a "historical instant" everything changed. The Roman Emperor went from being the chief persecutor of the Church to its chief sponsor. In 313 A.D. with the Edict of Milan, Constantine not only gave Christianity legitimate standing, but declared Christianity the official religion of the Roman Empire. This merged state and religion into a sociopolitical dominant force that shaped everything in Western culture, which is referred to as Christendom.

Christendom, grew from infancy in the fourth to tenth centuries, emerging into full adulthood in the eleventh century (Frost, Hirsh, 2003, 8). By the Middle Ages, the church-state symbiosis was formalized into interdependence between the Pope and the Emperor of the Holy Roman Emperor, which was effectively Western Europe. With *Corpus Christantium* (Christendom) church and state became pillars of a sacral culture (Frost/Hirsh, 2003, 8). The metanarrative of Christendom became the overarching story for all individual and social structures (Frost, Hirsh, 2003, 8).

The idea of Christendom is most simply explained in the picture of the Cathedral at the center of European cities, or the Church in the center of the town square in colonial America. People would come to it from far and wide to engage God and be shaped and influenced. This was particularly aided by the interwoven state and church relationship. Christendom is the concept that the Church is the center of culture and that people should come to it to be influenced. It expects to retain its "rightful" place as the dominant force of society.

Christendom began to decline in the eighteenth century, as the Age of Reason flowed into the enlightenment, following the Thirty Years War (Frost, Hirsh, 2003, 9). Again, it is important to distinguish Christendom from Christianity as the social, political, and religious enmeshment in which the Church expects the state and society to accord it preeminence of influence. Traditional institutions and epistemology was rigorously questioned. While unpleasant for many, this also provided the mental womb from which the American and French Revolutions amongst others were born. With the work of giants Rene Descartes and Isaac Newton, a new age that emphasized reason as the mental and social structure for culture, which is called modernity. Rene Descartes issued his famous dictum "I think, therefore I am" along with his empirical method of scientific observation laid the groundwork for a methodology that affirmed the ability of the mind to understand truth through science and reason (Webber, 1999, 19). This was also applied to the study of Christianity. However, almost unnoticed even as Christendom embraced reason and propositional thought, it began to decline, because modernism pushed the supernatural to the side.

The modern tenants of naturalism, humanism, scientific method, reductionism, progress, evolution, certainty, determinism, individualism, and anti-authoritarianism all began to take hold (Erickson, 1998, 18-19). All began to work against Christendom. Christendom, began to lose its position of influence due to its flirtation with modernity (Hirsch/Frost, 2003, 14). It has been in decline throughout the first world and is almost non-existent in the places it once was preeminent, Europe and the United Kingdom's former colonies Australia, New Zealand, and Canada. (Hirsch/Frost, 2003, 14) In the United States

the influence of the church in spiritual and moral matters, not just political ones is declining every year (Barna, 2004). Many voices call for Christendom to return to the position of power it once held over Western culture, but no one with any sense of history believes Christendom can be saved. (Frost, 2006, 7)

Interestingly, while Christendom no longer defines Western culture, it remains the primary definer of the Church's self understanding in every way (Frost, Hirsch, 2003, 8). In other words, the Church still thinks it is at the center of the town square, and is either incapable or unwilling of understanding itself or ministry otherwise. It still expects culture and people to come to it and even revere it. A modern version of this was the development of consumer mega churches. These churches are attuned to culture's changes, but nonetheless are attractional, not incarnational or missional. They expect the world to come to them, with sufficient marketing of course. Post Christendom is the culture that emerges as the Christian faith loses coherence within a society that has been definitively shaped by the Christian story and as the institutions that have been developed to express Christian convictions decline in influence (Murray, 2004, 6). However, while many in Christendom lament its demise, some herald this new world, because the death of Christendom knocks out the props that have supported the culturally respectable, mainstream, suburban, homogenous version of Christianity (Frost, 2006, 7). The demise moves the church to a position of ministering as exiles from the margins. In other words, it is a 1st century New Testament Church. However, very few are willing to accept this and still hope for a miraculous return to Christendom.

Postmodernism

<u>Overview</u>

If one were watching the television show Jeopardy, and received the clues: cost 300 Billion dollars, killed nearly 2000, split a nation, created over a million refugees, caused great social unrest, toppled multiple politicians, required an army to initiate martial law, destroyed 1.3 million acres of forest, and still is an unresolved issue, what answer would be given? Would record number of tornadoes, or unprecedented flooding help? The astute Jeopardy player might arrive at the correct answer among these seemingly disparate clues: "What is Hurricane Katrina?"

It is impossible to understand the 18 tornadoes in a day in Georgia, mass flooding in New Orleans, or the political fall out for President Bush, FEMA director Brown, Governor, and Mayor Nagel, or any of the above events without understanding the event that links them and transcends them: Hurricane Katrina. Similarly, to focus too closely on generational differences or the status of Christianity as the cultural focus point is to focus on one or two tornadoes within a hurricane, without looking at the hurricane itself. Christian author, Jimmy Long introduced this hurricane metaphor a decade ago, while people were solely focused on Generation X, and the realization that postmodernism is the driving force is only now taking root (Long, 1997, 11). Generational issues are certainly significant, and will provide useful observations in the overall research of this paper. The status of Christendom is certainly a major factor in a thesis involving Christian spirituality. However, postmodernism is the major cultural influence on everything in society. Every challenging tornado we see is spawned by or linked to "Hurricane Postmodenra."

As its name implies, Postmodernism in many ways defines itself by what it is not. It is Post modernism. To begin to understand postmodernism, it is helpful to see what Postmodernism has supposedly transcended; modernism. Modernism is also discussed in the sub section that deals with the decline of Christendom. According to Dr. Millard Erickson, Distinguished Professor of Theology at Baylor University, modernism held the following tenets.

1. Naturalism, Reality is restricted to the observable system of nature. Its laws are the cause of al that occurs.
2. Humanism. The human is the highest reality and value. Man is the end for which all reality exists rather than some higher being.
3. Scientific Method. Knowledge is good and can be attained by humans. The scientific method employing observation and experimentation is the best method for gaining knowledge.
4. Reductionism. The scientific method went from being the best to being the only method to gain knowledge. Humans in some cases were considered nothing but highly developed animals.
5. Progress. Because knowledge is good, humanly attainable, and growing, humans will progressively overcome their problems.
6. Nature. Nature became thought of as dynamic, growing, and developing leading to concepts of evolution.
7. Certainty. Because knowledge is objective, it could obtain certainty.
8. Determinism. Whatever happened in the universe followed fixed causes.
9. Individualism. The ideal of the knower is the solitary individual carefully protecting his objectivity while weighing all options.
10. Anti-authoritarianism. The human was considered the final and most complete measure of truth. An external truth, must be subjected to scrutiny and criticism by human reason. (Erickson, 1998, 16-17)

Philosophers of Postmodernism

Dr. Stanley Grenz, the late Professor of theology and ethics at Regent College, indicates that the major shapers of Postmodernism have been, Friedrich Nietzsche, Martin Heidegger, Jacques Derrida, Michael Foucault, and Richard Rorty (Grenz, 1996, 88).

Nietzsche fired the first volleys against modernism. He was born in 1844 and was promoted to a full professor of classical philology at the University of Basil, serving there ten years before physical disorders took into solitude for ten years until 1889. Tragically, he then had an eleven-year struggle with mental illness before dying in 1900 (Grenz, 1996, 89). Nietzsche set forth some of the existential ideas for which he became famous in his 1882 book, *The Gay Science*. In it he made his best known proclamation that "God is dead." Nietzsche's atheism i.e. his account of "God's murder" was voiced in reaction to the conception of a single, ultimate, judgmental authority who is privy to everyone's hidden and personally embarrassing secrets; his atheism also aimed to redirect people's attention to their inherent freedom, the presently-existing world, and away from escapist, pain-relieving, heavenly otherworlds (Wicks, 2007).

In his 1886 work, *Beyond Good and Evil*, he continues his assault on Christianity. He further denies that there is a universal morality applicable indiscriminately to all human beings. *On the Genealogy of Morals, A Polemic* (1887) is composed of three sustained essays that advance the critique of Christianity expressed in *Beyond Good and Evil.* The first essay continues the discussion of master morality versus servant morality, and maintains that the traditional ideals set forth as holy and morally good within Christian morality are products of self-deception, since they were forged in the bad air of revenge, resentment, hatred, impotence, and cowardice. The third essay also contains one of Nietzsche's clearest expressions of "perspectivism," which is the idea that there is no absolute, "God's eye" standpoint from which one can survey everything that is (Wicks, 2007).

German Philosopher, Martin Heidegger, who rose to prominence in the 1930s and was a member of the Nazi Party, proposed that the human being is not a thinking self, a

subject that engages in cognitive acts, but above all else is enmeshed in social networks. (Grenz, 1996, 86) This is the precursor to the postmodern idea that meaning comes from and is determined by community.

French philosopher Jacques Derrida said that the meaning of a text is not inherent in the text itself, but is utterly dependent on the perspective of the one who enters into dialogue with it, and has as many meanings as it has readers or readings. (Grenz, 1996, 6).

Michael Foucault added a moral twist to Derrida. He asserted that every interpretation of reality was an assertion of power. Because this "knowledge" is the result of the use of power, to name something is to exercise power and thus do violence. Foucault argued that social institutions inevitably engage in violence when they impose their understanding on others. This is in stark contrast to modernist Francis Bacon who sought knowledge in order to gain power over nature. (Grenz, 1996, 17)

American Richard Rorty, Professor of Philosophy at Princeton University, The University of Virginia, and later Stanford University, jettisoned the classic conception of truth as either the mind or language mirroring nature. He argued that people should give up the search for truth, but be content with interpretation. He replaced classic "systematic philosophy" with "edifying philosophy" which aims at continuing a conversation rather than discovering truth. (Grenz, 1996, 6)

Tenets

Note the general flow toward today's postmodernism. God is dead if He ever existed in the terms He is written of, and Christian morality is a self deception (Nietzsche). Meaning is determined by the community. (Heidegger) Meaning is entirely in the interpretation of the

listener not inherent in the author or the text. (Derrida) To claim to have knowledge is only

an attempt to assert power over something (Foucalt) The search for truth is irrelevant, but the

conversation is essential. (Rorty)

According to Dr. Erickson, postmodernism holds the following tenets;

1. The objectivity of knowledge is denied.
2. Knowledge is uncertain. Foundationalism, the idea that knowledge has erected one bedrock of indisputable principles must be abandoned.
3. All-inclusive systems of explanation are impossible and the attempt to construct them should be abandoned.
4. The inherent goodness of knowledge is questioned. The destructive ends to which knowledge is used, such as warfare have disproved the belief that knowledge could be controlled and evil overcome.
5. Progress is rejected. Twentieth century history is seen as a reinforcement of that.
6. The model of an isolated individual knower has been replaced by community based knowledge. Truth is defined by and for the community, and all knowledge occurs within some community.
7. The scientific method as the epitome of objective inquiry is called into question. Truth is not known simply through reason, but through other channels, such as intuition. (Erickson, 1998, 18)

Dr. Erickson further argues that there are two forms of postmodernism, which he calls

"hard" and "soft." His "soft" postmodernism, challenges the harsher elements of modernism,

that limits knowledge to anything that can be experienced, and thus limit anything

supernatural. This is helpful or at worst neutral for spiritual perspectives. However, hard

postmodernism, which is best represented by deconstruction, rejects the idea of any

objectivity and rationality. It maintains that all theories are simply worked out to justify and

empower those who hold them, rather than being based on facts. This is difficult for spiritual

perspectives and positions, because it reduces them to an utterly subjective, "what it means to

me" position, and worse yet, suggests that the motivation and language of "what it means to

me" is inherently a tool of gaining power over someone else.

While postmodernism has been taking shape for more than a century and a half, it had a meteoric rise between 1960 and 1990. The primary factor in this is the information age. At the end of the twentieth century, America and much of the Western World went from a dramatic shift from the modern era of the industrial age, symbolized by the factory to the postmodern era of the information age, symbolized by the computer. (Grenz, 1996, 17) By the late seventies, only 13% o American workers were involved in the manufacture of goods, however, 60% were engaged I the manufacture of information. (Grenz, 1996, 17)

In the 1980s, the ethos of postmodernism moved from fringe to mainstream. The postmodern mood invaded pop culture and even society at large. Postmodernity became an accepted part of culture. (Grenz, 1996, 17) It is significant to note that this period of time represents the time that the Boomer Generation entered its late teens and twenties, and fueled the many cultural changes and protests of the sixties. The Boomers are genuinely the transition generation to postmodern generation, which is why they may appear to vacillate between modernist and postmodernist thought and have people of both stripes within their generation. However, the rise of postmodernism, and the social upheaval of the sixties and seventies clearly coincided with the birth and development of Generation X. Gen X is the first true postmodern generation. The Millennial generation is the second, and postmodernism is the norm.

Postmodernism Conclusion

The meteoric rise of postmodernism between 1960-1990 placed it in perfect position to encounter the major factor that would accelerate its ideas: Globalization. Although there have been periods or increased global communication and sharing ideas, Printing press, trans

oceanic travel, transoceanic phone cables, nothing has been as dramatic as the 1990s. The decade started off in 1989, when the greatest symbol of the divided world systems, capitalist and communist, the Berlin wall came down. Within a few short years a world divided by the Cold War rapidly changed itself and moved toward one world economy and system (Friedman, 2000, 7). This was exponentially accelerated by the mid nineties rise of the internet, which allowed the sharing of ideas across cultures to occur instantaneously. If postmodernism is a hurricane, then globalization is water. As every Gulf Coaster knows, hurricanes that hit the east coast and move inland die quickly. Hurricanes that move back out over the water of the Gulf of Mexico, pick up strength and speed.

The bottom line of postmodernism as it relates to Generation X and Millennial Generation soldiers and families is to realize that the hurricane of postmodernism has utterly shaped the way they think about all aspects of life. They will be less inclined to think systematically or logically. They will inherently value tolerance, relativism, and pluralism. While those values are not new, they are expanded and more developed. The relativistic pluralism of late modernity was very individualistic, captured in the maxim, to each his own, and everyone has a right to an opinion (Grenz, 1996, 15). However, postmodern thinking focuses on the group, as postmoderns live in self contained social groups with their own culture, language and beliefs. Therefore, beliefs or opinions are held to be true within the context of the communities that espouse them (Grenz, 1996, 15). Postmoderns will inherently suspect anything that says this it is a way to be followed, much less the only way, because definition is in the eyes of the beholder and to define for others is to wield power even violence against them. They will also be suspicious of claims of truth or of progress.

Postmodern Generations Spiritual Perspectives

These major streams of generational shift, the decline of Christendom, and the rise of postmodernism all come together to form the spiritual perspectives of today's young adult generations, the generations that make up the Army.

The spiritual perspectives of Generation X and the Millennial Generation in relation to the organized civilian church, and by extension military chapels may best be described as a train wreck. That is not a train wreck that may happen, but a train wreck that is in progress. A military chaplain should not let the postmoderns he sees in chapel services delude him into believing the situation is OK, it is not.

Sara Cunningham in her poignant 2006 book, *Dear Church, Letters from a Disillusioned Generation,* writes a riveting introduction:

Dear Church,
You're probably wondering who I am, and why I suddenly decided to write you.
I don't blame you for being curious or even a little suspicious.
But if you read a little further…you may discover you already know me.
I have a familiar face. *Or at least I used to.*
I am the Christian twentysomething.
(Cunningham, 2006, 11)

Cunningham goes onto describe a situation in which her generation, the millennial generation is utterly disillusioned with what the church is. She is a PK (Pastor's Kid), who described herself as loving Jesus, and believing the church could solve all the problems of the world as Jesus intended it to. She still hopes it will (Cunningham, 2006, 13).

Dave Kinnaman, President of the renowned Barna Research Group presents an even bleaker picture of those outside the church. Despite the fact that the vast majority of Postmoderns attend a church during their high school years, fewer than one out of ten mention faith as their top priority. They do however, consider spirituality important, but just

one element of a successful eclectic life (Kinnaman, 2007, 23). Millennials and younger Xers

age 16-29 that are outside the church have the following poor perception of conservative

Christian groups:

Table 7. 16-29 Year olds Impressions of Christians			
Age 16-29 Impressions of:	Christianity	Evangelical Christians	Born Again Christians
Have Bad Impression	38%	49%	35%
Have Neutral Impression	45%	48%	55%
Have Good Impression	16%	3%	10%
Total	100%	100%	100%

Source: Kinnaman, 2007, 25.

In Barna Group's National Surveys with the 16-29 year old age group, they found that the three most common perceptions of present day Christianity is that it is anti homosexual (held by 91%), judgmental (87%), and hypocritical (85%). These "big three" perceptions were followed by the following negative perceptions held by that age group: old-fashioned, too political, out of touch, insensitive to others, boring, and confusing. (Kinnaman, 2007, 27). Sadly, the growing hostility that young people outside the church feel toward Christians is a reflection of what they feel they receive from Christians. (Kinnaman, 2007, 26). To put this in practical terms, when a twentysomething person meets someone who identifies themselves as a Christian, it is most likely he or she will assume the Christian is a judgmental hypocrite (Kinnaman, 2007, 183).

While the first of the "big three" is arguably an Army position, at least in who is allowed to serve, the second two are extremely problematic for chaplains and chapels. They directly cut against postmodern generation's desires for tolerance and authenticity.

This well researched data provides a stark look at the religious perceptions of the two youngest generations in the military. This is also indicated in the increasing amount of soldiers who state they have "no religious preference," which is over a quarter of the active

Army, and higher in the National Guard and Reserve. (Office of Chief of Chaplains, 2007)

Postmodern generations believe that organized Christianity is utterly unlike Jesus

(Kinnaman, 2007, 212), and are correspondingly rejecting it. 51% of postmodern generations

are skeptical that the church is a loving environment (Kinnaman, 2007, 186).

A new generation thinks of Christianity as devoid of spiritual vibrancy, parochial,

small-minded, and ignorant (Kinnaman, 2007, 124). In a word, the Christian church is

"sheltered." Instead of shaping culture, the Christian church is retreating from it into a

Christian ghetto. As the church looks over the ramparts of its fortress, it thinks these new

generations will somehow change. Many think that these postmodern generations will

eventually "grow up" and look like everyone else. They should prepare for unfulfilled

expectations (Kinnanan, 2007, 22). The negative activities that were on the *fringe* for

Boomers now *define* the lifestyles of Generation X (Kinaman, 2007, 129). Generation X and

Millinials are the antithesis of "sheltered" and this is one of the reasons Christianity in its

most common sheltered, clueless, non-intellectual form makes no sense to them. Young

adults don't resonate with a vision of cloistered Christianity as their existence is anything but

bubble-bound (Kinnaman, 2007, 125).

However, the good news is that while they are rejecting the institution; they are not

rejecting spirituality or Jesus (Barna, 2005). There is still a very high interest in spirituality

and even Jesus. However, in the examination of spirituality, the two postmodern generations

are the first in American history that do not have the Christian Church as their starting place

(Barna, 1994).

<u>What Civilian Models are serving the majority army demographic?</u>

As indicated in Chapter two, there are many models of protestant churches, but there are three major models, traditional, pragmatic, often called "seeker" or "purpose driven," and a developing postmodern model, typically called "emerging" or "emergent," although the term "missional" is gaining momentum in theologically conservative circles. This section will address the key aspects of the traditional, pragmatic (seeker/purpose driven), and Postmodern (emerging) Church models. It will conclude with an analysis of principles that are consistent to all postmodern models observed.

Traditional Church

The traditional church is the church that most people can easily imagine. The church's primary focus is a Sunday morning worship service, typically with an accompanying Sunday School. If members engage in evangelism or outreach it is by inviting someone to that one hour service on Sunday. The service itself has a set and typically printed order of service provided in a bulletin to attendees by ushers, who sometimes wear gloves. Music, which is typically hymns is lead by a music director, sung from a hymnal, and accompanied by an organ and/or piano, unless in Church of Christ which does not use instruments. The service typically includes selections by a choir often in matching robes. Some large church's choirs easily exceed 50-100. The service includes formal elements such as offerings passed soberly by ushers and followed by the doxology. Churches from a more liturgical tradition will also have communion weekly, responsive readings and creedal recitations. . Those from a less liturgical background will also have communion but only once every month or two, but may have a weekly "altar call" an invitation to respond to the sermon. The sermon is typically preceded by one of more scripture readings by a lay leader

and the readings may or may not have correlation to the sermon. The sermon is delivered by a minister either in jacket and tie or robe. The minister assumes his audience is familiar with Christianity and presents his message that way. He and occasionally she will take for granted understanding of basic Christian doctrines (atonement, justification, trinity, etc) and stories (Creation, fall, exodus, Conquest of Canaan, Jonah, Virgin birth, life & death of Christ, growth of early church, etc) Because of this, the minister will use these and other Christian terms often without explanation. Many traditional churches will use only the King James "authorized" version of the Bible. Depending on the denomination and individual church, the sermon may be theologically conservative or liberal.

As this is a typical model that many readers have experienced or seen in a movie no further explanation will be presented. This model was not observed or examined in depth since it rarely attracts the age cohort this thesis is interested in. Those in their twenties who attend traditional churches are more likely to have grown up in such a church or attend with their parents. Growing up in a traditional church, or any church is not the norm anymore, despite what most Americans would think (Barna, 2007). The traditional model is in significant decline, for two reasons. Its primary constituents, the GI, Silent, and a few older members of the Boomer Generations are old and dying off. At the same time there is nothing in the service or the church as a whole that attracts younger people. These elderly generations who loyally continued in the same model as their parents and grandparents are perplexed. They valued loyalty, tradition, and authority and practiced that in their church selection, typically staying within the same denomination for their lifetime and when possible, the same church as their parents. Many anticipate burial in the same church cemetery as their parents,

belonging to the same church they were baptized into. These traditional churches have genuinely provided cradle to grave service for many of their families.

These older generations are often very concerned that "there aren't any young people" or they don't have any "young blood." Interestingly, that is often not from a desire to see the greater Kingdom of Christ prosper, but out of loyalty to the institution that has been so significant in their lives. They realize that with their generation's passing that particular church will also. They, often lament that their children's generation rejecting churches or joining some "glitzy, new fangled church" which typically is synonymous for the pragmatic churches which will be discussed in the following section.

Pragmatic Church Growth models

Boomer Pastors and ministry leaders emerging from the turbulence of the 60's and 70's and the shadow of Vietnam, reevaluated approaches to churches and developed models consistent with their huge generation. This reevaluation and pursuit of new models was consistent with their youth: a rejection of their parents thinking, and adopting an approach consistent with the thinking and traits that generation. This rejection of "old" forms and pursuit of "new" forms produced, forms that were first called "seeker," and later called "purpose driven" but are best described as either pragmatic or consumer churches. They are called this since they conduct market analysis, identify their target consumer, and provide what he or she desires. Since the latter term carries negative connotations, it will be explained, but "pragmatic church" will be the term used to examine this type of church model. This subsection will examine the origins of the pragmatic church, what the pragmatic church's forms are, and why they connected.

<u>Seeker Sensitive Model (Bill Hybels)</u>

Dr. Gregory Pritchard Professor of Religion at Northwestern University describing

his introduction to Willow Creek Community Church, writes:

"After a few weeks in the area, a friend suggested that we go to a church she had
occasionally attended, and I reluctantly agreed. I probably like most Americans, don't enjoy
visiting new churches. Upon approaching the church, I suspected it was unique. It had a
graceful, curving entrance road that stretched beside a beautiful lake filled with Canada
geese. There were hundreds of cars being guided by dozens of parking attendants—similar to
the traffic control at a professional sporting event. From the enormous parking lot, we walked
with hundreds of others toward a massive but attractive concrete, steel, and glass edifice. We
entered a wall of glass doors. I felt like I was going to a rock concert.
We stepped into a huge four-star-hotel-like atrium and followed a flow of people
traffic into the auditorium. We passed smiling ushers who were handing out programs at the
doors. We were otherwise not approached or greeted and seated ourselves wherever we
wanted in the individual, well-cushioned "movie theater" seats. The entire audience was
white and casually dressed. I would have chosen a seat in the back and side, but my friend
chose the front and center. I followed.
As we entered the auditorium, a group of musicians was on the stage playing
professional-quality light jazz. After a few minutes, a stylishly dressed man in his late
twenties came on the stage, smiled brightly and said, "Good Morning! Welcome to Willow
Creek!" He asked us to stand, and we sang a short praise chorus. That was the full extent of
our participation in the service.
The rest of the program included a drama dealing with the topic of the day, an
offering in which visitors were asked not to participate, a few musical numbers involving
singers and a back up band, and a thirty minute talk that was very humorous and had the
crowd laughing uproariously at several points. In my previous work as a Christian educator, I
had the opportunity to travel around the United States and Europe and experience a wide
variety of Christian organizations and churches. I thought I had seen everything. Willow
Creek was different (Pritchard, 1996, 21- 22).

In 1979, Pastor Bill Hybels, rented a Palatine movie theater (from which the name

Willow Creek was taken), they launched the church with great optimism on October 12, 1975

only to be disappointed by the initial turnout of 125 people. Even worse, attendance sank the

next week. But they persisted and people began to respond. In three years, attendance grew to

2,000 people. Faced with standing-room-only crowds, the highly motivated congregation

rallied in 1977 to buy 90 acres of farmland in South Barrington. (Willow Creek.Community

Church Website, 2007)

Note that in their own website's history, Pastor Hybels was disappointed at the initial

showing of 125. However, within 3 years, the church reached the level, that is commonly

associated with the bare minimum to be considered a megachurch: 2000. The first service in

the main auditorium was held in February of 1981— and growth has continued ever since.

Nearly one hundred ministries have been launched to serve spiritual, physical, and relational

needs. In 1988, the education wing was opened. They added a Saturday service, then another.

Later, the building was doubled in size and the property was expanded to 155 acres (Willow

Creek Community Church Website, 2007).

Note again, the focus on two things: growth and meeting needs. While these are not,

inherently bad, they are a strong indicator of a pragmatic or consumer mindset. What does

the consumer want, and how can we pragmatically provide it? Who is the consumer that

Hybels focused on? It was a person, who was characterized as unchurched (not affiliated

with a church or having a church background) and presumed to be curious about or seeking

God. This latter concept became the buzzword and informal name of this whole genre of

churches: "Seeker." In fact the mere discussion of new church models even in 2007,

immediately invokes the question: "is it a seeker church?" Hybels, had and has a pure

motive: to introduce people to Christ. He indicates that his gift is evangelism (Pritchard,

1996, 27), and he is widely recognized as a visionary and gifted leader. He developed the

following strategy centered around *Unchurched Harry* (or *Mary*), which is Willow Creek

speak for a composite man, a target they are shooting for. This man (or woman) in Hybel's

words, is right now in his family room with his feet on a footstool, reading the paper,

watching TV, a can of beer in his hand. Hybels goal was to get that guy out of his chair all

the way to spiritual maturity (Pritchard, 1996, 27). To arrive at that end state, he developed a

"Seven Step Strategy" for Seekers:

1. A friendship develops between Harry and a Willow Creek attender;
2. The attender shares a verbal witness with Harry;
3. Harry visits a Willow Creek weekend meeting, which is designed for unchurched individuals;
4. Harry begins attending "New Community," a midweek worship and teaching meeting;
5. Harry joins a small group;
6. Harry uses his gifts in serving;
7. Harry becomes a good steward of his finances (Pritchard, 1996, 23-24).

Willow Creek simultaneously employed a very aggressive marketing campaign that

either reinforced steps one and two, or in the case of thousands, bypassed those steps,

attracting someone directly to the high visibility "Seeker" service. Willow Creek and Hybels

engaged in an utterly unique approach. They made the visible means of their strategy, the

weekend "Seeker" church service, which is designed for *Non*-Christians. All other elements

of Willow Creek's strategy are common in evangelical churches (Pritchard, 1996, 26). This

was a dramatic change from the traditional service which presumed the majority were

Christians or at least had substantive Christian exposure and background.

Purpose Driven (Rick Warren)

Trailing a scant five years behind Bill Hybels, was a young Southern Baptist born and

raised in California, Rick Warren. He used many of the same approaches in developing a

church model that became equal in size and influence to Willow Creek: The Saddleback

Community Church of Lake Forrest, California. According to Rick Warren, Saddleback

Church began as a prophetic vision when Warren was a 19 year-old Southern Baptist pastor.

He says,

A turning point came in November 1973, when he and his close friend Danny skipped classes at California Baptist University and drove 350 miles to hear pastor Dr. W.A. Criswell preach at the Jack Tar Hotel in San Francisco. When the altar call came after the service, Warren met Criswell: After the service, my buddy and I stood in line to shake hands with Dr. Criswell. When my turn finally arrived, something unexpected happened. Criswell looked at me with kind, loving eyes and said, quite emphatically, "Young man, I feel led to lay hands on you and pray for you!" Without delay, he placed his hands on my head and prayed these words that I will never forget: "Father, I ask that you give this young preacher a double portion of your Spirit. May the church he pastors grow to twice the size of the Dallas church. Bless him greatly, O Lord" (Warren, 1995).

The Saddleback Community Church moved from its inception in Warren's California apartment in 1980 to a church of 22,000 in 2007. (www.rickwarren.com) Warren gained large notice in theological circles when he published his best seller, *The Purpose Driven Church* in 1995. He gained dramatic attention in 2001 when he published, *The Purpose Driven Life* in 2001. His earlier book, *The Purpose Driven Church* is more useful for the purposes of this thesis as it describes his principles, church model, and church growth up to the time it was published. Warren argues that the key purposes of a church are seen in Acts Chapter 2: 42-46. He synthesizes them as five purposes: fellowship, discipleship, worship, ministry, and evangelism. He argued that these purposes would build a healthy church and that in turn would cause a church to grow. He says, "If you will concentrate on building people, God will build the church." (Warren, 1995) With the possible exception of the Pope and Billy Graham, Warren, is likely the most influential worldwide church leader. His book, *The Purpose Driven Life* has been translated into 56 languages and has sold 30 million copies. Warren has trained over 400,000 pastors in his model at his Purpose Driven Church Conference (Miller, 2006).

Building "Champions"- (Joel Osteen)

Perhaps the "ultimate" pragmatic church is Lakewood Church in Houston, TX. Although many evangelicals would bristle at the inclusion of Osteen's church with evangelical models Willow Creek and Saddleback , it clearly "*uses the same tactics as seeker services*" (Young, 2007, 235). It uses many of the same facility techniques that the other megachurches use: easy accessibility, huge comfortable auditorium, abundant parking, large restrooms, giant projection screens, etc. Of course in Lakewood Church's case, they have taken the model to what may be the ultimate megachurch level. In 2005, they moved into Houston's Compaq Center, formerly and better known as The Summit, and home of the Houston Rockets. This former NBA arena has seating for 16,000 and of course all the amenities a mega church could want. It is the largest regularly used worship center in America with 38,000 weekly attendees (Lakewood Community Church Website). Like Willow Creek and Saddleback it has avoided overtly Christian symbols, such as not having a cross in the "sanctuary," but instead a giant revolving globe behind the huge stage on which Osteen preaches (Young, 2007, 240). In developing their services, Osteen uses many of the television and set design production skills he gained while conducting the church's television ministry, while his father was senior pastor, albeit with a significantly smaller congregation (Osteen, 2004, 295). The reason other evangelicals cringe at the thought of Lakewood being grouped with evangelical mega churches is that is does not focus on orthodox theology, particularly sin and repentance as much as the others do. Lakewood appears to be the nexus of Seeker sensitive services, church growth strategies, charismatic theology, prosperity doctrine, and power of positive thinking approaches similar to Robert Schuler and Norman Vincent Peale.

Nonetheless, Lakewood Church has successfully taken the pragmatic church model and style to the extreme. It is perfectly targeted to its "consumer." It offers a message of hope and prosperity (including financial), does not threaten in any way (including discussing sin or consequences), does not threaten with Christian symbols, and conducts its services in a world class facility worthy of a professional sports franchise. Attendees can, as Hybels suggested remain as "anonymous" and as unengaged as they desire. These factors along with church growth strategies, convenient interstate access, and Osteen's charismatic and popular personality have lead to Lakewood Church becoming the largest church in America with over 45,000 in attendance every Sunday (Young, 2007). At this point, although it is Americas' largest church, and the extreme of the pragmatic model, there appears to be no effort to export its model through an association or church or leadership conferences, as Willow Creek and Saddleback have.

In 1996, a decade before Osteen moved in to the Compaq Center, Saddleback was starting to get regular notice through their church conferences and Rick Warren's Bestseller, *The Purpose Driven Church* and Willow Creek had established itself as Americas' largest church and the flagship for innovative new approaches to conducting church. America had fully taken notice of this new model and was adopting it. However a cloud was emerging on the megachurch horizon. Bill Hybel's began to notice his seeker model was not as effective with the new generation that had followed the huge boomer generation: Generation X. They were: DIFFERENT. Hybels, the founder of the seeker sensitive movement, wrote the following in 1996:

"Each generation presents the church with a fresh redemptive challenge—none more so than the twentysomething crowd For the past twenty years at Willow Creek we have tried to make Christianity relevant to the generation of which the founding leaders are a part

(Boomer). In the past five years, we have become increasingly aware of the fact the effectiveness of our approach to ministry has waned amongst Generation Xers. Feeling frustrated and challenged, we began to try to understand the busters and then try to explore various (different) ministry approaches that would capture their minds and hearts" (Celek, Zander, 1996, 9)

Interestingly, the church that launched the seeker model, which was the impetus to bringing the boomer generation back to church was the church and leader that realized they were not connecting with Generation X. Bill Hybels is a first order leader and visionary, so in classic CEO style, he identified the best talent to address his "problem" and hired it. Dieter Zander, founded the New Song Church in Alta Loma, CA in 1986 among local punk rockers (Celek, Zander,1996, 163). It was one of the very few first successful purely Generation X churches. Hybels hired Zander to start a Generation X ministry at Willow Creek in 1994. That ministry was called Axis, and unlike almost every other ministry at he highly innovative Willow Creek, it failed. Hybels and Zander attempted to implement the Willow Creek model with Generation Xers, however, they were repelled by it. Almost everything about the Willow Creek model was incongruous with the values of Generation X. Interestingly, this should not have surprised Zander, since he made an attempt at switching New Song from its original Gen X" model to a seeker sensitive model in 1992, and that failed "massively" because the seeker principles of telling seekers about Christ instead of experiencing Christ, was not who they were (Gibbs, Bolger, 2005, 325). At Willow Creek the same type of problems happened. Zander thought he had been brought in to develop the next church model, but Hybels just wanted him to lead a sub-ministry until the twentysomethings "grew up"(Gibbs, Bolger, 2005, 326). Zander did not anticipate the clash between trying to develop a ministry to Generation X and the members of that generation who had grown up in Willow Creek. Ironically, the church that broke the paradigm for the previous generation was now

rigidly set in its own paradigm. For instance, seeker models value anonymity, but Gen Xers

hate it, Willow Creek did not want to worship on Sundays, but Xers saw genuine worship as

essential to an authentic Christian experience (Gibbs, Bolger, 2005, 325). They did not like to

come to the huge manicured Willow creek campus, with its winding avenues and parking

attendants, because they considered it to be inauthentic, not like a church, and more like a

shopping mall.

So ironically, the church that broke the paradigm and launched the seeker model, was

also the first church to fail at significantly connecting with the first postmodern generation

using the pragmatic model they invented. These first tremors of rejection preceded an

earthquake that is now starting to fracture the edifices of the pragmatic church, which is

today's "mainstream" church. The adaptive Rick Warren is experimenting with different

style and music venues on his massive campus, but it still is attractional. That earthquake

although still small in comparison to the pragmatic churches is growing and rapidly gaining

attention, just as Willow Creek and seeker models did in the 1980s. This model is typically

called the emerging or emergent church, and for the purposes of this thesis will also be

referred to as the postmodern church.

The Postmodern Church "Emerges"

As indicated earlier, the tremors of failure in connecting with postmodern generations

appeared at none other than the seeker model flagship: Willow Creek Community Church, in

the late 1990s. As the new millennium turned, a new type of church began to emerge. In fact,

it came to be known as the emerging church.

<u>Emerging churches connect with postmoderns</u>

This postmodern church, typically called emergent or emerging is the model or type of church that is best connecting with postmodern generations. The author makes that assertion based on the following published data and observations.

Models that do not connect.

It is unquestionably clear that traditional churches do not connect nor even speak the same language as postmodern generations. The Pragmatic churches by their founders descriptions were designed to bring the boomers back to church, and they did. However, the directions they took, have generally alienated them from postmodern generations. This has been observed and agreed on by no less than the father of the pragmatic church model Bill Hybels himself (Celek, Zander, 1996, i).

Emerging analysts.

Tony Jones, the National Coordinator of Emergent Village in a 2020 person survey conducted at eight emergent churches that are a part of emergent village, identified the mean average of attendees over age 15, as 32.5, (Jones, 2008, 242) which is the younger portion of Generation X. In Jones' survey, it is likely that the majority of adult attendees are Generation X, which goes up to age 46 ranging through the Millennial Generation. Bob Whitesel, an Associate Professor at Indiana Wesleyan University and author of *Inside the Organic Church, learning from 12 Emerging Congregations,* indicates that the primary audience for almost all of the American Churches he evaluated for his book, which would all be considered emergent churches is: twentysomethings up to age forty, students, young

professionals, and artists (Whitesel, 2006). That age group starts with the Millennial

generation and includes all of Generation X.

Emerging pastors.

The author interviewed 8 pastors or staff members from the churches observed, plus 2

more pastors that self identified as leading emerging churches. In each case, the pastor or

staff member said their largest adult age group was 20-29, and estimated their average age as

25 +/- 1 year. Mark Driscoll, speaking of his Seattle megachurch, states the average age of

his 6000 member church is mid twenties , and 80% single (Driscoll, 2006, 11). John Burke,

identifying the phenomenal exodus of twentysomethings from the church, presents the

culture of his Emergent Church, Gateway Community Church in Austin, TX as an example

of a church that is reconnecting with postmodern generations. (Burke, 2005).

Author observations.

The author visited 8 of the 12 most prominent emerging churches. (see Chapter 3 for

selection criteria) At each one it was crystal clear that the average adult age at the worship

service was mid twenties.

Committee Observations.

The author's committee attended a service of a recognized emerging church and

agreed that the average age was between 24 and 26 years old.

Given this abundance of data, it is clear that churches recognized, as "Emerging

Churches" are effectively drawing and serving postmodern generations.

Numerous books have attempted to categorize the practices of the Emerging Church. This in itself is an inherently limited effort, as the church form is barely a decade old and still developing. Having said that, this author will attempt to discuss the phenomenon of "emerging churches" and categorize the practices of the postmodern churches by looking at its philosophy and styles through three lenses. The first lens is that of a labeler of postmodern models. The second lens is that of analysts of postmodern models. The third lens, will be the author's personal observations and analysis. These views were arrived at through the methodology described in chapter three, namely extensive literature review, attendance at 4 postmodern church/ministry conferences, observation of nine emergent churches, and interviews of ten emergent church pastors. The conferences, churches, and pastors span the range of theologically liberal to theologically conservative. These views provide a critique and synthesis of the principles and styles of postmodern churches. This will lay the foundation for my compilations of the practices and principles that are consistent to all emergent churches observed.

Labelers

The first major category of those describing the emergent church is the Labelers. They attempt to place labels on what they are seeing. They attempt to identify the color of jersey that they see practitioners and some authors wearing. Labelers emphasize labels of theology, and tend to be conservative in their personal theology. Labelers who emphasize methodology, tend to be liberal in their theology. There are many authors, practitioners and theologians applying labels to the Emerging Church. Two examples are below.

Theology focused labeler

Famous Seattle Emerging megachurch pastor, Mark Driscoll focuses on theological

distinctions. In a message at his church, as a prelude to the 2008 Resurgence Conference,

Driscoll, divides the emergent church into four lanes. The first lane is Emergent

Evangelicals. The second lane is Emergent House Churches. The third lane is Emergent

Reformed. Driscoll included a set of dividers in his "lanes" at this point making a sharp

distinction from the previous three lanes and the fourth, which he labeled Emergent Liberals.

All forms of emergent that did not hold to a strict conservative orthodoxy were included in

lane four emergent liberal. He singled out Brian McLaren, Doug Pagit, and Rob Bell for

inclusion in this lane. He said, "This lane is a cul-de-sac in the middle of the woods, going

nowhere." He went onto describe in detail the theological heresies of this lane (Driscoll,

2008, sermon).

Methodology Focused Labeler

Ironically, meeting in Seattle the same week as the Resurgence Conference lead by

Driscoll, Emergent Village sponsored the New Conspirators Conference. Tom Sine, one of

the main leaders of this wing of the emergent church focused on methodologies not

theological perspectives. He also divided the emerging church into four categories, in his

book, *The New Conspirators* but they were vastly different in orientation than Driscoll. He

also had a much more global outlook, particularly including emergent manifestations in

Europe, particularly the United Kingdom, Australia, and Africa. They were:

Emerging. These churches rose in a response to postmodernism and as an alternative

to traditional churches. They were reinventing the church for a postmodern context (Sine,

2008, 33-40). Sine lists several leaders and churches that Driscoll considered to be in his

Liberal Lane, such as Brian McLaren, Doug Pagit, and Rob Bell, and Dan Kimball who Driscoll placed in his evangelical lane.

Missional. Sine saw missional churches as churches that chose to focus outwardly, and see their mission to move into culture. Often this included house churches that moved away from traditional facilities and trappings and into communities. This category is very similar to Driscoll's Emergent House Churches and also included Frost and Hirsch (Sine, 2008, 40-44).

Mosaic. Sine identified churches that emphasized multi ethnicity, and particularly connecting with the worldwide hip-hop culture as Mosaic. He particularly noted Erwin McManus' East Los Angeles church, Mosaic (Sine, 2008, 44-49).

Monastic. Sine identified substantial groups that were choosing to live together in monastic traditions, emphasizing spirituality, community, and help for the poor. Often they were people coming out of evangelical backgrounds and joining Catholic, Orthodox, and Anglican monastic orders (Sine, 2008, 49-50).

Analysts.

A substantial number of writers have made genuine and extensive effort to move beyond labels to analyzing the essential characteristics of the emergent church. Although several could be listed, this thesis includes three, who move from simple and helpful analysis of the emerging church to increasingly in depth and complex ones. They are: Marc Driscoll, Ed Stetzer, and Eddie Gibbs and colleague Ryan Bolger.

Mark Driscoll describes the start of the emerging church movement in America in his book *Radical Reformission.* He writes:

It was hosted by Leadership Network and focused on the subject of Generation X. He spoke on the transition from the modern to the postmodern world and some of the implications this cultural shift was having on the church. Other participants spoke on the various ways that emerging generations were changing and how the church might faithfully respond. That conference shifted in focus from reaching a generation to larger issues related to being the church in an emerging postmodern culture. The general consensus among us was that a transition within the church was taking place. Local churches were moving either from a Church 1.0 to a Church 2.0 model or from a Church 2.0 to a Church 3.0 model.

Church 1.0 is traditional, institutional, and generally marked by the following traits:
—The cultural context is modern.
—The church holds a privileged place in the larger culture.
—Pastors are teachers who lead people by virtue of their spiritual authority.
—Church services are marked by choirs, robes, hymnals, and organs.
—Missions involves sending Americans and dollars overseas through denominations and mission agencies.

As the Church 1.0 model becomes less popular, the Church 2.0 model becomes more prominent. Church 2.0 is contemporary, with the following traits:
—The cultural context is in transition from modern to postmodern.
—A culture war is being fought to regain a lost position of privilege in culture.
—Pastors are CEOs running businesses that market spiritual goods and services to customers.
—Church services use 1980s and 1990s pop culture such as acoustic guitars and drama in an effort to attract non-Christian seekers.
—Missions is a church department organizing overseas trips and funding.

Today, the Church 2.0 model is the dominant American church form, but is being replaced by yet another incarnation of the church. The Church 3.0 model is emerging, missional, and bound together by the following traits:
—The cultural context is postmodern and pluralistic.
—The church accepts that it is marginalized in culture.
—Pastors are local missionaries.
—Church services blend ancient forms and current local styles.
—Missions is "glocal" (global and local) (Driscoll, 2006, 88).

Theologian Ed Stetzer takes Driscoll's Church 3.0, which is the Emerging Church

and focuses on analyzing that movement. His three categories provide excellent groupings

which are frequently and positively quoted by both conservatives such as Driscoll and

moderates such as Andrew Jones who influences the movement through his blog:

www.tallskinnykiwi.com. Jones also playfully teases that only a Southern Baptist pastor

would manage to summarize the complicated postmodern church in three points all

beginning with the same letter (Jones, 2006).

Dr. Stetzer's categories are:

1. Relevants.The relevants are just trying to make their worship, music and outreach more contextual to emerging culture. Ironically, while some may consider them liberal, they are often deeply committed to biblical preaching, and other values common in conservative evangelical churches. They are simply trying to explain the message of Christ in a way their generation can understand.
2. Reconstructionists.The reconstructionists think that the current form of church is frequently irrelevant and the structure is unhelpful. Yet, they typically hold to a more orthodox view of the Gospel and Scripture. Therefore, we see an increase in models of church that reject certain organizational models, embracing what are often called "incarnational" or "house" models. They are responding to the fact that after decades of trying fresh ideas in innovative churches, North America is less churched, and those that are churched are less committed.
3. Revisionists. The revisionists are dialoguing and questioning concepts and doctrines of Christianity looking through a postmodern lens. Revisionists are questioning (and in some cases denying) issues like the nature of the substitutionary atonement, the reality of hell, the complementarian nature of gender, and the nature of the Gospel itself (Stetzer, 2006).

Although panned by some conservatives, for their friendliness to "liberal" pastors,

particularly Mclaren, and postmodern rhetoric, the most thorough research on emerging

churches to date was done by Dr. Eddie Gibbs and Dr. Ryan Bolger of Fuller Theological

Seminary in their book *Emerging Churches: Creating Christian Community in Postmodern*

Cultures. They interviewed over 50 pastors between 2001 and 2004 (Gibbs/Bolger, 2005,

332-333). Unlike several other analysts, which focused on the United States, they extensively

examined an equally large portion of United Kingdom churches, where the emergent church

models and concepts have existed since the early 1990s (Gibbs, Bolger, 2005, 31).

Eddie Gibbs and Ryan Bolger say emerging churches are:

Communities that practice the way of Jesus within postmodern cultures. They identified nine key practices. Emerging Churches (1) identify with the life of Jesus, (2) transform the secular realm, and (3) live highly communal lives. Because of these three activities, they (4)

welcome the stranger, (5) serve with generosity, (6) participate as producers, (7) create as created beings, (8) lead as a body, and (9) take part in spiritual activities (Gibbs, Bolger, 2005, 5).

<u>Author's Assessment of the Emerging Church Practices.</u>

To determine an assessment of the practices of the Emergent Church, the author studied all of the above authors, attended 8 emergent churches and interviewed 10 emergent pastors. All the churches and pastors were strongly identified as emergent churches and represented the breadth of the theological spectrum conservative to liberal. They also represented the methodological spectrum, and include very large attractional churches, such as Mars Hill Church, incarnational churches such as Ecclesia, and Church of the Apostles, and house churches. In several cases the church or pastor is considered the prime representative of their position on the spectrum. This thesis sought elements that are consistent to all, which has necessitated not including some of the more aggressive deconstructionist efforts, which are not practiced in emergent churches that are more conservative in method and/or theology. Also, some of the churches that are attractional churches that are directed at Gen Xers, commonly called the Gen X megachurches were not included, as they seem to be a continuation of same practices as the pragmatic model, just aimed at a younger "Saddleback Sams." Examples of the latter are Andy Stanley's Northpoint Community Church and Ed Young Jr.'s Fellowship Church with campuses in Grapevine, TX, Plano, TX, Dallas, TX; Fort Worth, TX; and Miami, FL. Yes, Miami, FL. (See Chapter five areas for future study)

Regardless of theological position, the emergent churches the author observed had many consistent practices. There are two major categories: philosophy and style, each with

subcategories. In many ways these two are interwoven; however, it was clear that the philosophical elements guided the style. Twelve subcategories exist within those two major categories. It is important to note that while the pastor or church's orthodoxy was conservative, liberal, or someone in between, the following categories existed in almost all cases.

The subcategories that were representative of the philosophy and values of the emergent church are: missional/incarnational, serving, relational, authenticity, spiritual transformation, and mystery. The six subcategories that were representative of the emergent church style are: traditional atmosphere, modern atmosphere, art/beauty, technology, substantive messages, liturgy/history, and postmodern communication.

The philosophy that provided the underpinning of the ministry and its style were directly connected to values of the generations drawn to the emergent church and in many cases were the antithesis of the pragmatic church model of their parents. It was of course also tied to the church's theological positions, but as stated above these subcategories existed regardless of theological orthodoxy.

Emerging Churches Philosophy

1. Missional/Incarnational.

Emergent Churches grasp the world has changed, accept the death of Christendom and realize they must function like missionaries in a "foreign" culture. They know that they are not at the "town center" anymore, and that they must minister from the margins. They accept and even embrace that and see ways to move into their culture "on mission." They realize that even though postmodernity, generational shift and the status of Christendom have changed the conditions, their mandate to take Christ to the world has not changed. Like

missionaries they move toward their culture in every way possible instead of waiting for culture to come to them, since they know it won't. They are missional. This word will also encompass another commonly used word "incarnational," which is often used in juxtaposition to attractional, as in the pragmatic churches are "attractional" and Christendom is "attractional." Incarnational specifically comes from the passage in the Gospel of John 1:14, "*The Word became flesh and took up residence among us*." (NIV) *The Message* communicates this idea even more dramatically in modern language, "*Jesus moved to the neighborhood*." (The Message). The concept of incarnational in regards to churches is the idea that like Jesus the individual Christian and the corporate body, the church, does not wait for the world to come to it, but moves into it, becoming a part of its context. For the remainder of this thesis, the term missional will include the concept of incarnational.

Dan Kimball in "*The Emerging Church*" describes the missional church "as a body of people sent on a mission who gather in community for worship, encouragement, and teaching from the Word that supplements what they are feeding themselves throughout the week." This shift in thinking is expressed by Dr. Ed Stetzer, the Research Team Director and Missiologist at the Southern Baptist Conference North American Mission Board and David Putman in their 2006 book, "*Breaking the Missional Code*" like this:

From programs to processes, From demographics to discernment, From models to missions, From attractional to incarnational, From uniformity to diversity, From professional to passionate, From seating to sending, From decisions to disciples, From additional to exponential, From monuments to movements. Each of Stetzer's shifts are essential, and cut against the grain of comfortable, long held techniques, like drawing people in, marketing,

focusing on hard to see spiritual growth instead of easy to count "decisions," and making a

ministry or worse yet a building a "monument" to a person or a group.

Ed Stetzer, truly one of the best writers in the area of "missional" categorizes it

succinctly below. Of course, as chided earlier, Stetzer, a Baptist delivers again with three

terms all beginning with the same letter. Missional churches are more than these, but

certainly they are:

> Incarnational: Missional churches are deeply connected to the community. The church is not focused on its facility, but is focused on living, demonstrating, and offering biblical community to a lost world.
> Indigenous: Missional churches are indigenous. Churches that are indigenous have taken root in the soil and reflect, to some degree, the culture of their community.
> Intentional. Missional churches are intentional about their methodologies. There are scripturally commanded requirements about church, preaching, discipline, baptism and many other biblical practices. Church and worship can't take just any form. In missional churches, those biblical forms are central, but things like worship style, evangelism methods, attire, service times, locations, and many other man-made customs are not chosen simply based on the preference of the members. Instead, the forms are best determined by their effectiveness in a specific cultural context. Stetzer concludes, A church becomes missional when it remains faithful to the Gospel message while simultaneously contextualizing its ministry (to the degree it can) so that the Gospel can engage the worldview of the hearers. We have a sender (Jesus), a message (the Gospel), and a people to whom we are sent (real people in culture). (Stetzer, Pittman, 2006)

All of the churches observed and/or interviewed had the missional/incarnational

quality and emphasized it. That was true of Karen Ward's Church of the Apostles, who said

they did not want to do anything more that be incarnational within the Freemont district of

Seattle, or Chris Seay's Ecclesia, focused on the Montrose, arts district of Houston. Even,

Marc Driscoll's megachurch focused on each of their campuses contextualizing their efforts

within the district of Seattle they were in, while Mark's messages were contextualized within

the Seattle pop culture. As an aside, that has caused significant grief among Bible Belt

Christians who can't accept that a prominent Christian speaker would communicate that way.

Of course, if he pasotred First Baptist Church, in Birmingham, Alabama instead of the grunge capitol of the world, he wouldn't.

2. Community Service.

Emergent Churches consider it essential to move into their neighborhood to serve it on multiple fronts. They regularly conduct service projects to assist needy members of their community. These projects do not have an evangelistic or promotional objective, they are simply service. One of the most important ways younger people connect to their religious communities and civil society is through volunteerism. The relationship between religious attachment and volunteerism is well established, though this study makes clear that religion represents only one route to civic life. Young people demonstrate a rich and complex commitment to civic life; rather than merely checking out of communal life, they pick and choose the ways they want to engage in the world (Greenberg, 2005, 25). Postmodern generations are increasingly responsive to the global community and to their role in God's plan outside the comfort and safety of ordinary life (Kinnaman, 2007, 215). Every emergent church observed promoted and conducted monthly or more frequent service and projects to help their community. The sense of incarnation was captured best in the sermon conclusion of Ecclesia pastor, Chris Seay, when he told the story of Karen Diaz, a Hispanic single mom in the church, whose son had been shot the previous day. Seay invited members of the church to join him in moving her to a safer neighborhood the following weekend, and said the offering that night would go to help her expenses in relation to the shooting. He explained in detail, that is what the "body of Christ" does, that it serves one another and the community in love. A large portion of the twentysomethings dropped cash in a large basket, likely

providing thousands for Ms. Diaz. It was apparent from the simplicity of their facilities, that

money donated was often used in this way.

3. Relational.

The emerging church places heavy emphasis on developing deep relationships. They

see this as the primary vehicle of evangelism, believing that the best way to communicate the

gospel is through people you are in relationship with is seeing you live it out. The church

sees relationship as intertwined with their incarnational approach. Relationship is essential to

younger generations choosing to stay with a church. Lifeway Research observed the

following in a series of studies of 18-22 year olds:

"In our three studies related to church attendance practices: The Formerly Churched, Church
Switchers and now the Teenage Dropout study, one thing is abundantly clear," stated Brad
Waggoner, vice president of research and ministry development at Lifeway. "Relationships
are often the glue that keep people in church or serves as the attraction to begin attending
again following a period of absenteeism. Many people are deeply influenced by friends and
loved ones" (Lifeway Research Website, 2007).

In emergent churches, relationship is an essential element to living in community.

Relationship is seen in post and sometimes during service relational encounters. All had

functions designed to foster relational time and space devoted to that. Also, some even built

it into the service. Most notable was Karen Ward's Church of the Apostles in Seattle, WA

that had a greeting time during the service that was far from the typical, "take a minute and

shake the hand of the person behind you." Church of the Apostle's greeting time was so

lengthy and warm, that the author became confused and thought the service was over. During

this period, the author made his way to the front, and was warmly engaged by more than five

people who suspected he was a new face. A fortysomething can't hide well in a bunch of

twentysomethings, even if his shirt tail is out. Rev. Ward warmly spoke to the author for

nearly five minutes, before she said, "well let's continue the service" as that fifteen minute interlude was only the greeting time. One of the ways that church facilitates relationship building is through a long greeting time, which was clearly a warm up for the extended period of visiting that followed the service.

The key element of relationship is small groups. All of the emerging churches emphasize them to include the two Mars Hill mega churches. Driscoll's staff admits they let church size, now at over 6000 get ahead of them before trying to build small group infrastructure, which they heavily emphasize now. (2008 Resurgence Conference). There is nothing new in this approach, and some of the pragmatic churches use it with varying success. In many of the other emerging churches, the attendance is under 500, and relationship is much easier. In fact, several emerging churches take deliberate steps to not let a particular church or church campus get to mega church size. However, regardless of size, small groups are emphasized.

4. Authenticity.

Authenticity is one of the most pronounced values of postmodern generations. Because Xers, in particular are inherently skeptical, they are always looking to see if someone is "real." Emerging pastors preach and communicate in writing in ways that show their own flaws and humility. They don't use words like "you should," but use phrases like "we should" or "I'm struggling" or "I should" or "I fail." Leaders at all levels lead in this manner.

5. Transformation.

The Emergent churches place great emphasis on transformed lives, not evangelistic decisions. Stetzer captured that idea with his phrase, "Move from decisions to disciples." In the Bible, this is typically encapsulated in the idea of discipleship and some reformed traditions refer to it as progressive sanctification. The emergent churches from conservative to liberal each emphasized this, although not all used the term "discipleship." The objective of individual transformation was emphasized through service externally and internally to the church, teaching opportunities ranging from one on one to large group, and most of all significant use of small groups.

6. Mystery/History.

Generation X and Millennials relish mystery, uncertainty, and ambiguity. They are the opposite of the simplistic answers that the sheltered church typically offers (Kinnaman, 2007, 125). The re-discovery of liturgy and ancient prayers of the church reflects a desire to be rooted during a time of profound upheaval (Gibbs, Bolger, 2007, 226). The liturgical tradition is also associated with a valuing of artistic expression. In reaction to the hard-edged rationalism that characterized modernity, emerging churches appreciate mystery and recognize that in dealing with issues beyond their comprehension they must be comfortable with ambiguity. Mystery was often seen in darkened meeting areas, illuminated by candles or low light, as opposed to the intentionally bright meeting areas of pragmatic churches. A majority of Generation X, including those who are categorized as "Born-again," believe that the spiritual world is too complex and mysterious for the human mind to understand (Kinnaman, 2007, 125). An emphasis on the Lord's Table rather than the pulpit is central (Gobbs/Bolger 2007, 227).

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7. Ancient Atmosphere.

Pragmatic churches that deliberately left traditional church atmosphere, by removing candles, altars, and greatly emphasized bright lighting, large foyers, abundant restrooms, and plenty of parking. In contrast, Emergent Churches desire to look like a church (Kimball, 2007). Frequently, they rent or purchase older church facilities. Emergent Churches make extensive use of candles, altars, and prominently display crosses. Even when the facility is not originally a traditional church, "church" elements are added. For instance Mars Hill Church, in Seattle and Vintage 21 Church in Raleigh are in a converted warehouses Each has a very large cross that is inescapably prominent in the center of its stage. Both also have small altars with candles and communion elements located at various points in the worship auditorium, as do several other emergent churches. Emergent Churches are generally unconcerned with many of the attractional amenities that pragmatic churches are. In part this is because emergent churches have moved in the opposite direction of the pragmatic churches who went to suburbia. Emergent churches moved back into the urban areas of cities, often taking over dead mainline churches. These facilities, built in the early part of the 20th century often have poor parking and restrooms. Postmodern generations seem unconcerned with this.

8. Future Atmosphere.

After the previous section, a reader may be tempted to ask, "why are traditional services declining?" or why not just conduct a traditional service, which in the majority of Army posts would be to just leave well enough alone. However, postmodern generations intuitively use and value technology. As any boomer parent can attest, even the seemingly

most complicated technologies are simple and effortless in their children's hands. Postmodern generations desire an ancient-future atmosphere that includes appropriate technologies in as many ways as possible. Any Churches debating use of PowerPoint, or making derogatory comments about churches using video projectors as being "off the wall" churches, such as the author's denomination, may as well be buried now, because they have signed their death certificate. PowerPoint and the best projection the church can afford are a given, as even the pragmatic churches know. However, emergent churches and to be fair many pragmatic churches push far beyond that. Wifi was available in all the emergent churches observed, and people were frequently sitting around relational space and sometimes even in the service logged on to the net through laptops. Technology was often integrated into the service as people could email or text message questions related to the message.

Websites were more important that having bibles at the church, which most didn't. The websites went far beyond, what one superb Army chaplain used to call "butts in the seat" advertising, because emergent churches place small value on just attracting people to their services like the pragmatic churches. Emergent churches saw their websites as the "front door to their ministry (Driscoll, 2006, 175). Many of the churches observed has a members log in to create a virtual community which was used frequently to facilitate relationship. Mark Driscoll describes their password protected member website as a living room that has 1200 members, and 30,000 postings on 4000 subjects. Mars Hill Church seeing the future of web based ministry, moving toward multi site video telecasts, and not to mention living in the shadow of Microsoft, in 2006 made the decision to sell their old building in order to purchase a web portal technology that is used to run large corporations and small states, and normally retails for $800,000 (Driscoll, 2006, 175).

9. Beauty/Art.

The church and congregation greatly values the concept of beauty and its artistic expressions. They revel in a God who was and still is creative. This is seen in several artistic expressions. Notably, almost every emergent church visited is currently having or has had an art show. Modern art created within the congregation was displayed in <u>every </u>emergent church observed. Ecclesia in Houston conducts its services in its art gallery, and then clears out the chairs to return to "gallery" form. Again, note there is not a sanctuary, the church conducts worship services by moving chairs into the art gallery. There is even a section of the gallery/sanctuary, which has canvases set up, and two to three artists paint as the service is in progress. Ecclesia at the time of writing has an amazing new and postmodern rendition of the Stations of the Cross. Cedar Ridge had "butcher paper" at several prayer stations and invited congregants to draw about God or their prayers. Also, all included poetry, writings of church fathers and monastic, and prayers sung in Gregorian chants or Latin similar to what one might see at a Catholic mass. Their musicians frequently created their own material for the congregation to sing.

10. Depth

At Willow Creek, Bill Hybels, believed "Unchurched Harry" was not interested in the Bible, but only interested in his felt needs. Hybels felt he should gain Harry's attention through addressing his needs, connect with him until he was agreeing, and then introduce a biblical idea to show that biblical ideas are relevant and understandable (Pritchard 1996, 148-149). Hybels used scripture topically and did not quote it but paraphrased (Pritchard, 1996, 147). Hybels' saved substantial teaching for the mid week service, "New Community" and

encouraged Sunday "seekers" to attend it, and asserted this would result in spiritual growth (Pritchard, 1996, 25).

Rick Warren messages are almost exclusively topical and he favors that (Warren, 1995). He is renowned for using dozens of verses from multiple different texts to support the topical message he is delivering. He accompanies this with fill in the blank handouts and a variety of acronyms in an attempt to reinforce his message even to the point that the acronym is sometimes driving the organization of the message. This often resulted in a charge that the pragmatic churches "dumbed down" messages to attract or even entertain people. The pragmatic churches often employed a series of messages surrounding a theme that either targeted a felt need or were just a catchy idea. The most famous of these are Rick Warren's series: 40 Days of Purpose, 40 Days of Community, and 40 Days of P.E.A.C.E. These topical message series employing hundreds of verses are not built around a central passage or text, but around a theme or even an acronym.

Emergent Churches rejected this method of preaching as inauthentic and in the majority of cases put great emphasis on teaching scripture, frequently using expository messages. An expository message is a message that focuses most of the message on explaining and making application from a section of scripture, often going verse by verse. Even when the resulting interpretation was one that may be considered less orthodox or "liberal" emergent churches used significant quantities of Scripture, both in reading it in large blocks and in teaching it. Sometimes a series title was the jumping off point to teaching scripture, but ultimately, emergent pastors used it extensively. Use of acronyms as memory devices, and "fill in the blank" handouts are consistently seen by twenty somethings as "cheesy" and passé.

11. Edgy Music.

Younger generations place extraordinary value on music. They consider it to be "who" they are. Changing music is one of the sign of beginning the transition phase between service models. It is also the most controversial element of change, as many are comfortable with the existing style. Emergent Churches had bleeding edge music that connected with the twenty something generation. The service uses material that is 5 years old or less, which were often music written by church's musicians, which typically is less than 5 years old. The use of Maranatha praise music was non existent. In conferences, speakers openly joked about churches attempting to be hip by using Michael W. Smith, Amy Grant, or Steven Curtis Chapman music, and falling short by nearly two decades. The "passion" music of Chris Tomlin and David Crowder was often observed, but even that is getting a little long in the teeth. Some of the music defied category, because it was written by the churches musicians, and within a style that fit that particular context and expression.

Emergent Churches often carried out the Ancient-Modern idea by utilizing "reworked" hymns. The lyrics were preserved, often with additional refrains. The music was typically set to something that was more edgy or modern, sometimes more upbeat. In general, emergent church music is more somber than the pragmatic churches, emphasized louder "rock" like components. It definitely has more depth to its words than simplistic praise choruses and willing includes human suffering and confusion with focus on God as antidote. Primary instruments are guitars and drums. Keyboards are rare and organs are non-existent. Also, unlike Pragmatic churches, "praise" teams of four to ten smiling, singing people intended to look like the desired audience are not used. No one looks like their clothing was coordinated by a rep from Abercrombie and Fitch, as many of the pragmatic

churches do. Upfront worship leadership was limited to a bare minimum and the author did not observe a worship leader who was not also playing an instrument, typically acoustic or electric guitar. Commonly, the visibility, and upfront "starring role" of worship leaders is downplayed. Some go as far as putting the band behind the congregation (Kimball, 2006). A common theme in Emergent Church music is that the Worship "Leader" does not consider himself to be that, but considers himself to be the Lead Worshiper, who personally engages in worship and facilitates the congregation as it does the same. Unlike some pragmatic churches, all people attending can participate and are expected to participate, because worship is what the church does. This strongly connects to the idea of authenticity.

12. Postmodern Communication.

The church understands its audience and communicates in language that connects to them. Emergent pastors typically speak on the same level or barely elevated above the audience, showing he is like and with them. They do not use church language and difficult words when it can bee avoided, as that is not their culture's language. When they do they take time to explain them. They do not use inflected phrases like "Amen" which is intended to receive a similar response. In most, but not all, emergent churches speakers communicated employed postmodern friendly communication downplaying proposition or modern thought, and encouraging dialogue or considering a story or idea. This is controversial, particularly to conservative theologians. The emergent church also provides opportunities for immediate interaction through question and answer or text messaging as part of the message.

Evaluating the models

The preceding characteristics of Emerging Churches are linked below to a measurement used to assess the churches visited, and later the chapels observed. Some, required a subjective assessment, but as often as possible the characteristic was linked to a measurable number of actions. When there was not a clear yes or no, a "?" was placed in the comparison matrix.

<u>Philosophy</u>

1. Missional.

The church is actively moving into its community to engage it, not just waiting for the community to come to them. This will be reflected in the Church's vision statement and ethos. This is difficult to evaluate without extended observation and the author relied more on interview.

2. Community Service.

The church or chapel took actions to move into their community, and bring Christian service and love. This is reflected in service projects and others means of helping the community and/or church or chapel attendees.

3. Relational.

Relational time built into or following the service was important. Churches and chapels that did not have this or rushed it were suspect. Relational space and activities during the week is also important. Any church or chapel that did not have a significant space with tables & chairs for relational time and appear to be using it was considered to have failed this

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category. However, the essential relational component was a large and active small group

system. A house church by its very nature qualifies.

4. Authenticity.

        The pastor regularly admitted his own flaws, capacity to sin, and need for repentance

while preaching. He or she did not preach "at" the congregation using "you," but moved with

the congregation using "we."

5. Spiritual Development.

        The church had an intentional program for developing disciples, beyond just

attending services. These could be small groups or training classes.

6. Beauty/Art.

        The Church had a gallery and/or conducted art shows. Art, preferably created within

the congregation was on display. Poetry and other forms of creative expression were utilized.

Stylistic

7. Ancient Atmosphere.

        The atmosphere has as much of a traditional "church" feel as possible within the

space it assembles in. It has all of the following: prominent cross (es), altar(s) with elements,

and candles. It appears unconcerned with at least three of the following that are typical

concerns of pragmatic churches: parking, restrooms, foyer size or look, bright lighting.

8. Modern Atmosphere.

        The church makes use of as many appropriate modern technologies as possible. All

emergent churches had at least three of the following: wifi in the facility, computer

workstations in the lobby, an attractive up to date website, a website that facilitates an online interaction and/or community, and pastor blogs. Use of PowerPoint in services is assumed.

9. Mystery/History.

The service includes and affirms the mysterious aspects of God and the Church. It includes mystery and/or history through symbols (such as cross(es), altar, communion, candles), actions (receiving communion, responsive readings, lighting candles, prayer stations/boxes) and teaching (history, creeds, church history art work). The sense of mystery was also enhanced in that most emergent church services were in darkened rooms.

10. Depth.

An emergent church typically used more scripture and more expository messages in all cases, regardless of theological orthodoxy. In observation, the message of a church or chapel was a moment in time and difficult to say that represented the entirety of that organization's preaching. However, it was possible to observe whether the church/chapel used fill in the blank handouts, PowerPoint, and emphasized scripture. Pastors identified their philosophy and whether they used primarily expository or topical messages during interviews. Observing significant use of scripture and being told the primary messages are expository resulted in a "yes" to the depth question. Frequent topical messages, or teaching a Rick Warren, "40 days of _____" or other series taught within the last year resulted in a "No." This was an indicator of propensity to use topical messages sometimes generated by others, which fails the authenticity test also.

11. Edgy Music.

The service uses material that is 5 years old or less, "reworked" hymns, or music written by church's musicians (which typically is less than 5 years old). Primary instruments are guitars and drums. A "praise" team of singers is an indicator of a pragmatic church.

12. Postmodern communication.

The service message/sermon uses at least one of the following: audience interaction with speaker verbally or through text messaging, audience movement to a location for prayer or communion, small group prayer, responsive reading or recitation. The service does not use church language or fully explains it if used.

Emergent Church Comparison Matrix.

The following recognized emerging Churches demonstrate the above principles if there is a "Y" in the column. They do not if there is a "N." If the principle was not observed , but may exist, a ?"" is listed in the matrix. In comments, Conservative, moderate, or liberal is a subjective comment on theological orthodoxy. Megachurch is a name for a church over 2000 in weekly attendance. A29 indicates the church is a member of the conservative Acts 29 Network. EV, indicates the pastor or church is active in the moderate to liberal Emergent Village Network.

Church	Missional	Serving	Relational	Authenticity	Discipleship	Beauty/Art	Ancient	Modern	Mystery	Depth	Edgy Music	PM Commo	Comment
Table 8. Emergent Church Comparison Matrix													
Mars Hill Church Seattle, WA (Mark Driscoll)	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Very Conservative, Mega Church, A29
Ch. of the Apostles; Seattle, WA (Karen Ward)	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Neighborhood Church, liberal, EV
Jacob's Well; Kansas City, MO (Tim Keel)	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Moderate, EV
The Journey; St. Louis, MO (Darrin Patrick)	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Very Conservative, Mega Church, A29
The Village Ch. Dallas, TX (Matt Chandler)	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Very Conservative, Mega Church, A29
Ecclesia; Houston, TX (Chris Seay)	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Moderate, EV
Cedar Ridge Ch. Spencerville, MD (Fndr. Brian McLaren)	Y	Y	Y	Y	Y	Y	Y	Y	Y	N	Y	Y	Liberal, megachurch, EV
Vintage 21 Church Raleigh, NC	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Conservative, A29
Emmaus Way Church Durham, NC (Tim Conder)	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Moderate, EV

Source: Author Observations.

<u>Is the CH Corps using those practices.</u>

The author analyzed three large CONUS Army posts, and their services. These three posts were selected by the criteria listed in chapter one. The author reviewed websites of these posts and chapel websites when available. The author visited the contemporary service at Fort Hood, TX and Chapel Next at Fort Lewis, WA and Fort Bragg, NC. The author conducted in person and/or telephonic interviews with the senior pastors of the service labeled Chapel Next or considered most contemporary at each of the three posts, and conducted in person and/or telephonic interviews with at least one other chaplain and one other volunteer at each of these services. To answer the question of whether the services were utilizing best practices of postmodern civilian churches, the author used the above information to evaluate the services against the principles and measurements identified in the section on postmodern church models.

Posts Observed

<u>Fort Bragg, NC</u>

Fort Bragg founded the original "Generation X" service, called the All American Chapel in 1996 under the leadership of Chaplains David Shoffner and David Strickland. Chaplain Jeff Hawkins changed its name to Chapel Next in 2000. Currently In addition to some specific Protestant services (Orthodox, Episcopal, Lutheran, Samoan) Fort Bragg, NC conducts two traditional, six blended (contemporary), and two pragmatic services (Chapel Next) and JFK 1100). It has a coffeehouse ministry that has some elements of an emergent church, but the installation chaplain indicated this was not a chapel service.

Fort Hood, TX

Fort Hood has experimented with various contemporary efforts, notably, the UnChapel , which was designed using pragmatic church model principles and lead by Chaplain Michael Coffey from 1999 to 2001. It grew to being the second largest service on Fort Hood, but no longer exists. (Coffey, 2003) In addition to some specific ethnic services (Samoan and Gospel) Fort Hood, TX conducts six traditional services and one contemporary service which is a blended service with pragmatic elements and traditional elements.

Fort Lewis, WA

Fort Lewis, WA conducts a liturgical service, a traditional service, a blended service, and a pragmatic service (Chapel Next). Interestingly, Chapel Next comes closest of any Army chapel observed to "bleeding edge" music, consistently playing music under 10 years old, and frequently playing music under five years old. (website, observation, and interviews)

After analyzing these three major Army posts, the majority of protestant effort is going in order to: traditional services (9 on 3 posts), blended (contemporary) services (8 on 3 posts), and pragmatic services (3 on 2 posts). Based on these three posts, the percentages of services are 45% Traditional (not including liturgical, which would have made percentage higher), 40% Blended, and 15% Pragmatic. One ministry effort the Crossroads Coffeehouse at Fort Bragg, NC meeting on Friday evenings demonstrates some elements of an emergent or postmodern church. While it is hoped that some emergent efforts exist elsewhere in the Army, they will be rare since larger posts are more likely than medium and smaller posts to have a postmodern or emergent church type ministry, because of the size, staffing, and resources that large posts posses.

This creates a significant disparity as demonstrated in the table below. The Army Chaplaincy has positioned 85% of its chapels to reach two generations that are not on active duty and if present at military posts are all retirees. The remaining 15% of its chapel services are pragmatic models (seeker, purpose driven) which were designed to reach Boomers, which compromise 10% of the Army. To be fair, these services are attended by many Generation X soldiers and their families. However, the question remains as to whether they do that because it is their preferences or just because it is the most contemporary thing available on post despite being an older model. The Army chaplaincy provides no postmodern (emerging) chapel services, to the 90% of its soldiers coming from Generation X and the Millennial Generation, despite the fact this appears to be the strong preference of their civilian counterparts.

Table 9. Army Age and Church Model Preference Comparison			
Generation	% on Active Duty in Army	Primary Gen Church model Preference	% of that type in Army Chapels
GI	(ret)	Traditional	45
Silent	(ret)	Blended	40
Boomer	10	Pragmatic	15
X	45	Postmodern	0
Millennial	45	Postmodern	0
Total	100		100

Source: Army G-1 Website, Author observations and Interviews.

Table 9 demonstrates an analysis of the 3 services identified as most contemporary at the three FORSCOM posts observed. The categories are the same as the Emergent Church Comparison Matrix. As missional focus, authenticity is difficult to gauge in one observation

Table10. Chapel Comparison Matrix													
Chapel	Missional	Serving	Relational	Authenticity	Discipleship	Beauty/Art	Ancient	Modern	Mystery	Depth	Edgy Music	PM Commo	Comment
Chapel Next Fort Bragg, NC	?	N	Y	?	N	N	N	N	N	N	N	N	Excellent pragmatic service. Very relational.
Contemporary Svc. 1100 Fort Hood, TX	?	N	N	?	N	N	N	N	N	N	N	N	Blended service with some good pragmatic elements
Chapel Next Fort Lewis, WA	?	N	Y	?	N	N	N	N	N	Y	Y	N	Excellent pragmatic service, that has almost B.E. music

they are listed as ?"." Depth was listed as "N" in 2 cases, because of primary reliance on topical messages and/or Rick Warren series. By way of comparison, Postmodern, Emergent Churches were a "Yes" in almost every category.

Source: Author Observations

Interviews

Even without the matrix above, the current senior pastors all willing said their chapels no longer were pursuing the vision of the founding chaplains of reaching young singles, they were now oriented toward couples and families. The author was the founding pastor of Chapel Next-Fort Lewis. That chapel began a slide toward family orientation (under the author's and subsequent chaplains' leadership) with the merger of Chapel Next, with an

existing older congregation in order to meet the requirement to move out of condemned facilities into modern facilities. Current Chapel Next-Fort Lewis Senior Pastor, Chaplain (COL) Jack VanDyken captured the situation best, when he said, "Chapel Next isn't the original vision anymore, Chapel Next has become Chapel Family."

Unanticipated Findings

Dramatic growth creates leads to attractional vs. incarnational problems.

Darrin Patrick, Senior Pastor of the Journey in St. Louis, speaking at the Emerging Church in the Postmodern Milieu Conference said, "I didn't want to, but we became a megachurch. It is a pain!" (Patrick,conference 2007). Mark Driscoll wrote of numerous difficulties in during their growth from 0 to 6000 (Driscoll, 2006). Each of these pastors outlined significant problems as they tried to retain missional vision, while becoming larger. The main problem was the extremely hard work of remaining incarnational within communities and retaining relationship and spiritual transformation through small groups.

Senior Chaplains Involvement.

Three of the four current Corps level Chaplains, including the FORSCOM Chaplain designee have been the senior pastor of or have served on a Chapel Next leadership team. The Installation Chaplain of the gigantic Fort Hood leads the contemporary service.

Senior Chaplain Awareness.

In meeting with each of the senior chaplains at the posts observed, the author was surprised to see how conversant several of the senior chaplains were in pragmatic church models and that they were not traditional service focused. They were typically aware of the Emergent Church, but not conversant in it. However, they were surprisingly aware that the

services they were leading was not the cutting edge, and their post needed something

significantly updated. Colonel chaplains, specifically Coffey and Kinder have also written in

the arena, within the past five years. However, a growing edge will be to help these Boomer

chaplains, some in their 60's see these new generations and churches with a postmodern

perspective not a modern perspective or boomer perspective.

Conclusion

As the quote by Peter Drucker at the beginning of the chapter indicated, the ministry

world is in a wild ride of change. This chapter has revealed the data gained by the research

conducted. It provided answers to the five secondary research questions, and provides the

answer to the overall research question. Those answers, the conclusions that come from them

and recommendations will be discussed in chapter five.

CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

To learn is no easy matter and to apply what one has learned is even harder.
Mao Zedong

A man with a new idea is a crank until he succeeds.
Mark Twain

"Let the words of my mouth, and the meditation of my heart, be acceptable in they sight, O Lord, my strength and my redeemer."
Psalms 19:14 (NIV)

Introduction

This chapter will analyze the research data compiled, draw conclusions and make recommendations, both for action and for further study to explore. The chapter is divided into three main sections, Conclusions, Recommendations, and Exploration and each chapter will have subsections as appropriate

Research Question Conclusion

This thesis started with a research question to be answered: Is the Army chaplaincy using the chapel model that most effectively serves the majority of soldiers? In order to answer that the thesis moved through a progression of secondary research questions which lead to the answer at the end of Chapter Four. That answer is No; the Chaplain Corps is not using the practices of the church model, the emerging church, that best connects with Generation X and the Millennial Generation, which comprise the majority of the Army. Therefore, the answer to the research question is No; the Chaplain Corps is not using the chapel model that most effectively serves the majority of soldiers. While this sounds like a

harsh critique, the chaplaincy is doing many things well, particularly its ministry to families through Chapel Next and similar chapels. However, if the Army wishes to have services targeted at the age majority of its soldiers, it will need to implement the emerging church model in some fashion.

<center>Recommendations</center>

Making the assumption that the Chaplain Corps desires to change that position and adopt measures that effectively serve the majority of soldiers, the author humbly submits the following recommendations. The recommendations for action come from the research of this thesis fall into three sub categories of recommendations, existing legacy programs, expertise development, experimental new programs, which are further divided into a total of ten specific recommendations. The author strongly believes each of these recommendations will significantly enhance the Chaplain Corps Protestant religious support over the next ten years.

<center>Existing Legacy Programs</center>

<u>1. Sustain and brand Chapel Next.</u>

Although this thesis may have chided pragmatic churches and the Army Chaplaincy's implementation of a Boomer targeted model to try to reach Generation X, the reality is that Chapel Next or pragmatic model chapel services are very successful. They have become the mainstream service at each of the posts using one. This is has never been more apparent than at Fort Lewis, WA, where Chapel Next started in a dilapidated, wooden, WWII era chapel with a serious hole in the roof and questionable wiring. Just after its 10th Anniversary, it will move into the newest chapel facility in the Army and the largest facility on Fort Lewis as the

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main tenet. This is because it is the largest protestant service on post. Similarly Chapel Next at Fort Bragg is also the largest Protestant service.

The size and success of these services is seen Army wide. Therefore, they should be continued and taken a step further. First, posts that are not employing a pragmatic model chapel should be invited by the Chief of Chaplains to at least join the eighties. The author recommends that pragmatic model chapels around the Army be "branded" as *Chapel Next* and that name become representative of the pragmatic model service at each post. A similar pattern is the "gospel" service at every post. That name is synonymous with a traditional African American chapel service, and is a drawing card at each post to those interested in that style of service and ministry. To assist in this, the Directorate of Ministry Initiatives, IMA Chaplain, or USACHS should be tasked to establish a Chapel Next working group to meet annually and provide suggestions for the improvement and implementation of that ministry model.

2. Transition contemporary services to pragmatic services or eliminate them.

As described earlier, contemporary services in the Army are not that contemporary. They are a blended service that is somewhere between a traditional service and a pragmatic service, usually the music being the most contemporary element. These services form nearly half the services in the Army. They would seem to be an excellent approach because they have something for everyone, but because of that, they are like the old saying of trying to please everyone, but pleasing no one. They typically lack vision and distinctiveness, and are quite vanilla.

Contemporary blended services are like the baseball base runner caught in a "hot box" between bases, and really just need to be on one base or the other. In this case, since the majority of the Army is an age demographic that is even younger than the age Chapel Next, a pragmatic model, is designed to reach, contemporary services should move forward toward the Chapel Next, pragmatic model.

An equally good solution would be to eliminate many of the contemporary services and effectively force a choice between the traditional model, the pragmatic model, and hopefully a postmodern model to be developed. This would free up resources, particularly human to support the other types of services.

The one potential exception to this recommendation is the small or even medium post that has only one Protestant service. While the author recommends that service should be a pragmatic model, circumstances in that context, such as influential retirees or lack of musical talent, may necessitate a blended service, i.e. a contemporary service.

3. Reduce traditional services to one per post if that.

Senior Army Chaplains who may have once said, "Every post ought to have a Gen X service," should now be saying "every post ought to have a traditional service." The hard truth is that the traditional service is a model that is most effective with the generations that are the grandparents and great grandparents of today's soldiers. These people are retirees now. While some young soldiers and families attend traditional services, their numbers are rapidly dwindling, as they typically choose to attend a Chapel Next or other pragmatic model service. However, at least one installation chaplain interviewed saw it as his responsibility to

provide cradle to grave ministries and considered retirees one of his main constituencies. Interestingly he mentioned them several times and never mentioned single soldiers once.

It is difficult to imagine an Army without traditional services, but not impossible. At some point in a decade or so, the demand of retirees (who will primarily be boomers) for traditional services may get so low that keeping a traditional service should be questioned. If the Army determines it is essential to maintain traditional services for an older retiree generation (see areas for future research), then posts with sufficient resources should retain a traditional service, preferably not at the expense of a pragmatic or postmodern service.

Expertise Development

4. Develop Emerging Chapel Working Group.

The Chief of Chaplains should direct the establishment of an emerging church working group supervised by the Director of Ministry Initiatives of USACHS. This group should be twenty five or less chaplains who have experiences and/or high interest in this area. Half the chaplains should be captains, preferably as young as possible. However, mere youth does not always equate to a postmodern view and willingness to consider postmodern chapel forms. This group should be intimately involved in surfacing and sharing ideas, assisting the emerging chapel experiments, and considering new ideas such as multi site video. This should be the group that really understands emerging church as it relates to the chaplaincy, and more importantly, sees what is over the horizon.

5. Develop Postmodernism, Emerging Church Subject Matter Experts (SME).

In 1996, Chaplain Priscilla Mondt became a Generation X expert for the Chaplain Corps and was utilized by Chief of Chaplains Chaplain (MG) Shea to conduct briefings at

the Chaplain Senior Leader Conference. At almost the same time, Chaplains Shoffner, Strickland, and Mikkelson started a "Gen X" service at Fort Bragg, NC followed by Chaplains Houston, and Peck at Fort Lewis, WA the following year. However, Chaplain Mondt's personality marginalized her, and there was no central point for managing information or dialoging about the new service models. There were no SMEs to insure that the Gen X chapels understood Gen X, postmodernism, or dialoguing about their lessons. A repercussion of that was that the new chapels all launched using a dated model.

The Chaplain Corps needs SMEs in the area of postmodernism, emergent church, and developing models. These SMEs need to be a focal point for receiving and passing information related to those subjects. To develop SMEs would require the following.

Designated Slots.

Since it is unlikely that the Chaplain Corps with wartime demands could afford to permanently designate this as a full time position, the SME must be able to function within another slot. Ideally, this person could dual hat in an instructor or CD position at USACHS. The often underutilized ethics positions would be an excellent and even logical place to double slot a SME on postmodernism. A thorough study of postmodernism would also be excellent study in the arena of ethics. Alternatively SMEs could serve in an installation position that would keep them at a post near cities with significant emergent churches, such as Fort Lewis, WA.

Right People

The person would need to be a member of a postmodern generation, i.e. born after 1961. Grade is not essential, however, a first term chaplain, or even mid grade captain likely does not have the system experience necessary to guide change. This is particularly true if the SMEs become leader/facilitators of the Emerging Church Working Group. Ultimately, understanding of the generation and postmodern mindset is more important than grade.

Right training

The training should be both academic and experiential. Of the two the experiential is more important. He chaplain should be able to pursue classes, possibly a Masters from a university or seminary that has a program that would allow study in postmodernism, ethics, media, emerging churches, and related areas. The chaplain should serve as an intern at a recognized emergent church and have opportunity to visit and learn from other emergent Churches. Excellent locations and reasons are below.

Seattle, WA. Is still considered the Generation X and postmodernism capital, and has the widest variety of emerging churches. Mars Hill Graduate School has been closely aligned with the Emergent Village Network, and The University of Washington could also provide classes within the arena. Local, Scott Thomas is the director of the Acts 29 Network.

San Jose, CA certainly has a postmodern atmosphere at Stanford University and Dan Kimball's well known Vintage Faith Church is within an hour's drive.

Los Angeles, CA is definitely postmodern and multi ethnic environment. An excellent church to work with would be Erwin McManus' Mosaic Church. Ideally, the

chaplain could attend the University of Southern California, UCLA, Fuller Seminary, or Talbot Seminary.

Minneapolis, MN, which has a Bethel Seminary and Doug Pagit's Solomon's Porch Church. Local, Tony Jones is the director of the Emergent Village Network.

Portland, OR has many of the advantages of Seattle, and has Rick McKinnley's Imagio Dei Church and Western Seminary.

Kansas City, MO; Dallas, TX; and New York, are all suitable locations.

The most interesting move would be to send a chaplain to the United Kingdom for a year to do this. The UK has appropriate education opportunities and more significantly entered this phase of emerging churches earlier than the U.S. and is working with a younger audience (Gibbs, Bolger, 2005). The UK church is also working through a great struggle of going straight from a traditional model to and emerging model, because they did not have the pragmatic church phase that the U.S. experienced. That model provided a bridge, which reduced the shock of the transition. This is appealing, because that is like the Chaplain Corps, in which many members are attempting to transition all the way from a traditional model for pre-boomers to ministering to postmodern generations.

Right Experiences

The person should have already demonstrated their engagement in an existing Chapel Next type ministry or postmodern targeted ministry. A developer/visionary personality is preferred over a manger personality. A previous youth minister or church planter is preferred.

<u>6. Conduct Corps wide training program.</u>

In 1996, Chaplain Priscilla Mondt's information presented at the Chaplain Senior Leader's Conference was significant but was not passed down well. Any efforts on exposing the Chaplain Corps were marginal. Similarly, lessons learned in establishing "Gen X" services were not well communicated to the Chaplain Corps. The first Generation X Ministry Conference was held at Fort Lewis, WA in 1999. It was also the last.

In 2005 and 2006, the Directorate of Ministry Initiatives took the Chaplain Corps forward in huge steps. They fostered a relationship with Rick Warren and Saddleback Community Church and coordinated two Purpose Driven Chapel Conferences structured around the material he teaches at his Purpose Driven Church Conferences. It was attended by nearly 1000 chaplains and was revolutionary to most. It was a huge jump into the 80s and possibly 90s. That is not sarcastic, since the jumping off point for much of the Chaplain Corps up to that point was the 50s. Unfortunately, for many it still is. Nonetheless this was the same material Warren was teaching in 1995 and it was focused around a model that was primarily designed to reach a generation that was hardly still in the Army. It is excellent material, but dated, and not as likely to connect with the age demographic that represents the majority of the Army. It included very few of the items the author identified as characteristics of the Emerging Church.

The Directorate of Ministry Initiatives should attempt to piggyback off existing emerging church conferences or develop our own. The objective of this training program would be to jump chaplains to the late 90s or even this millennium. The training would expose them to emerging models, philosophy, and style. The training must also account for the fact that chaplains are typically between 10 years and a generation older than their peers

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and the Army respectively. As noted in Chapter four, seven of ten soldiers in the Army is twenty-nine or younger, and over 90% are 47 and younger, i.e. Generation Xers. However Boomers, both by authority and numbers, dominate the chaplaincy. Five of every ten chaplains are over age 47, i.e. Boomers. There are even some Silent Generation Members. Although over 90% of the Army is under age 45, the Chaplain Corps median average age is 45 (DACH-PER data, 2008). This will cause problems in their learning, both because postmodern thinking will challenge them and because they will be attracted to older models, such as the pragmatic and blended models.

7. Conduct Army wide religious analysis.

The Chief of Chaplains should contract reputable researchers, preferably Barna Research Group of Pew Forum to conduct Army wide surveys to get a highly accurate picture of the military ministry environment. The chaplain Corps needs to gain Situational Understanding in order to develop expertise. An important piece of that is to validate or invalidate the correlation between military age cohorts and their civilian counterparts.

<center>Experimental New Programs</center>

8. Implement Emerging Church models at the five largest Army Posts.

These chapel services will be experimental and not all will succeed. They should attempt to incorporate as many of the 12 characteristics of emerging churches as possible. Their primary purpose is to break ground and experiment with ideas. They will require significant funding, top cover, and latitude. These elements were essential to the early success of the two longest lasting Chapel Next services (Bragg, Lewis) in the Army. Many of the current civilian emerging church leaders left the established churches they were in,

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because senior leaders did not allow them to experiment with new ideas to impact

postmodern generations (Gibbs, Bolger, 2005, 239-328). These chapels should be

encouraged to push the edge instead of seeking middle ground or comfortable transition.

Their fruit will bear out in five to ten years, not immediately. In fact, they may look like

failures at first. That is what happened with the Chapel Next models.

9. Develop postmodern ministries in association with the services.

These ministries are also experimental, and would come from the context of the

chapel and the advice of the emerging church working group. Other possible ministries might

include coffeehouses, art shows, music groups, current or theological issue dialogues (not

debates), movie nights with discussion, etc. These ministries absolutely must include a major

small group focus.

10. Pursue and Fund Quality Interactive Website(s).

Chapel websites are pathetic. Aside from an unattractive layout, many of the websites

visited to conduct research for this thesis had incorrect information on service times and

locations. Many of the Chapel Next chapels have purchased their own domains. These

include the attractive but not updated in five months www.chapelnext.org, which in May

2008 was listing January 2008 messages as upcoming sermons. Almost opposite in emphasis

www.chapelnext.com is updated weekly. Unfortunately, the weekly updates are attendance

and offering, which does not send a good message to postmoderns. It communicates that

numbers and money are of significant interest to the chapel. That website is a very

unattractive monochromatic black and white with the plainest of layouts. These websites

have little or no interaction or community and are primarily attractional. This is not a

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reflection on the leaders of these two fine chapels. These two chapels are doing the best they can with the expertise and funding they have at hand. The Chief of Chaplains should use the Emerging Church working group and other Army and chaplain expertise to dramatically enhance the web presence of all chapels serving the military community. Of course, that will cost a lot of money. Bluntly, websites of any kind require substantial human talent, time, and money. However, the internet is the way postmoderns communicate. The current chapel websites say a lot about the chaplaincy and chapels. It is not a good message.

<div align="center">Exploration (areas of future study)</div>

As with any academic writing endeavor, this thesis has deliberately delimited itself from possible worthy areas of research for pragmatic reasons and has illuminated potential areas that are worthy of consideration. Those potential areas for future study break into three major areas, philosophy, environment, and methodology, and a total of ten subcategories are below, with a short description.

<div align="center">Philosophy</div>

1. Does the Army want a "church?"

Does the Army just want a worship service, that is a short event, that requires moderate to low support, and typically will get moderate to low attendance, or does it want something more?. The civilian models considered all have the robust full week programs and the multifaceted ministries of a church regardless of theology or size. Chaplains typically say chapels are not a church but a worship service. However, it conducts most of the programs of a church, meets in a facility that "looks" like a church, and the leaders lead it like a church with the exception of church discipline, not that many civilian churches do that either. Most

of all, the people think it is their church, and say as much. So as the saying goes, "if it walks like a duck, swims like a duck, and quacks like a duck, its probably a …." Of course, this arena moves into Constitutional and denominational waters that cause some discomfort, so it must be considered carefully. The area for future research is whether the Army and chapel constituents want the chapel to be a church or just a worship service and what that means for the conduct of religious support.

2. Are families "a" or "the" target?

When Chapel Next started, their clear objective was young Generation X soldiers, typically single and living in barracks. As the service grew, families became more of the focus, which is the norm in all other chapels. Chapel Next Fort Lewis moved from a period in 1998 when it was adamantly PG-13 to a time in 2004, when the senior pastor apologized to the chapel following a pointed crass (not profane) sketch, and it was made clear to the leadership team that Chapel Next was a "G-rated" family service (interview, 2008). The question for further research is whether chapels are really targeted at families, despite what they say. When asked what he saw as the primary target group of chapels, CH (COL) Sonny Moore, FORSCOM Chaplain unhesitatingly answered, "Families." It is common that young families will return to church and potentially stay there as they become parents. Army families are also under extraordinary strain as the Global War on Terrorism rages on, and divorces are very common. Families certainly need ministry. These are also the families that are most likely to be "long termers" (see below). While no one would say that singles are excluded, actions certainly emphasize a family focus which may be the unwritten objective of chapels and is a subject for potential further study.

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3. Are installation chapels for "long termers?"

To suggest chapels are just intended for "long termers" i.e. NCOs, warrant officers, or commissioned officers that have made a career of the military or are close to that decision is something that no one would say. However, is there a possibility that chapels are subtly directed at these soldiers and their families knowing they are the core of the Army, and the younger enlisted soldiers and lieutenants will turn over at a much higher rate? This would be a complex and nuanced area for further research.

4. Retirees in relation to chapels?

Certainly religious services are open to retirees as part of the larger military community and they are entitled to attend, just as they are entitled to use many installation services. However, as this thesis has shown over 80% of the protestant chapel services conducted at the largest military posts with the most resources and potential for experimentation are a model that is consistent with GI and Silent generations, i.e. the generations that preceded the very small percentage of Boomers left in the Army, it is hard to avoid the question "are most services targeted at retirees?" While retirees are certainly welcome their role is another area of research. Are they encouraged or even challenged to bring their wisdom, skills, and experience to bear to serve and lead the younger members of the chapel, or do they just expect to be catered to? Each of these questions make the area of retirees in relation to chapels an area for further study.

Environment

5. Deployment.

What types of services are effective in the deployment arena? The author observed and utilized several elements of emerging church services during his 2005 and 2007 deployments. In contrast, CH (COL) Mike Tarvin, Multi National Forces Iraq and III Corps Chaplain, reported that their Victory Base traditional service had higher attendance than their contemporary service (blended to pragmatic model). Of course in any deployment situation the nature of battle rhythm, unit and chaplain personalities all come into play. Analyzing the types, interest, and effectiveness of the various types of services in a deployment arena is an excellent area for further research.

6. Initial Entry Training.

Analyzing what models would most effectively work in the high stress, temporary environment of Initial Entry Training is a area for further research.

7. OCONUS.

Analyzing the effectiveness of chapel models in an OCONUS area with limited or no civilian "competition" and a more cohesive military community is an area for further research.

Methodology

8. Multi Site Services using video.

Conducting multi site services using video is becoming the rage. It is particularly popular in the Generation X megachurches Andy Stanley's Northpoint Community Church, which has multiple sites in the North Atlanta area, and Ed Young Jr.'s Fellowship Church in

the North Texas. He has sites in Dallas, Fort Worth, Grapevine, Plano, which compromise the three largest cities of North Texas. Amazingly, he also has a site in Miami, Florida, which certainly is not in Texas, and some would argue is not American either. As Mark Driscoll continues to move his Mars Hill Church toward church growth, which is a reason detractors suggest is among the reason his is just a Gen X mega church not an emerging church, he has embraced multi site video use. One of the most visionary efforts in this arena is Washington DC's National Community Church which has a main site in Union Station and has a vision of conducting services at theaters near metro stop throughout the metro Washington DC area (National Community Church Website, 2008). Even Rick Warren is using his own version of this. At his gigantic campus, he conducts multiple services with differing styles all at the same time by using video feed of his messages to the different "venues."

Multi site use has several advantages and a few huge disadvantages. The great advantages are that it expands a churches population size while potentially keeping its multiple sites smaller and hopefully more missional and relational. It allows a single church to employ different "styles" or venues, which assist in it reaching different parts of its community or even different generations within its church. It extends the capacity, reach, and effectiveness of extremely gifted leaders and preachers, which are not necessarily the same person. It leverages technology, and is often a vehicle for postmodern generations contributing in significant ways.

The disadvantages are authenticity, cost, and expertise. To utilize this technology is simply expensive both in upfront equipment and in video feed costs. The most disconcerting aspect of using video feed is that it degrades the authenticity of having the pastor/teacher right in the midst of the congregation. Perhaps in a very large church, such as Driscoll's this

doesn't matter any more when the pastor just walks out the back of the stage without interacting with people or the majority of the people cant's see the pastor and just watch one of the video screens anyway (Driscoll, 2006, 176).

The potential contribution of multi site video use has significant implications for the Army chaplaincy. The chaplaincy is unfortunately limited in the talent of its preachers and they have very limited time to prepare. This could allow a small team of gifted chaplains to prepare messages for use at several innovative chapels in CONUS and OCONUS. It has interesting applications within a deployed situation some good, and some threatening to the existence of the Chaplain Corps in its current form. This could provide consistency when chapel leadership turns over at a rapid rate. All of these reasons make multi site services using video an area for future research.

9. Use of Small Groups.

Small groups are a significant component of all the emergent churches and many pragmatic churches, however, participation in small groups in each of the Chapel Next or contemporary churches observed represented less than 20% of service attendees in the best instance. It is likely less than that in other contemporary and traditional services. Less than 50% of chaplains interviewed participated in a small group. Less than 10% led one. The use of small groups in conjunction with chapels is an area for further research.

10. Do chaplains engage in individual spiritual transformation?

Individual spiritual transformation focus is characteristic of emergent churches. Each of the chaplains interviewed for this thesis were asked if they personally mentored individuals toward spiritual transformation, typically called "discipleship." The author used

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an arbitrary definition of 5 or more individual meetings focused on discipleship not

counseling in the past twelve months. Less than 10% said yes. This is an interesting contrast

to specific biblical commands to conduct discipleship. This command and the incongruous

response by chaplains is an area for further study.

<center>Thesis Conclusion</center>

This thesis set out to address this problem: Despite the fact that the majority of Army

soldiers at any time will be under 30 years old, the Army Chaplain Corps consistently

provides chapel services that are traditional in nature and therefore targeted at older

generations. While the civilian church community changes their models at the rate of or just

behind the change of culture, the Army identifies the issues and changes its chapel models at

a much slower rate, typically in excess of 15 years, if they change at all. That is despite the

fact as stated earlier that given the perpetual cycle of recruiting and retention, the majority

population of the Army will always be under 30, and thus members of the age group which is

habitually the cutting edge of cultural change.

In order to look for a solution to that problem, the thesis asked The Primary Research

Question, which was: Is the Army chaplaincy using the chapel model that most effectively

serves the majority of soldiers? The author sought to answer five secondary questions

outlined in chapters one, three, and four, to arrive at that answer. The author utilized

extensive literature review, observation at ten emerging churches, three chapels identified as

most contemporary at their respective posts, and interviews of civilian pastors, theologians,

and military chaplains. Despite the success of Chapel Next and a lot of well meaning hard

work, the answer to the research question was ultimately "no." That no is because the

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majority of models the Army is using (85%) is best suited for generations that are no longer in service and the remaining 15% of chapels are designed to reach a generation that forms less than 10% of the Army. The civilian model that appears to best reach the age demographic that forms 90% of the Army is not used at all.

This thesis makes a series of ten specific recommendations to address the problem and bring Army chaplaincy approaches to garrison chapel services into this millennium. Ultimately, the recommendations for action and the ten recommendations for further study lay the groundwork for the chaplaincy seeing the ministry philosophies and styles that are coming over the horizon in the next ten to twenty years. It is the author's hope that chaplains will not just serve God's purposes for their generation, because there aren't many of their generation left in the Army. It is the author's hope that chaplains will serve God's purposes for the generation after them and the one after that. The research and proposals of this thesis are humbly submitted with that in view.

APPENDIX A

SENIOR CHAPLAIN QUESTIONAIRE

Demographic Information:
Age:_____ Theologically: Roman Catholic___ Orthodox ____ Protestant
If Prot, is your background (check all that apply) _____ Liturgical, ____ Evangelical, ____ Charismatic
Endorsed by (optional) _____
Is your current personal worship service preference (check all that apply): liturgical, charismatic, traditional, blended, seeker, purpose driven, blended Gen-X, emergent, or other?

What do you see as the primary purpose of military chapels?

Who do you see as the primary audience as the priority of military chapels by age? (rank up to 3)
__ <13 __ 13-16 __ 17-24 __ 25-29 __ 30-34 __ 35-39
__ 40-44 __ 45-49 __ >49

Who do you see as the priority audience by category? (rank up to 3)
__ children <13 __ youth 13-18 __ spouses __ All dependents equally
__ junior enlisted soldiers __ NCOs __ All enlisted soldiers
__ company grade officers __ field grade officers
__ flag officers __ All officers (commissioned and warrant)
__ retirees __ DA civilians
__ All personnel/soldiers equally

Why do you see those audiences as the priority?

Describe the non ethnic/denominational protestant services at your post as traditional, blended, seeker, or something else.

What is the most contemporary service at your post/ Do you have more than one?

Is that the service most oriented toward serving the 17-29 demographic?

What elements of their approach are useful to serving the 17-29 demographic?

What are the challenges in serving the 17-29 demographic?

Have you given that service any guidance in working with that demographic?

Does your installation have any plans to experiment with new models?

CHAPEL SENIOR PASTOR QUESTIONAIRE

Demographic Information:
Age:_____ Theologically: Roman Catholic___ Orthodox ____ Protestant
If Prot, is your background (check all that apply) _____ Liturgical, ____ Evangelical, ____ Charismatic
Endorsement (optional) _____
Is your current personal worship service preference (check all that apply): liturgical, charismatic, traditional, blended, seeker, purpose driven, blended Gen-X, emergent, or other?

How long have you served as the chapel senior pastor?

Who was your predecessor?

What is the vision of the chapel?

Is that the original vision or has it changed?

Is there a civilian model(s) you try to emulate with the chapel?

Is the chapel pursuing the 17-29 age demographic/

Are those initiatives working?

Is this the right model to reach your target?

What latitude are you given to experiment?

What do you think the average age of the chapel is?

What emphasis does the chapel place on small groups?

Are you in a small group? Do you lead one?

Do you engage in discipleship or spiritual mentoring?

In the last year, how many people have you met with at least five times to guide them through a deliberate, planned out discipleship process?

If yes to question above, is the process your own, or designed by someone else, i.e. *The Navigators*.

What observations about the chapel and its ministry have you made during your time of service?

CHAPEL LEADER QUESTIONNAIRE

Demographic Information:
Age:_____ Theologically: Roman Catholic___ Orthodox ____ Protestant
If Prot, is your background (check all that apply) _____ Liturgical, ____ Evangelical, ____ Charismatic
Endorsement (optional) _____
Is your current personal worship service preference (check all that apply): liturgical, charismatic, traditional, blended, seeker, purpose driven, blended Gen-X, emergent, or other?

What is(was) your role with the chapel?

How long have you served with the chapel?

Is the chapel pursuing the 17-29 age demographic/

Are those initiatives working?

Within your role, what latitude are you given to experiment?

What do you think the average age of the chapel is?

What emphasis does the chapel place on small groups?

Are you in a small group? Do you lead one?

Do you engage in discipleship or spiritual mentoring?

In the last year, how many people have you met with at least five times to guide them through a deliberate, planned out discipleship process?

If yes to question above, is the process your own, or designed by someone else, i.e. *The Navigators*.

What observations about the chapel and its ministry have you made during your time of service?

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